

THE
SACRED BOOKS
OF THE
HINDUS

Translated by Various Sanskrit Scholars.

EDITED BY
THE LATE MAJOR B. D. BASU, I.M.S., (RETIRED)

VOL. XIV.

THE
BṚIHADÂRANYAKA UPANIṢAD

WITH THE
COMMENTARY OF ŚRĪ MADHVÂCHÂRYA

SECOND EDITION.

PUBLISHED BY

Dr. L. M. BASU, M. B.

THE PÂÑINI OFFICE, BHUVANESWARÎ ÂŚRAMA, BAHADURGANJ,

ALLAHABAD

PRINTED BY RAM DAS AT THE UNION PRESS, ALLAHABAD.

1933

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BRIHADÂRANYAKA UPANISAD

WITH THE
COMMENTARY OF ŚRÎ MADHVÂCHÂRYA
CALLED ALSO
ÂNANDATÎRTHA

TRANSLATED BY
RAI BAHADUR ŚRÎŚA CHANDRA VASU VIDYÂRŢAVA
WITH THE ASSISTANCE OF
Pt. RÂMÂKṢYAYA BHATTÂCHÂRYA, VIDYÂBHÛSAŢA
REVISED BY
NANDLAL SINHA.

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INSCRIBED

TO

THE MEMORY OF

ŚRĪMATĪ JAGAT MOHINĪ

[*Died 26th October 1915*]

WHO ON THIS EARTH LED THE LIFE OF A BRAHMAVĀDINĪ
LIKE MAITREYĪ,

BY

HER SORROWING BROTHERS,

THE TRANSLATOR

AND

THE EDITOR OF THIS WORK.

1916 First Edition 1,000 copies.

INTRODUCTION.

This Upaniṣad, according to Śankara's interpretation, is well-known to the English reading public, through the translations of Roer and Max Müller, published in the Bibliotheca Indica and Sacred Books of the East Series, respectively. Its interpretation, according to Madhva, is, for the first time, presented herewith. He follows his well-known system of Cabalistic rendering of words where every letter of a word has a significant meaning of its own. Madhva was not singular in this. In Medieval India, the Tāntrik writers had already given meaning to every letter of the alphabet, and had perfected a scheme of cryptography, in which their mantras were written. It is well-known that the Upaniṣads taught the Truth about the highest absolute Brahman as well as the gradation of Beings, from the lowest Jīva in the scale of evolution to the most perfected Logos of the system. The gradation of Ānandas, given in this Upaniṣad, as well as in the Taittirīya, shows that it was taken for granted that this hierarchy, beginning from man and ending with Supreme Brahman, is a well recognised doctrine of the Indian Brahmvādins. But, while the Upaniṣads had thus a meaning patent to all readers, they were called *rahasyam*, or secret teaching; and the question arises wherein consisted this *secret* teaching. Madhva has tried to explain some of the secrets of the mystic sayings of the Upaniṣads, and has shown that some of the mahāvākya, if taken on their face value, give one meaning, but when they are rendered according to the letter value, they give different meanings altogether. What can be more clear than the three words, सोऽहमस्मि, "I am He,"—the sheet-anchor of the doctrine of the Advaitins? But taken in the literal sense, this formula, so appropriated by the Advaitins, really means that the God is the alpha and omega (अ and ह=अह), the first and the last letter, of the alphabet, and so, though the word अह ordinarily means "I," yet mystically it is the name of God, who is the first and the last, and in whom is contained the whole universe. We give below, for the information of the curious reader, the secret meanings of these letters of the Sanskrit alphabet, according to an unpublished work, which has recently been printed by that well-known Sanskrit scholar, Mahāmahopādhyāya Pandit Ādityarāma Bhaṭṭācārya, M.A. This is a small pamphlet of 12 pages, containing some 27 verses and explaining the fourteen Śiva Sūtras of Pāṇini. These Sūtras are the following:—

अ इ उ ऋ ॠ ऌ ॡ ए ओ ऋ ॠ इ य व र द् । क ख ग घ ङ । च छ ज झ ञ । ट ठ ड ढ ण । त थ द ध न म । य र ल व श ष । ह ळ ॥

The first verse says that, at the end of his mystic dance, Lord Śiva, the king of dancers, struck his **दङ्का** (drum) fourteen times, in order to give emancipation to Siddhas, like Sanaka and the rest, and thus he revealed the Śiva Sūtras. [Śiva Sūtras are auspicious Sūtras.] The **दङ्का निनाद** shows that the secret teaching is not impartible by words, but by musical notes.

The second verse shows that the anubandhas, at the end of each Sūtra, had been taught for the purpose of teaching meanings of धातु, verbal roots, and for forming pratyāhāras, as done by Paṇini and others. With the third verse begins the real meaning of the letters. We reproduce some of the verses in original.

अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु ।

चित्कलामिं समाश्रित्य जगद्गुरु उणीश्वरः ॥ ३ ॥

The letter अ represents Brahman pervading every object and without any guṇas (निर्गुण). Taking the help of the intelligent principle represented by the letter इ, he assumes the form of the Creator of the world represented by the letter उ, and thus becomes सगुण, and is called ईश्वर, Īśvara.

अकारः सर्ववर्णायूः प्रकाशः परमेश्वरः ।

आद्यमस्त्येन संयोगाद्दहमित्येव जायते ॥ ४ ॥

The letter अ is the foremost of all letters. It is [a symbol of] the luminous Supreme Lord Parameśvara. The word अहं is formed by the combination of the first letter अ and the final letter ह, and thus (अहं), aham, is the name of God, and is also a symbol or Pratyāhāra, denoting every letter.

Thus these two verses show that Madhva's interpretation that अहं means God, is not unjustified.

The principal teacher of this Upaniṣad is Yājñavalkya, and his doctrine of antaryāmin puruṣa—अन्तर्यामिन्पुरुष—is well-known. On many points this Upaniṣad agrees with the Chhândogya, such as the description of the two paths—devayāna and pitriyāna—and the passage of the Soul after death, and its rebirth or its Mukti.

Madhva, again, combats in it the māyāvāda view, and shows by quotations from the Mādhyamikā books, that the māyāvāda of Śaṅkara is nothing but the Śūnyavāda of the Mādhyamikā School, and so the charge brought against Śaṅkara that he is a crypto-Buddhist is perhaps justifiable.

At the end Madhva again asserts his divine mission, and he reiterates that he is an avatāra of Vāyu, being the third avatāra of the son of God, first being Hanumân, second Bhīma, and third he himself.

ALLAHABAD :
1st February, 1916. }

S. C. VASU.

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BRĪHADĀRANYAKA UPANIṢAD

FIRST ADHYĀYA.

FIRST (Aśva) BRĀHMAṆAM.

PEACE CHANT.

बृहदारण्यकापानषत् ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

ओं Om. पूर्णम् Pūrṇam, full. अदस् Adas, that ; the Root-form from which all avatāras descend. पूर्णम् Pūrṇam, full. इदम् Idam, this ; the avatāra-form. पूर्णात् Pūrṇāt, from the full. (the Root-form). पूर्णम् Pūrṇam, the full, (the avatāra-form). उदच्यते Udachyate, comes out. पूर्णस्य Pūrṇasya, of the full, (the Root-form). पूर्णं Pūrṇam, the full, (the avatāra-form). आदाय Ādāya, grasping, withdrawing in Himself, uniting. पूर्णं Pūrṇam, the full, (the Root-form). एव Eva, alone अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatāra-form) is full ; from the Full, the full emanates. When this full is with drawn in that Full, the Full alone remains.

MANTRA I. 1. 1.

ॐ उषा वा अश्वस्य मेध्यस्य शिरः ॥ सूर्यश्चक्षुर्वातः
प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः
पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम् । दिशः पार्श्वे अवान्तर-
दिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरा-
त्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मातृसानि जवध्यथ
सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च
वनस्पतयश्च लोमानि ॥ उदन् पूर्वार्धो निम्लोच्चपुनार्धो
तद्विजृम्भते यद्विद्योतते यद्विधूनते तत्स्तनयति यन्मेहति
तद्वर्षति वागेवास्य वाक् ॥ १ ॥

ओम् Om, a word of auspiciousness. उषा Uṣā, Dawn; the goddess of wisdom वा Vā, verily. मेधस्य Medhyasya, deserving sacrifice which is termed Medha; to whom prayers are offered and sacrifices are made; of the sacred. अश्वस्य Aśvasya, of the horse. The Lord is also called Aśva because He took this form once He (together with Brahmā also in the form of a horse) is present in the body of the sacrificial horse. शिरः Śiraḥ, head; in the head सूर्यः Sūryaḥ, the Sun (god). चक्षुः Chakṣuḥ, the eye; in the eye. वातः Vātaḥ, the Wind-god प्राणः Prāṇaḥ, the breath; in the breath. वैश्वानरः Vaiśvānaraḥ, named Vaiśvānara. अग्निः Agni, fire; the Fire-god. व्यासम् Vyāttam, open mouth; in the open mouth. संवत्सरः Samvatsaraḥ, the year, (Brahmā, the nourisher of his offspring). आत्मा Ātmā, the whole body; in the whole body. द्यौः Dyauḥ, heavens; the God of the heavens. पृष्ठम् Priṣṭham, the back; on the back. अन्तरिक्षम् Antarikṣam, the space; the god of space, He is विष्णेश-सूनुः. उदरम् Udaram, the belly; in the belly. पृथिवी Pṛithivī, the earth; the Earth-god. पाजस्य Pājasyam, the feet; in the feet. दिशः Diśāḥ, the four quarters; the four gods presiding in the four directions, North, South, East, and West. पार्श्वे Pārśve, the two sides; in the two sides. अवांतरदिशः Avāntaradiśaḥ, the intermediate quarters, the presiding deities of the four intermediate quarters, N-E, S-E, S-W., and N-W. परिशवः Pariśavaḥ, the extremities of the bones of the sides, (ribs called परिशवः or पशवः). ऋतवः Ṛitavaḥ, the seasons; the gods presiding over the seasons, six in number. अङ्गानि Aṅgāni, the limbs, in the limbs, the head, the four hoofs and the tail, altogether six in number. मासाः Māsāḥ, the months; the gods of the months. च Cha, and. अर्धमासाः Ardha-māsāḥ, half months; the presiding deities thereof. पर्वणि Parvāṇi, joints; in the joints, the principal as well as minor joints. अहोरात्राणि Ahorātrāṇi, the days and nights, their presiding deities. प्रतिष्ठा Pratigṭhā, the legs; in the legs. नक्षत्राणि Nakṣatrāṇi, the stars; their presiding deities. अस्थिनि Asthīni, the bones; in the bones. नभः Nabhaḥ, the sky; the presiding deity. of the sky. He is विष्णेश. मांसानि Māmsāni, flesh; in the flesh. सिकताः Sikatāḥ, sands; the presiding deities thereof उवध्यम् Uvadyam, dung; in the dung. सिन्धवः Sindhavaḥ, the rivers; the presiding deities of the rivers. गुदाः Gudāḥ, the intestines; in the intestines. पर्वताः Parvatāḥ, mountains; the presiding gods thereof. यकृत् Yakṛit, the liver; in the liver. च Cha, and. क्लोमानः Klomānaḥ, the lungs, in the lungs. ओषधयः Oṣadhaḥ, the grain plants; their presiding deities. The annual plants. वनस्पतयः Vanaspatayaḥ, the large trees (that bear fruit apparently without any blossoms); the presiding deities of the trees. लोमानि Lomāni, the hairs of the body; in the hairs of the body. उद्यन् Udyan, the rising Sun. पूर्वार्धः Pūrvārdhaḥ, the upper half of the body from the navel upwards. निम्बोचन्

Nimlochan, the setting (Sun). जघनार्धः JaghanĀrdhaḥ, the hinder part of the body ; the lower part of the body from the navel downwards, containing hips, loins, etc. यत् Yat, whatever ; the god who. विद्योतते Vidyotate, lightens, flashes ; a lightning. तत् Tat, that. विजृम्भते Vijrimbhate, yawns, gapes. यत् Yat, whatever ; the god who. स्तनयति Stanayati, roars (as thunder). तत् Tat, that. विधूनते Vidhūnate, shakes the body (or the skin). यत् Yat, whatever ; the god who. वर्षति Varṣati, rains, falls as shower ; the presiding god of the shower. तत् Tat, that. मेहति Mehati, urinates. वाक् Vāk, speech ; the presiding deity thereof. एव Eva, verily. अद्य Asya, His ; of Hari who is in the sacrificial horse. वाक् Vāk, sound, neighing.

1. Uṣâ, (the goddess of knowledge) is verily (in) the head of the sacrificial horse, the Sun-god is (in) the eye. The Wind-god Vâyu is (in) the breath. (The Fire-god named) Vaiṣvânara Agni is (in) the open mouth. (Brahmâ called) Sainvatsara (the nourisher of his offspring) is (in the) whole body : (on the) back is (the god) of the heavens : (the god of) space is (in) the belly. The Earth-god is (in) the foot : (the gods of) the four quarters are (in) the two sides of that horse : (the gods of) the intermediate quarters in the extremities of the bones of the sides. (In) the six limbs are the (six) presiding deities of the seasons. The Month-gods and the gods of the fortnights are in the joints. (The god of) the day and (that of) the night are (in) the legs : (the presiding deities of) the stars are (in) the bones. The Sky-god is (in) the flesh ; (the presiding deities of) the sands are (in) the dung. (In) the intestines are (the gods of) the rivers ; (in) the liver and (in) the lungs are (the gods of) the mountains. (The gods of) the annual plants as well as (those of) the large trees are (in) the hairs (of the body). (In) the upper half of the body is (the god that presides over) the rising (Sun). (The god that presides over) the setting sun is (in) the lower part (of the body). (The god that gives light as) lightning is in the yawning. (The god that presides over) the roaring of the clouds is (in) the shaking of the skin. The (god that comes down in the form of) shower is (in) the urination. (The goddess of) speech is in the voice (neighing).—1.

MADHVA'S SALUTATION.

To Lakṣmī and Hayagrīva be my salutation. To Hayagrīva (attended by Lakṣmī), in the form of Śrī Rāma, the form in which He

is always present in the heart of Hanumān. To Hayagrīva (attended by Lakṣmī) in the form of Śrī Kṛṣṇa, the form in which He is always present in the heart of Bhīma. To Hayagrīva attended by Lakṣmī, in the form of Vedavyāsa, the form in which He is always present in the heart of Madhva.

Viṣṇu do I always adore, Viṣṇu who rules over the Prāṇa and other Vāyus; who is the treasure-house of eternal bliss; who is not at all touched by any sort of impurity; who pervades all things in the world; who is the Full (full in all times, full in all places and full in all qualities); Viṣṇu who is the Lord of Prakṛiti, who knows no birth, who is not at all like anything that we know. Viṣṇu who is eternal and knows no decay; He who is Omniscient and Omnipotent, Viṣṇu who is Himself the source of all sorts of energies, Viṣṇu who is always adored by all the Devas, all the Munis, and all the sons of Manu; Viṣṇu from whom proceed the creation and destruction of this world, and all the movements and the changes that are going on in it, and Viṣṇu from whom comes the eternal bliss to all.

INTRODUCTION.

It is thus in the Varāha Purāṇa :—

“In the beginning of creation, the four-faced god Brahmā adored Viṣṇu the Lord of Lakṣmī (with the verses of this Upaniṣad). He recited it to Sūrya exactly again and Sūrya recited it to Yājñavalkya. This Upaniṣad is called Vājsaneyin because when the Sun recited it to Yājñavalkya, he assumed the form of a horse of the class of Vāji. Since Yājñavalkya taught it to Kaṇva, it is also called Kaṇvopaniṣad.”

It is thus in the Pradhyaṇa :—

“The Lord Janārdana (Viṣṇu) having assumed the form of a horse (aśva) created Brahmā who also assumed the form of a horse (aśva). Viṣṇu Himself is present in the form of a horse within Brahmā, when he assumed that form. It has been said in the Śruti, that the sacrificial horse is the representative of both Brahmā and Viṣṇu. It, therefore, may be said that the whole world is present in the body of the sacrificial horse, for the whole world rests in the different parts of the bodies of both Brahmā and Viṣṇu.”

In the Garuḍa Purāṇa it has been said : Uchchaiṣrava is present in the body of the sacrificial horse in which is Keśava, the Lord of the whole world, and Brahmā is in Uchchaiṣrava and Viṣṇu again is in Chaturmukha (Brahmā).

‘Mountains’ and ‘sands’, ‘rivers’, ‘wells’ and ‘tanks’ ‘sacrificial offerings,’ ‘potsheds,’ and ‘sacrificial posts’ are all names of Devatās.

It has been mentioned in the Nārada Saṁhitā that these are the names of Devatās and these think themselves as separate from the Supreme God. These words, mountain etc., are the names of Viṣṇu also, because He possesses in superabundance all the qualities which the etymology of these words (Parvata, etc.) denotes.

In phrases like Uṣā śiraḥ [Uṣā (is) head], nāma Brahman (name is Brahman. See Chh. Up.) and Tat tvamasi (That thou art. See Chh. Up.), and in all other such phrases (where two words stand in a case of apposition), the nominative is to be explained as Locative. It may everywhere also be explained as an Ablative, or a Genitive, or a Dative or an Instrumental case also.

Note.—Thus Uṣā Śiraḥ “Dawn is the head”, should be translated “Dawn is *in* the head” (Locative case), or “Dawn *comes out of* the head” (Ablative) or “Dawn *belongs to* the head” (Gen.), or “Dawn is *for the sake of* the head” (Dative), or “Dawn is *through* the head” (Instrumental).

Similarly the famous logion “tat tvam asi” does not mean “Thou art That” but should be interpreted as “Thou art *in* That”, or “Thou art *from* That”, or “Thou art *of* That or belongest *to* That”, or “Thou art *for the sake of* That”, etc.

So also other words, like phrases denoting identity, should be explained as denoting objects (not identical with the Lord, but as existing) in Him.

These objects (such as the goddess of Dawn, etc.) can never be identical with Him, for each has its own separate form always.

Or they (Uṣā, etc.) may be taken to imply the names of the different parts of the body of the Lord, (and then their primary meaning is to be taken)

Note.—In this way, Uṣā would mean “refulgent” and so on. Thus: “The Head of the sacred aśva is refulgent, etc.”

It has been thus said in the Brahma-Tarka:—The Prathamā Vibhakti stands for all the seven Vibhaktis, and the sense varies accordingly.

Since Viṣṇu pervades every part of the horse’s body, therefore, whatever is in the body of Viṣṇu, may be said to be in the body of the sacrificial horse also.

The phrase Aśvasya Medhyasya अश्वस्य मेध्यस्य (though it could have been supplied from the preceding portion) has been repeated (in the above Mantra), in order to indicate that the description does not apply to any particular horse, at any particular moment of history, but to every sacrificial horse.

The constant repetitions found in the scriptures are for the purpose of indicating the pervasion of the quality repeated in every individual

(i. e. to say, it is an universal proposition), or that it has some deeper meaning (than is apparent on the surface), or that though the thing may not be clear to the reason, yet deeper thinking would make it clear.

The earth is called the dung of Viṣṇu on account of its hardness. The sands form the part of the earth. This is why sands have been called dung in the Mantra. Though the earth has been said to be in leg of Viṣṇu, and again she is said to be in His dung, there is, however no contradiction in this, for the presiding deities of leg, dung, etc. are referred to there, and they have many forms. Moreover, it shows the glory of the Lord (that one and the same thing as earth should be in two different places).

The intermediate points are described as the bones and tails of the sacrificial horse (Viṣṇu); the directions East and West represent the two sides of the horse.

The head, the four hoofs and the tail are called the six seasons. Brahmā, the presiding deity of the (cosmic) year, pervades the whole body of the Sacred Horse.

The liver and the lungs are the two pieces of flesh (on the right and the left of the heart), the presiding deities of mountains are they.

All rivers are in the intestines. Thus is this ancient Viṣṇu all-containing.

Moreover, Vighneśa, who is the presiding deity of the firmament, dwells always in the flesh of Viṣṇu. The son of Vighneśa is the presiding deity of the middle space, and is in the belly of the Lord.

MANTRA I. 1. 2.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वं समुद्रे
योनी रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनि-
रेतौ वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा
देवानवहद्वाजी गन्धर्वानर्वाऽसुरानश्चो मनुष्यान् समुद्र एवास्य
बन्धुः समुद्रो योनिः ॥ २ ॥ इति प्रथमं ब्राह्मणम् ॥ १ ॥

अश्वं Aśvam, the horse, of the Horse. पुरस्ताद् Purastât, the front part. महिमा Mahimā, called Mahiman (महिम्न). The front and hinder parts of the horse to be used in the Sacrifice are called Mahiman (its greatness), because these two parts are thrown into the fire at the time of performing

homa (होम). अहः Ahaḥ, the day; the god who thinks that I am the day. He is Manmatha (मन्मथ). अन्वजायत Anvajāyata, was. वा Vā verily. तस्य Tasya, his, its; of Manmatha (मन्मथ) who thinks himself to be the Mahiman (the front part of the horse) and who has been mentioned by the word Ahaḥ (अहः). पूर्वे Pūrve, in the Higher, existing from before the creation; therefore without beginning; chief. समुद्रे Samūdre, in the perfect; in Hari called Samūdra in whom the best of the qualities always prevail or because He is the best of (superior to) all. योनिः Yoniḥ, origin; birth. एनं Enam, of this horse. पश्चात् Paśchāt, the hinder part महिमा Mahimā, called Mahiman (महिमन्) रात्रिः Rātriḥ, the night; the goddess of night. She is Rati (रतिः). अन्वजायत Anvajāyata, was. तस्या Tasyā, her; of the presiding god of the Mahiman (महिमन्) and the hinder part of the horse who is none but Rati (रतिः). अपरे Apare, in the lower, inferior. समुद्रे Samudre, in the perfect, in the Chaturmukha (चतुर्मुख) Brahmā. योनिः Yoniḥ, the origin. एतौ Etau, these two. महिमानौ Mahimanau, Mahimans, both the front and the hinder parts of the horse; Manmatha and Rati. वा Vā, verily. अश्वममितः Aśvamabhitaḥ, in the front and hinder parts of the horse's body. संबभूवतुः Sambabhūvatuh, were. हयः Hayah, horse called so, a racer, the destroyer of enemies. The Lord is called Hayah (हयः), because he goes killing the enemies of the gods (हन् to kill and या to go). भूत्वा Bhūtvā, being or becoming. देवान् Devān, the gods. अवहत् Avahat, carried. वाजी Vāji, the war horse, the stallion. गन्धर्वान् Gandharvān, the Gandharvas. Some of the Gandharvas are the messengers of the gods and therefore always busy in war, while others are given to music, dancing, &c. अर्वा Arvā, a fleet horse, a runner. असुरान् Asurān, the Asuras. अश्वः Aśvaḥ, the horse of swift movement, but not so swift as those of the gods, Gandharvas, etc. A quick-goer, a swift-mover. मनुष्यान् Manuṣyān, men. अस्य Asya, His; of Hari. समुद्रः Samudraḥ, the Lord Hari called Samudra, or the Perfect. एव Eva, only, certainly. बन्धुः Bandhuḥ, one who helps. समुद्रः Samudraḥ, the Lord Hari called Samudra योनिः Yoniḥ, cause (of variety of classes such as Haya, Vāji, &c.)

2. The front part of the horse termed Mahimā (glory) was (Manmatha, the presiding deity of) the day. His (Manmatha's) origin was (in Hari known as) the Pūrva Samudra (or the Higher Perfect). His hinder part (also called Mahimā) was (the goddess of) the night (Rati). Her origin was (in the Chaturmukha, the four-faced god Brahmā) or the Lower Perfect. These two Mahimans form the two parts of the horse's body. He, pervading

the form of the horse of the class Haya, carried the Devas. (He), pervading the form of the horse of the Vâjî class, carried the Gandharvas. He, becoming (pervading) the horse of the class Arvan, carried the Asuras. Becoming (pervading) horse (He carried men. Verily the Lord, called Aśva or the Swift and called also Samudra or the Perfect, is certainly the helper of this (sacrificial horse). The Lord called Samudra (Perfect) is the cause of the varieties of the horses.—2.

The end of First Brâhmaṇa termed Aśva

MADHVA'S COMMENTARY.

It is thus in the Garuḍa Purâṇa:—

“The front and the hinder parts of the sacrificial horse are called Grahas (ग्राहः) and Mahimânas (महिमानः); Grahas, because only these are *taken out* of the whole body, and Mahimânas, because in this is their *greatness*. The gods that preside over those parts think themselves as Ahaḥ (अहर्) or day, and Râtri (रात्रिः) or night; and those two gods are Kâmaḥ (कामः) or Manmatha, (Cupid); and Rati (रतिः). Kâma was born of Viṣṇu and Rati was born of Brahmâ. Viṣṇu is called Pûrvasamudra (the Prime Perfect) because all the best qualities are found in Him, (samudrekât), and it is through a transferred epithet or a figure of speech, that Brahmâ is also called Samudra (Perfect). The horses of the Devas are possessed by Haya (हय), the destroyer of the enemies, the Lord so called, because He assumed the form of a horse, in order to kill the enemies of the Devas. The horses of the Gandharvas are possessed by Vâjî (वाजी) a War horse, the form assumed by the Lord. So the horses of the Asuras are possessed by the Lord Arvan as great-guer, and those of men are possessed by the Lord Aśva, the swift-mover. The Lord is verily the helper of all these varieties of horses (and it is through Him that they perform their great feats).”

Viṣṇu when He was Haya, Vâjî, Arvan, and Aśva took His rise from Himself called Samudra. It must not, however, be thought that the Samudra is different from these forms, as the father is different from the son. These four are not different Gods but Samudra Himself. If one should ask how can this be so, the answer is, it is through the Lord's Aîśvarya or supernal power that He is both the cause and the effect.

Lord Hari is called Haya because He goes killing the enemies. He is called Vâjî because He is always engaged in war and Arvan because of His great going; and Aśva because of His fast movement,

Note.—ह of हन् "to kill," and य of या "to go," give हयः "the racer". वाज means "war," and वाजिन् "a war-horse". ग् means "to go;" with the affix वन् we get "Arvan" "the stallion." From अशु "quick" we have Aśva. The above extract from the Garuḍa Purāṇa shows the etymology of the words Haya, &c. but the Upaniṣad says that the horses of the Devas are called Haya, that of the Gandharvas, Vāji &c. It has no reference to their etymology. The commentator explains this, thus in his own words:—

The Lord Viṣṇu gets the name of Haya, etc., because He dwells in the Vāhanas (carriers) of the Deva, &c., called Haya, &c; and because He is the Agent that gives powers to those Vāhanas to perform their feats.

But the horses of the Asuras also kill their enemies, why are they not called Hayas? The commentator answers this by giving the following extract from the Skanda Purāṇa.

It is thus in the Skānda:—

The horses of the Devas always go as a rule and fall on the heads of the enemies, in order to kill them. (This being their pre-eminent quality), they are called Haya. (They are trained to kill). The horses of the Asuras are trained in fleetness: and possess *pre-eminently* that quality of swiftness. While the horses of human beings are merely swift-goers. (This shows the difference between Arvan and Aśva. Both have swiftness as their quality, but in varying degrees.)

The Devas are constantly fighting and so their horse is called Haya ("Death movement.") but why are Gandharva's horses called 'fighters'? The commentator replies to this by quoting an authority—

Moreover it is said:—"Because the Gandharvas, as followers of the Devas, are constantly engaged in war (as scouts or spies, &c.,) therefore, they are also called warriors. The Devas engage in battle only then when (their vanguard) the Gandharvas are (either repulsed or are) not strong enough; because they (the devas) are the masters."

But the Gandharvas are well-known as a race of celestial singers. How are they called "fighters" here? To this the commentator answers by quoting the same authority.

And also, some Gandharvas are constantly engaged in singing, others are dancers; some are constantly engaged in playing on musical instruments, while others are secret spies and scouts and hence called "Charaka."

Here ends the commentary of Sri Ānandatīrtha, called also Madhva, on the Aśva Brāhmaṇa.

SECOND (AŚVAMEDHA) BRĀHMAṆAM.

MANTRA I. 2. 1.

नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अश-
नाययाअशनाया हि मृत्युः तन्मनोऽकुरुतात्मन्वी स्यामिति ॥

सोऽर्चन्नचरत्तस्यार्चत आपोजायन्तार्चते वै मे कमभूदिति
तदेवार्कस्यार्कत्वम् । कथं ह वा अस्मै भवति यएवमेतद-
र्कस्यार्कत्वं वेद ॥ १ ॥

इह Iha, here in this अग्रे Agre, before the world came into existence; in Pralaya किंचन Kiñchana, anything. न Na, not. एव Eva, truly, verily. आसीत् Āsīt, there was. अशनायया Aśanāyayā, hunger, the World-leader. मृत्युना Mṛityunā, by death; by Hari in his destructive form. इदं Idam, this (eternal world). आवृतम् Āvṛitam, overwhelmed, covered. आसीत् Āsīt, was. हि Hi, it is well known in the Śrutis, verily. अशनाया Aśanāyā, the World-leader; अश=world, नाय=leader. मृत्युः Mṛityuḥ, death. The destroyer Hari. तत् Tat, therefore, as there was nothing else. मनः Manaḥ, mind. अकुरुत Akuruta, did, directed, made up. आत्मन्वी Ātmanvī, having a body or invested with a body. स्याम् Syām, let me be. इति Iti, this. सः Saḥ, He; Hari in his destructive form. अर्चन् Archan, worshipping. अचरत् Acharat, performed. अर्चतः Archataḥ, while worshipping. तस्य Tasya, his, from him. आपः Āpaḥ, water. अजायन्त Ajāyanta, made their appearance, came into existence. अर्चतः Archataḥ, while worshipping ownself. मे Me, the genitive of aham, "the unavoidable"; to the Aham; to the Supreme. कम Kam, pleasant, water. The word ka has two meanings, happiness and water. Here the word ka means pleasure. अभूत् Abhūt, made its appearance. इति Iti, this तत् Tat, that. एव Eva, certainly. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वै Vai, it is well known. कम Kam, happiness. ह वै Ha vai, verily. अस्मै Asmai, to him. भवति Bhavati, is. यः Yah, whoever, एव Evam, thus एतद् Etad, this. अर्कस्य Arkasya, of the water. अर्कत्वं Arkatvam, the reason of being called Arka. वेद Veda, knows.

1. There was nothing here indeed before (the creation began). By the Destroyer alone was this enveloped; by the World-ruler. For the Destroyer is verily the World-ruler. (Because he was alone), therefore he thought "Let me have (a world

as my) body." He moved about worshipping, (*i. e.*, undulating as in Pûjâ). From him so worshipping (vibrating) waters were produced. While worshipping verily there arose (also) pleasure for the Supreme (Viṣṇu). This is why the waters are called arka (the pleasure of worship). Surely there is pleasure for him who thus knows why waters are called arka.—3.

Note.—Arka "water" thus etymologically means "the pleasure of prayer." There is a pleasure in worshipping the Lord which all pious souls know. In every religion, water is a means of worship. Before prayers, the Muhammadans perform their ablution with water, the Christians have their baptism with water; the Hindus perform their âchamana with water. Every lîlâ of the Lord produces two effects—a subjective and an objective. The Archana or the lîlâ of worship, produced as its subjective result *pleasure*, and the objective result waters. Therefore, in every act of worship there is pleasure; and waters are used in every devotional exercise. The word *arka* is thus a compound of *ar*+*ka* or the first syllable of archana ("worship") *plus* ka (pleasure).

The first creation of the Lord is not the ordinary water, but the matter in its most subtle form, the highest ether—*arka*—luminiferous ether. Hence arka means the sun, the fire and the air also.

MADHVA'S COMMENTARY.

It is thus in the Brahma-Tarka :—

"In the pralaya (the great dissolution) there existed nothing, except the following :—(1) Viṣṇu, the Destroyer of all, (2) the Goddess Ramâ, (3) as also the Jîvas (the souls), (4) the time, (5) (the Prakṛiti in her state of) the equilibrium of three potencies (Sattva, Rajas and Tamas), (6) the good and the bad Karmas (of the Jîvas), (7) the Prâṇa (a particular form of Ahankâra), (8) the senses (the organs in their subtle form), (9) the Saṁskâras (residual potencies), and (10) the Vedas."

During the period of dissolution, all these were, however, covered by the Supreme Self indeed (Thus in one sense nothing existed then but the Supreme Self.)

It is thus in the Brahma Purâṇa :—

"The word Aśanâyâ is formed by the compounding of the two words *aśana* and *naya*. This world is called *aśana* or food, (because it is eaten up, as it were, by the Lord at the time of pralaya). Since the Lord Hari directs (*nayati*, leads) this world, according to his will, so he is called *aśanâyâ* (or the Matter-Lord or) the World-Lord, (*aśana*=world, *naya*=leader or ruler). He is called Udanya (Water-Lord) because he is the Lord of Karma (Giver of the fruits of Karma. Water typifies Karma)."

Note.—But we find in the Śrutis that Ramā and others are also world-rulers, they should also be called the 'Death, the Enveloper,' as here in the Upaniṣad. Why not say that in the Pralaya the world was covered up by Ramā? To this the commentator answers :—

Though other (minor divinities) are also described in the Śāstras as World-rulers, yet in the śrutis, He pre-eminently is alone **THE RULER**, (the others rule through his delegated authority). Hence the Upaniṣad says:—*aśanāyā hi mṛityuḥ*—the destroyer (Hari) is *verily* the World-ruler.

The word *tat* (in *tan manas akuruta*) means *tataḥ*, therefore (and is not a pronoun meaning "he"). As he alone existed then and nothing else, *therefore*, he made up his mind (to send forth the world and thus become embodied as it were). He willed, let me become self-possessed, that is to say, let me possess a body. (The word *ātman* or self means here "body"). In other words, He made up his mind to create waters.

It is thus in the *Brahmaṇḍa* :—

"The Lord Viṣṇu being without a body willed "Let me have a body." Because all this (Universe) is the body of Him, the bodiless Viṣṇu; (hence the creation of the world is said to be the taking of a body by the Lord). (The world is said to be His body) because it is under His control (as the human body is under the control of the Jīva). The God in His essence has verily no body, for consciousness and bliss constitute His real body. That Janārdana, in order to create, began to worship His own self. (It is a universal rule) that a substance created by any particular activity of the Lord shows forth that activity to some extent. Therefore, the waters being created by the worshipping activity of the Lord, are the best means of worshipping (and consecrating all things by sprinkling, &c). Though the Lord could have created waters by some other means (or form of His activity), yet in order to endow waters, &c. with the quality of worshipfulness, there arose in Him that inclination to worship, (for) He endows particular objects with the particular energies, by creating them through some particular form of His sportfulness. The whole creation is His playful activity."

Note.—*Ātmanvī syām iti* (*आत्मन्वी स्याम्*). The Lord has no body, no form. He is the spirit invisible. When He wished to have a gross body of His own, this world came into existence. So the world may be said to be the gross body of the Lord.

The Lord is of *Chidānanda* form; yet when this thought, the thought of having a gross body, crossed His mind, He began to worship, or in other words He began to exert for creating *Apas* (water). A created thing is of the nature of that means which the Lord adopts while creating it. Now while He worshipped in creating water, it is therefore that the water is said to be of the nature of worship or *Arka* (*अर्क*). It means the thing in the creation of which *Archnā* (*अर्चना*) or worship was the means adopted.

It has been said in the Brahmanḍa Purāṇa that the Lord might have created the world any way He liked as He is Almighty. But He adopted some means in creating it, because He created it in a playful mood.

In the text we find Archate vai me kam abhūt, here the word मे does not mean to me and is not to be understood as a pronoun. It is the genitive of aham and the word Aham is a name of Viṣṇu, meaning he who is never to be abandoned (a meaning not, and heyam to be abandoned). Aham thus literally means unabandonable, inevitable, supreme. मे the genitive of Aham means "of the inevitable, of the Supreme Viṣṇu."

[What is the authority for your saying that Aham, a well-known pronoun meaning I, means inevitable? The commentator answers this, as well as other implied questions, that the words Yasmad and Tat though generally pronouns are also names of God. He gives the following authority].

It is thus in Brahma-Tarka:—

Viṣṇu is to be known as indicated by the word Asmad in all its seven declensions. He is Aham because He cannot be avoided by any one. He as one is ever present with all and everywhere and so it is impossible to get out of Him. Similarly He is expressed by the word Yasmad also in all its declensions; and when He is referred to as something different from the inner Ruler, the word Tad is applied to Him. Though one He, on account of assuming many forms, is spoken of in the plural number also. As dwelling within the soul He is called Asmad, the I of the very I. As dwelling in the heart, He is spoken of as Yasmad "thou" because (He is then the object of address of all prayers by the worshipper). Thus he is spoken of in twofold ways (as "I" when looked upon as the inmost essence of one's own self; He is spoken of as "thou" when looked upon as the object of worship and addressee of all prayers dwelling in the heart). Though He is different from all Jīvas, and from all objects as well (He is spoken of as I, Thou and That metaphorically only. He is not to be confounded as identical with the Jīva or any object), for how can there be any identity of Him who is full of all bliss and other auspicious qualities, with Jīvas who possess only limited happiness and joy?

Note.—In the Mantra it has been said Archato vai em kam abhūt.

Here the word मे is the possessive singular form of the pronoun Asmad. It literally means my or mine. It should be taken in the sense of the Lord Viṣṇu who is called Aham unavoidable (from अ not and हेयम् to be given up). The Lord is so called because it is He who stands in front of all the knowledge. No knowledge can there be which has no relation with this Aham. Since the nominative singular form of Asmad also is Aham, therefore all the declensional forms of Asmad are used for those of Aham and they all mean the Lord Viṣṇu,

Such is the case here and in other places in this Upaniṣad. Again, when Aham or the Lord Viṣṇu is not the direct subject or object of knowledge the word Yusmad and all its declensional forms are used to speak of Lord Viṣṇu.

Now the question may arise, since the Lord Viṣṇu is one there is no second or third. No duality or plurality is possible in Him. How then the dual and plural forms of Yusmad and Asmad can be used, to indicate the Lord? In answer it may be said, the Lord through His Aśvaryas or supernatural power may assume various forms. So various terms (either in singular, dual or plural) may be used to indicate the Lord. Again, sometimes He is indicated by the terms Yusmad and sometimes by the term Asmad according to his position in the hearts of all the Jivas, i. e., when he is the direct subject of knowledge He is indicated by Asmad and when He is the object of indirect knowledge He is indicated by Yusmad, and they are used to indicate the Jivas also. Therefore doubts may arise whether the Jiva and the Lord are one. It must be borne in mind that the Jiva and the Lord are never one and the same. There is always an impossible gulf between them. The Lord is All-bliss whilst the Jiva is not so, he is subject to misery. Such is the eternal difference between the Jiva and the Lord.

The commentator next gives an authority for explaining Arka as a compound of Ar and Ka.

It is thus in the Vyâsa Nirukta:—

The water is called Ka because it is the source of pleasure. It is called Arka because it was produced by Viṣṇu by means of Archana or worship.

Arka thus means that which is produced by means of worship and which is the cause of producing pleasure. The word Ka in the Mantra Kam ha va asmai bhavati means pleasure comes to Him.

It is thus in the Mâhâtmya:—

He who knows the production of water, the source of pleasure, from Viṣṇu, he after attaining Mukti, gets verily happiness through the grace of Viṣṇu.

Note.—In the Nirukta of Vyâsa it has been said that the term Ka is applied to water, because water is one of the sources of happiness or pleasure: and since it was produced by Viṣṇu by means of Archana or worship Ka or water is also meant by the term Arka. Therefore Kam ha va asmai bhavati, here the term ka means happiness and not water. So the explanation of the Mantra is He who knows that Viṣṇu is the source from which water was produced, Ka or happiness comes upon him through the grace of the Lord and he is liberated from the miseries of the world.

MANTRA I. 2. 2.

आपो वा अर्कस्तदपात् शर आसीत्तत्समहन्यत । सा
पृथिव्यभवत्तस्यामश्राम्यत्तस्य आन्तस्य तप्तस्य तेजो रसो
निरवर्तताग्निः ॥ १।२।२ ॥

आपः Āpaḥ, the waters. वा Vā, to be sure, verily. अर्कः Arkah, what is called Arka. तत् Tat, in those; *should be* तत्र, in those waters. अपाम् Apām, of waters. यत् Yat, what was; *should be* यः. शरः Śaraḥ, foam. आसीत् Āsīt, was तत् Tat, that: *should be* सः that foam. समहन्यत Samahanyata, became condensed by the Lord putting in it His seed. सा Sā, that, the condensed foam and seed. पृथिवी Pṛithivī, the earth, the cosmic egg. अभवत् Abhavat, became. तस्याम् Tasyām, there, within that cosmic egg. अश्राम्यत् Aśrāmyat, lay down. The subject of the verb is mṛityu. Then while so lying within the cosmic egg, He thought "let there be Agni." The sentence, let there be Agni, should be supplied to complete the sense. तस्य Tasya, His. श्रान्तस्य Śrāntasya, so lying (within the egg). तप्तस्य Taptasya, meditating intently (on the production of Agni). तेजोरसः Tejorasah, essence of strength; the essence of all the energies. अग्निः Agniḥ, the chief of the Vâyus or vital airs. He is called Agni because He was the first of all that were born. (अग्रजत्वात्), He was the chief of all (अग्रणीत्वात्). and He was the leader of all that have the corporeal form (अंगीनाम् नेतृत्वात्). निर्वर्तत Nirvartata, took its rise, was produced or born.

2. Verily the waters are arka. There what was the foam of those waters, that became condensed (by the discharge in them of the Divine seed). This became the Earth (the cosmic egg). In that He lay down: There as He lay intently thinking ("let there be Agni") from Him arose Agni (*i. e.*, Vâyū, the chief of the vital airs)—Agni, who is the essence of all the energies (of the world).—4.

MADHA'S COMMENTARY.

The word Arka is generally used to mean the sun. Doubt may arise whether the word Āpaḥ in the preceding Mantra may not mean the sun. To avoid this doubt, it has been repeated "Āpovā arka." "The water verily is arka". The word arka here does not mean the sun, but it denotes the water only.

The word śaraḥ (शरः) means the condensed form of any liquid (like cream on milk or foam on water; and it does not mean here ('arrow or reed')).

So the Mantra Tatra yaḥ śara āsīt &c., should be understood thus:—the foamy portion of the (cosmic) waters became hard (for the Lord put His seed in it), and it became Pṛithivī meaning the Brahmanḍa or the cosmic egg.

It is thus in the Pravṛitta:—"The portion of water in the form of foam became hardened and took the form of earth, and in that (Pṛithivī) lay down the Lord Janārdana. When (He was thus reclining) that King of gods intensely thought on "let there be Agni", and the result of His thought was that Vāyu came into existence; and this Vāyu passes by the name of Agni; because Agni literally means the first-born (Agraja) and also "the leader" or "chief" (Agraṇī).

The word *Āsrāmyat* in the Mantra may mean "became tired" (as some explain it) or "lay down." Since exhaustion there cannot be in the Lord, this word cannot mean "became fatigued"; but means "lay down".

It is thus in the Brahma-Tarka:—

"The word *Śram* has both meanings "to be fatigued", and "to lie down". In the case of the Lord Hari, the meaning "to be fatigued" is inapplicable, for exhausted He never becomes. Therefore, *Śram* applied to Hari means "to lie down".

Moreover the locative case, *Tasyām* (Pṛithivyām), would be more appropriate in the latter sense only.

Śram in the sense of "to feel fatigued" is a mental quality and it cannot be applied to earth (*Tasyām āsrāmyat* would have then to be translated—he felt fatigued *in that earth*;) and metaphorically "he rested in that owing to fatigue". But this is a laborious explanation and should be avoided, when a simpler explanation is possible.

It has also been said in the Mukti Saṁhitā; "Viṣṇu after having created this earth, lay down in the white island (*Śvetadvīpa*) on Ananta in the midst of the ocean, whilst Mukta Puruṣas chanted songs of praise on all sides of Him.

There is the word "*Taptasya*" used in the Mantra, and it means *Ālochanā Yuktasya* or revolving something in the mind or intently thinking something. Therefore, "*Taptasya tasya*" in the Mantra should be taken in this sense:—"When the Lord Hari began to revolve in His mind what He should do next" and it does not mean "when He became weary and suffered pains." For suffering the Lord has none.

The words *Tejo rasaḥ* in the Mantra mean *Sāmarthyā-sārabhūta*, essence of energy, (for the chief Vāyu is the Prime Mover, all cosmic energies proceed from Him).

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयं स एष
प्राणस्त्रेधा विहितः । तस्य प्राची दिक्छिरोऽसौ चासौ चेर्मौ ।

अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सक्थन्यौ दक्षिणा
चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः ॥ स एषोऽप्सु
प्रतिष्ठितो यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥ ३ ॥

सः Saḥ, He. The Chief Vāyu called here Agni. आत्मानं Ātmānam, his own-self. त्रेधा Tredhā, in three kinds, in three modes व्यकुरुत Vyakuruta, divided आदित्यं Ādityam, the Sun. तृतीयं Tṛitīyam, the third. वायुम् Vāyum, the air. तृतीयं Tṛitīyam, the third. (अग्निं Agnim, the fire, तृतीयं Tṛitīyam, the third.) सः Saḥ, he, the Chief Vāyu. एषः Eṣaḥ, this. प्राणः Prāṇaḥ, the Life, the Breath. त्रेधा Tredhā, into three, threefold. विहितः Vihitaḥ, divided This Chief Vāyu is imagined as a Tortoise. तस्य Tasya, his. प्राची Prācī, in the eastern Dik, direction. शिरः Śiraḥ, head (is). असौ Asau, this direction, i. e., north-east corner. च Cha, and. असौ Asau, this direction, i. e. south-east corner, ईर्माँ Īrmau, the two arms अथ Atha, and, also. अस्य Asya, his. प्रतीची Pratīcī, in the western. दिक् Dik, direction. पुच्छं Puchchham, hinder part, tail. असौ Asau, this direction, i. e., north-west corner. च Cha, and. असौ Asau, this direction, i. e., south-west corner, सक्थन्यौ Sakthnyau, the two legs. दक्षिणा Dakṣiṇā, in the southern direction. च Cha, and. उदीची Udīcī, in the northern direction. पार्श्वे Pārśve, the two sides. द्यौः Dyauḥ, the heavens. पृष्ठं Pṛiṣṭham, the back. अंतरिक्षम् Antarikṣam, the sky. उदरम् Udaram, the belly. इयं Iyam, this earth. उरः Uraḥ, the breast. सः Saḥ, he, that. एषः Eṣaḥ, this (tortoise-shaped Vāyu). अप्सु Apsu, in the waters (of the egg). प्रतिष्ठितः Pratiṣṭhitaḥ, is established. यत्र Yatra, wherever. क्व Kva, whithersoever. च Cha, and. एति Eti, goes. तत् Tat, there. एव Eva, certainly. प्रतितिष्ठति Pratitiṣṭhati, is established, stands firm. एव Eva, this विद्वान् Vīdvān, whoever knows.

3. He (the chief Vāyu) divided himself into three, Āditya (the Sun) a third, Vāyu (the air) a third, (and the fire a third.) It is (this chief Vāyu called also) prāṇa (the Life, the Breath), that was divided into three. (He is imagined as a tortoise with) His head in the east: His two front legs or arms in this (north-east) corner and in this (south-east) corner. Now his tail is in the west. (The other) two legs of his are in this (south-west) corner and in this (north-west) corner. In the south and the north are his two sides. His back is in the heavens, and in the sky is his belly. His breast is in the earth. This (Chief Vāyu called Prāṇa) is established in the waters (of the cosmic

Egg). Whoever knows thus (the glory of the Prâṇa), stands always firm wherever he goes.—5.

MADHVA'S COMMENTARY.

It is thus written in the Prabhanjana (the Vâyu Purâṇa):—

The Vâyu is called Agni, because He is the first or leader (Agraṇi) of all embodied beings (Âṅgin). The Vâyu is also called Âditya because He eats up all (Adan=to eat). The Creator of Vâyu is Lord Janârdana Himself.

Note.—Thus Agni and Âditya, as used in this Upaniṣad, are names of Vâyu. Agni would mean "the chief" and Âditya would mean "the eater."

This Vâyu nourishes or protects the world, by entering the bodies of all creatures in the shape of the vital breath. It is this Vâyu that goes to illumine the world in the form of the sun, and it is the Vâyu itself to whom all sacrifices are made in the form of fire, by all sacrificers.

Note.—Thus the sun and the Agni (fire) have their energy from the Chief Vâyu. When the word Âditya is applied to Vâyu, then its meaning would be "he who goes taking up the life principles of all", as shown in the next verse.

Since he goes out of living beings catching hold of their lives he is called Âditya (Âdit=Âdâya; and yâ=yâti, he who goes taking up the life of all. The word Âyus (life is to be supplied here). In fact He gives life or vitality to all.

Note.—If Âditya and Agni are names of Vâyu then why is the sun called Âditya, and why is the fire termed Agni. This question is next answered.

Because the sun and the fire get their energy from the Vâyu, and are thus related to him, therefore they get his names of Âditya and Agni.

Note.—Viṣṇu is known to be the Great Tortoise (Kûrma). How is it that Vâyu is said here to be of the form of tortoise. The commentator answers this in the words of the next verse of the same Vâyu Purâṇa:—

"This Vâyu, who in the form of a tortoise rests in the waters of the cosmic egg and who supports the Ananta, is himself supported by Viṣṇu in the form of the Great Tortoise."

While resting in the waters of the Egg, his four legs rest in the four intermediate corners (north-east, south-east, south-west, and north-west). His breast touches the earth and even goes beyond it on all sides. His sides, back and his head as well are all covered with the waters of the Egg (and surpass it). The Âkâsa is in his belly, and the heavens rest on the back of this all-pervading Lord. Whoever knows this (the all-pervadingness of Vâyu within the Egg) gets a firm stay wherever he may go.

Note:—"Gets a firm stay wherever he may go" is thus explained by the commentator in his own words:—

(A person who by thus knowing the glory of Vāyu becomes Mukta can go wherever he likes) and even so, if he wishes, he can stay anywhere in this cosmos, without being forced to return from it.

It does not mean, that if he wishes to leave that place he cannot leave it, but is forced to remain there. The commentator next quotes an authority for this:—

It is thus in the Adhyātma:—

"He who worships Vāyu in the form of a tortoise obtains firm stay. Or by his mere willing, he can go to any place wherever he likes, remain there for how long he likes, or may remain there without return, if he so likes."

The commentator now gives an additional reason for holding that this section refers to Vāyu, and that the mention of the three-foldness is the description of Vāyu and not of Hari:—

The words of the Upaniṣad Sâ o-a prâṇas tredhâ vihitah (this prâṇa verily is divided into three) also show that the three-foldness here refers to Vāyu and not to Hari (for prâṇa is a well-known name of Vāyu).

Note:—Thus this section deals with Vāyu. It has been mentioned above that the Lord Viṣṇu, in the form of a tortoise supports Vāyu, who also has the form of a tortoise, and who in his turn, supports the Ananta. Thus we have three supporters—(1) Viṣṇu, (2) Vāyu, and (3) the Śeṣa or Ananta. What is the authority for this? The commentator quotes the Viṣṇu Purâṇa as an authority for it.

It is thus in the Vaibhava (the Viṣṇu Purâṇa):

The Lord Hari as the tortoise supports the Egg; Vāyu, in the form of a tortoise, staying within the waters of the Egg, supports the great waters within the Egg. This he does by resting on the tail of the Great Tortoise (Viṣṇu). While the Śeṣa Nāga resting on the tail of the tortoise Vāyu supports all this earth. Thus supported by this Śeṣa, the whole earth is supported, with all that is in it.

The commentator next gives an authority for the statement that it is the Vāyu, who in the shape of a tortoise, supports the waters of the cosmic Egg, and that the Upaniṣad refers to Him in the phrase "the head was in the eastern quarter and the arms in this and that quarter, then the tail was in the western quarter and the two legs in this and that quarter" &c.

It is thus written in the Prakṛiṣṭa (the Viṣṇu Purâṇa).

Of the Vāyu, in the form of a tortoise, the face is towards the east, the two arms are in the north-east and south-east corners, and the two legs are in the north-west and south-west corners.

MANTRA I 2. 4.

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा
वाचं मिथुनं समभवदशनायाँ मृत्युस्तदद्रेत आसीत्स संवत्स-

रोऽभवत् । न ह पुरा ततः संवत्सर आस तमेतावन्तं कालम-
 विभः । यावान्तसंवत्सरस्तमेतावतः कालस्य परस्तादसृजत ।
 तं जातमभिव्याददात्स भाणमकरोत्सैव वागभवत् ॥ ४ ॥

आत्मा Ātmâ, Self ; Viriñcha or Brahmâ मे Me, my. द्वितीयः Dvitiyah, second, another, other than Vāyu जायेत Jâyeta, may be born. इति Iti, this. सः Sah, he (Hari) अकामयत Akâmayata, thought, desired. सः Sah, he. मनसा Manasâ, through (his) mind ; by His mere will. वाचं Vâcham, the goddess Śrî, the presiding deity of the Vedas. मिथुनं Mithunam, a pair, a couple. समभवत् Samabhavat, did, made. अशनाया Aśanâyâ. The World-ruler. मृत्युः Mrityuh, the Destroyer, तत् Tat=tena, through that pairing with Śrî. यत् Yat, which, what. रेतः Retah, seed, germ, cause. आसीत् Āsit, was present. सः Sah, he (it, the germ). संवत्सरः Samvatsarah, Brahmâ, literally "the complete joy-giver of his offsprings" He who pleases or feeds the calves who are gods (सम् wholly or thoroughly ; वत्स calves and रमि to please, to feed). अभवत् Abhavat, took his birth. ततः Tatah, before that state. पुरा Purâ, before. संवत्सरः Samvatsarah, Viriñcha, Brahmâ, the joy-giver of the Devas. न Na, not. आस Āsa, was. ह Ha,=Yasmât, because. तम् Tam, him, Viriñcha, that foetus. एतावन्तम् Etâvantam, this, so much. कालं Kâlam, for twelve months period, time, a period of full twelve months. अविभः Avibhah, carried or had (in her womb). She bore the Samvatsara in her womb. तम् Tam, that (foetus). यावान् Yâvân, so much. संवत्सरः Samvatsarah, a year. एतावतः Etâvatah, this. कालस्य Kâlasya, of period. परस्तात् Parastât, after असृजत Asrijata, gave birth to. तं Tam, him, Viriñcha. जातम् Jâtam, (newly) born. अभि Abhi, towards. व्याददात् Vyâdadât, opened the mouth (in order to eat him up). सः Sah, he, Viriñcha. भाणं Bhânam, the sound bhân (the sound भाण consisting of भा 'light and knowledge' and ण 'joy,' meaning भगवान् the Lord) अकरोत् Akarot, made. सा Sî, the sound, here the presiding goddess of sound. Whose function it is to bring to the mind the meaning of the word immediately after it has been heard. एव Eva, only. वाक् Vâk, the goddess Sarasvatî. अभवत् Abhavat, was born

4. He (Hari) desired.—“Let Ātmâ (Brahmâ) be born as a second (son) to me”. He, the Destroyer, the World-ruler, of his own (will) paired with (the goddess Śrî) called speech. The seed (that was laid in her) became Samvatsara (Brahmâ, the Joy-giver of his children). Before this there was no Samvatsara, the

joy-giver. She bore him for a full period of what is called year. After this period she gave birth to him (Brahmā). He (the Destroyer) went towards him, with his mouth open, as if to devour him. He (Brahmā) made the sound " Bhān " (God, the omniscient and all-bliss). (Simultaneously) speech arose.

MADHVA'S COMMENTARY.

Note.—Others have explained the passage So kāmayaṭa Dvitiyo ma Ātma Jīyeta as meaning " He, the death, desired let a second body be born of me." This explanation is wrong. The word Ātma here does not mean body and the commentator tells this in his own words :—

Ātma means Brahmā, let this Brahmā be born to me as a second, thus He willed.

The word second is used in reference to Vāyu who was the first-born. But in the Śāstras in some places Vāyu and Brahmā are described as being born together, and in other places Brahmā is said to be born first and then Vāyu. How is it that Vāyu is said to be the first-born here? To this the commentator replies :—

Vāyu verily becomes Brahmā; and in order to show that, the creation of Vāyu has been mentioned first. Thus it is in the Brahma-Tarka :—

Since Vāyu even according to due order attains to the status of Brahmā, therefore, though as a matter of fact, Vāyu is born along with Brahmā, the Upaniṣad mentions His being born as prior to Brahmā. In some places the birth of Brahmā is mentioned as prior to Vāyu, because the status of Brahmā is higher than that of Vāyu.

Note.—The creation of Vāyu and Brahmā is simultaneous, but the scripture sometimes mentions the birth of Vāyu as first and sometimes the birth of Brahmā as first. When the birth of Vāyu is mentioned as first, it indicates that Vāyu is so high up in creation, being next to Brahmā only and who invariably takes the position of Brahmā, when the latter vacates his office, that the creation of Vāyu is mentioned first. When the creation of Brahmā is mentioned first, it is because his position is the highest in the scale of creation. The question may be asked what is your authority for translating the word Ātmā as Brahmā. No lexicons give that meaning to the word Ātmā. The commentator gives the following authority.

In the Śabda Nirṇaya it is thus written :—The word Ātmā, Viriñcha Sumanas, Sudhauta are synonymous of Brahmā, who is also called Chaturmukha and the first-born (Pūrvaja) and the Prajāpati.

Note.—The above shows that Ātma is a name of Brahmā. The words Samanasā vācham &c., mean by his own will as shown by the commentator below :—

Samanasā means by his own will, merely because He so desired. Vācham in the above means the goddess Śrī By his mere desire he paired with or embraced the speech, namely, the goddess Śrī.

In the Karaṇa Viveka it is thus written :—

Then the Supreme Lord thus willed "let Brahmā be born to me as a second" and, He by his mere will paired with the goddess Śrī, the presiding deity of the Vedas. She is his energy (and so not different from him) and she is never separate from him and nothing is created without her (because power is never separate from the person possessing the power). From that (union or seed) of the Lord was produced Brahmā named Saṁvatsara (the joy-giver of his children). The goddess Rāmā bore that foetus in her womb for full one year. Then she gave birth to him. As soon as Brahmā was born, the Lord Puruṣottama opened his mouth as if to swallow him. Brahmā cried out Bhān. Hearing the sacred sound the Lord (gave up his intention of swallowing him) and employed him in the act of creation of the world.

Note.—The word Bhān uttered by Brahmā showed that Brahmā knew the Lord, for the word Bhān means the luminous Lord of bliss. When the Lord knew from this utterance of Brahmā that the latter had realized him, He employed him in the subsequent act of creation.

Note.—In the text the word is Aśanāyām in the Accusative case. This is the reading adopted by Madhva. Other texts however do not adopt this reading. They read it as Aśanāyā. But Madhva having taken the reading Aśanāyām explains this m or Bindu thus:—

The word Aśanāyām should be read as Aśanāyā without m by dropping the Bindu. It is in case of apposition with Mṛityu.

Note.—But cannot Aśanāyām qualify Vācham and then it would mean the Destroyer (Mṛityu) paired with the World-ruler Śrī (Vach) for Śrī is also Aśanāyā or a World-ruler. This doubt is removed by the commentator in the next line.

But the Upaniṣad says that the Destroyer is verily the World-ruler (and no inferior deity like Śrī. &c., is called here Aśanāyā for World-ruler. Therefore Aśanāyā is the epithet of Mṛityu or the Destroyer and of no other deity.)

Note.—Why then add an m or Bindu to Aśanāyā in the text? It is a redundancy. To this the commentator replies.

The force of m or Bindu in the Aśanāyām is to declare that He is the leader or ruler of all-world systems and not only of this particular world—system.

Note.—But how do you get this extra meaning by the mere fact of the using of an extra letter in the word 'Aśanāyām'. The commentator answers this by quoting the following Sūtra:—

The employment of extra letters in a word, indicates the possession of extra quality, by the thing denoted by that word.

Note.—The commentator now explains the word Saṁvatsara.

He who fully (sam) feeds or makes happy (ramayati) his children (vatsa), namely, the Devas and the rest, is called Saṁvatsara or "the full joy-giver of his offspring".

Note.—In the text we have “Sa bhāṇam akarot saeva vāg abhavat,” which literally means “he made bhāṇ and that even became speech”. It would appear as if the sound bhāṇ became speech; as if this was the first beginning of speech. To remove this misconception, the commentator says, quoting an authority as follows.

It is thus written in the Bhāva-Tattva :—

From the mouth of Brahmā came out, through fear, the word Bhāṇ. At once at that very time, there arose from the four-faced Brahmā, the presiding deity of speech, namely, Saraswatī; who, because she is the goddess of speech, is called Speech also.

Note.—If the word speech means Saraswatī why is the sound Bhāṇ called in the text speech? The commentator answers this by saying :—

Because she is the presiding deity of all sounds, therefore, she is called Speech; and the word Bhāṇ being a sound is called also Speech.

Note.—Some explain the words “bhāṇam akarot” as meaning “He cried out as a new-born child cries.” That this is not the meaning, the commentator explains the word Bhāṇa thus :—

The Lord himself is called Bhāṇa, because His form is bhā or light and knowledge, and ṇa, All-bliss. Therefore the word Bhāṇa means God who is All-knowledge and bliss.

Note.—If Bhāṇa means God, the Omniscient and the All-bliss, then the sentence bhāṇam akarot would mean, “He made God”. But how can any one make God? This question is next answered by the commentator thus :—

Bhāṇam akarot means “He made the sound bhāṇa expressive of the God-head”. In fact, the word bhāṇam should be taken here in its secondary sense of sound, or bhaṇana or speech.

Note.—The sound bhāṇa when uttered brings to the mind the idea of God. So bhāṇam akarot means he uttered the sound bhāṇa which brought to the mind the idea of the Lord

MANTRA I. 2 5.

स ऐक्षत यदि वा इममभिमथ्स्ये कनीयान्नं करिष्य
इति स तथा वाचा तेनात्मनेदथ्सर्वमसृजत यदिदं किंचर्चो
यजूथ्सि सामानि छन्दाथ्सि यज्ञान् प्रजाः पशून् ; स
यद्देवासृजत तत्तदत्तुमध्रियत सर्वं वा अत्तोति तददितेर-
दितित्वथ्सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य
एवमेतददितेरदितित्वं वेद ॥ ५ ॥

सः Saḥ, He, the Destroyer. इमम् [mam, this, Brahmā who had thus made the sound “Bhāṇ.” यदि Yadi, if. अभिमथ्स्ये Abhimamsye, I re-absorb (within myself). कनीयः Kanīyaḥ, small. अन्नं Annam,

food. करिष्ये Kariṣye, I shall make. इति Iti, this. ऐकत Aikṣata, thought. सः Saḥ, he, the Destroyer तया Tayâ, by that. वाचा Vâchâ, by Sarasvatî, the Gâyatri तेन Tena, by that (Brahmâ). आत्मना Âtmanâ, by Viriñcha or Brahmanâ. इदं Idam, this. सर्वं Sarvam, all (world). असृजत Asṛijata, created. इदं Idam, this world. यत् Yat, whatever. किञ्च Kiñcha, thing. ऋचः Rîchah, the Rîg Veda, the deities presiding over the Rîg Veda. यजूंश्च Yajumñi, the Yajur Veda, the Devas presiding over the Yajur Veda. सामानि Sâmanî, the Sâma Veda, the Devas presiding over the Sâma Veda. छन्दांश्च Chhandâmñi, the metres, the presiding deities thereof. यज्ञान् Yajñân, the sacrifices, the presiding deities thereof. प्रजाः Prajâḥ, the men पशून् Paśûn, the animals. सः Saḥ, he, the Destroyer. यद्यत Yadyat, whatever. असृजत Asṛijata, created तत्तत् Tat tat, that-that, all that. अत्तु Attum, to eat, (to enjoy) अध्रियत Adhriyata, made up his mind. सर्वं Sarvam, all. वै Vai, indeed. अत्ति Atti, eats. इति Iti, this. तत् That, eating up of all. अदितेः Aditeḥ, of the Destroyer who is also named Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. सर्वस्य Sarvasya, all. एतस्य Etasya, of this world. अत्ता Attâ, devourer, enjoyer. भवति Bhavati, becomes. सर्वं Sarvam, everything. अस्य Asya, his अन्नं Annam, food भवति Bhavati, becomes यः Yaḥ, who. एवं Evam, thus. अदितेः Aditeḥ, of (death who is termed) Aditi. अदितित्वं Adititvam, the reason of the term Aditi being applied to him. वेद Veda, knows, meditates.

5. He (the Destroyer) thought that if I merge him (Brahmâ) back into myself, I indeed shall make but little food (or, creation). He then with that speech (Sarasvatî) and that Âtman (Brahmâ) created the whole world (everything that exists here, such as the presiding deities of) the Rîgveda, the Yajurveda, the Sâmaveda, of all the metres (Chhandas) and of the sacrifices (and created He) men and animals. And whatever He (Brahmâ) created, that He (the Destroyer) resolved to eat (ad). Since He eats all, therefore He is called Aditi : this is why the term Aditi (the eater or enjoyer) is applied to the Destroyer. Whoever (meditates thus on the reason of) Aditi's being called Aditi, becomes himself the Eater (or Enjoyer) of all (according to his capacity) and every thing becomes his food.

MADHVA'S COMMENTARY.

In the text, the word Abhimañsye is used. It does not mean (as some explain) I shall kill, but it means "if I shall re-absorb him or draw him back into myself, send him into the condition of laya."

But how does the root *Māmsye* come to mean to absorb or send to *laya*? The commentator gives an authority for the same.

It is thus in the lexicon called *Śabda Nirṇaya*:—

The root *mā* means to measure, to know, to be absorbed as well, and also it is used in the sense of to delimit, to create, to enumerate and sometime in the sense of to be powerful

Note.—The words *Ṛgveda* &c. as used in the above Mantra do not mean the words of the *Ṛgveda* &c. but the presiding deities thereof, as shown in the next verse:—

It is thus in the *Prakāśikā*:—

Brahmā created through his wife *Gāyatrī*, the presiding deities of the Vedas and all the presiding deities of the sacrifices as well and all human and animal beings.

Note.—The word *Aditi* is generally applied to the mother of all gods. Here however this word has not that meaning and the commentator explains it by quoting an authority.

It is thus in the *Māna-Saṁhitā*:—

Whatever *Brahmā* created in the beginning, all that is eaten (enjoyed) by the Lord *Janārdana* (which literally means the Destroyer of creatures); therefore, because (he eats the whole creation of *Brahmā*) he is called *Aditi* (the Eater). This is the name of the adorable Lord, the Supreme Spirit. He who thus worships the Supreme God as the All-eater, he verily becomes the eater of all (the enjoyer of everything) according to his capacity. The high Devas like *Brahmā*, *Rudra* and *Suparṇa* (*Garuḍa*) are specifically the eaters of all; (their function is to destroy all). The Devas like *Indra* and the rest are eaters (destroyers) occasionally only. Their eaterhood is according to their capacities (they have not jurisdiction over the destruction of all; but over particular portions of creation only). Their eating is of diverse kind; because their capacity is different. It is thus in the *Pravṛtta*:—

According to the capacity of one's enjoyment, the objects of enjoyment are different, for different beings. Let every man meditate that *Viṣṇu* is the real Enjoyer. Let him always remember that *Hari* is the Eater of all (Not only men) but every Deva also should meditate on the All-eatingness of the Lord.

Note.—The word eat as used here means both to destroy and to enjoy. The Supreme Destroyer is the Lord himself, but the gods *Brahmā*, *Rudra* and *Garuḍa* are special Destroying agencies of the Lord. Other Devas are also destroyers in particular cases only. The modes of destruction is not the same. Similarly the gods *Brahmā*, *Rudra* and *Garuḍa* are the enjoyers in the special sense of that word; the enjoyment of other Devas and *Mukta Puruṣas* is of a limited degree only and according to their capacities. The real *Aditi* is the Lord. They who meditate on the Lord—and all must meditate upon him, both gods and men—those who meditate upon him as *Aditi*, the Destroyer, the Enjoyer, get a

portion of the divine power of destroying and enjoying. For the general rule is as one meditates so he becomes.

MANTRA 6.

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति ॥ सोऽश्राम्यत्स
तपोऽतप्यत तस्य श्रान्तस्य तप्तस्त यशोवीर्यमुदक्रामत् ॥
प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितु-
मध्रियत तस्य शरीर एव मन आसीत् ॥ ६ ॥

सः Saḥ, he, Chaturmukha, the four-faced god, Brahmā भूयसा Bhūyasā, by the best. यज्ञेन Yajñena, by the Sacrifice. भूयः Bhūyaḥ, the All-full, the Brahman. यजेय Yajeya, let me worship. इति Iti, this. अकामयत Akāmayata, wished. सः Saḥ, he. अश्राम्यत् Aśrāmyat, became tired or fatigued. सः Saḥ, he. तपः Tapaḥ, grief, sorrow. अतप्यत Atapyata, was aggrieved, pained. तस्य Tasya, his श्रान्तस्य Śrāntasya, tired. तप्तस्य Taptasya, and pained. यशोवीर्यं Yaśovīryam, glory and power. उदक्रामत् Udakrāmat, went forth out of the body. प्राणः Prāṇaḥ, the senses, the gods of the senses. वै Vai, verily, indeed. यशोवीर्यं Yaśovīryam, glory and power. तत् Tat, then. प्राणेषु Prāṇeṣu, the senses, the gods of the senses. उत्क्रान्तेषु Utkrānteṣu, having gone out. शरीरं Śarīram, the body (of Viriñcha). श्वयितुं Śvayitum, to swell, to grow. अध्रियत Adhriyata, commenced, began. तस्य Tasya, his, of Viriñcha. शरीरे Śarīre, in the body. एव Eva, only, even. मनः Manaḥ, mind, attraction of the mind. आसीत् Āsīt, was (attracted).

6. He (Brahmā) desired :—

“ Let me worship the All-full with this All-full sacrifice ”. (In recollecting the means of that sacrifice) He was fatigued, (and so) he became aggrieved (with) pain. While he was thus fatigued and pained, (He along with) Glorious Energy went out (of the body). The Prāṇas are verily the Glorious Energy. When the Prāṇas had gone out, the body began to swell. (Seeing the body so swelling, his) mind was (attracted) into that body again.—6.

MADHVA'S COMMENTARY.

It is thus in the Mahā saṁhitā:—

“ When Brahmā desired to worship Viṣṇu, he tried to recollect the means of such worship (namely, the method of performing the Āśvamedha ceremony). The effort at recollection caused fatigue and pain. On

account of such fatigue and pain, there arose a desire in him to leave his body (as it was not a good instrument, because it could not bring to recollection the method of performing the Aśvamedha which Brahmā had performed several times in the past Kalpas). By his mere desire, the Grandfather (Brahmā) left that body, and went out of it along with his life-breaths. The life-breaths (Prāṇas) are called (Yaśovîrya) glorious energy, because through these one acquires glory and energy. Though the effort at recollection was little, and the consequent fatigue could not have been much, and though through mere grief and sheer willing, the life-breaths (as a rule) do not leave the body, yet in the case of Brahmā, the breaths went out of the body at his mere willing, because such was the sport of this All-mighty Lord (Brahmā). When Brahmā saw that his body was swelling and increasing in size, in spite of his having left it, he desired to enter it again."

Note.—Brahmā wished for worshipping Visnu and thought on how he would do it. And on account of this labour of thinking, however small it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body, than he left it.

Prāṇa Vāyus (the senses) also left it. These Prāṇas are called Yaśovîryam fame-virility because a man gets Yaśaḥ (fame) and Vîryam (virility) from these Prāṇas. Indeed owing to smallest amount of labour, never does a man give up the body, nor he can give it up simply by wishing it. Nor do the Prāṇavāyus go out by mere exhaustion. But with Brahmā the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmā wished to get back into it. This shows that he had a mind (manas) or attachment for the body.

MANTRA I. 2. 7.

सोऽकामयत मेध्यं म इदं स्यादात्मन्व्यनेन स्यामिति ॥
ततोऽश्वः समभवद्दशवत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्व-
मेधत्वम् एष ह वा अश्वमेधं वेद य एनमेवं वेद ॥ ७ ॥

मे Me, my. इदं Idam, this, the swollen body. मेध्यं Medhyam, pure, sacrificial. स्यात् Syât, let (it) be. अनेन Anena, by this body. आत्मन्वी Ātmanvî, having a body, corporeal. स्याम् Syâm, let me be. इति Iti, this. सः Saḥ, he, Chaturmukha अकामयत Akāmayata, wished. ततः Tataḥ, then, when he had got back into the body, or when the body had swollen or when the body had become white. अश्वः Aśvaḥ, a horse समभवत् Samabhavat, was. यत् Yat, which or for which (Sacrifice). अश्वत् Aśvat, (1) had swollen, (2) had assumed the form of a horse, (3) had become gross. तत् Tat, that. मेध्यं Medhyam, (1) belonging to the sacrifice, (2) to be offered up in the sacrifice, (3) pure. अभूत् Abhût, was. इति

Iti, तत् Tat, that i. e., (1) becoming gross and pure. (2) assuming the form of a horse and to be offered up in the sacrifice, (3) to be performed by Brahmā by means of the horse. एव Eva, only. अश्वमेधस्य Aśvamedhasya, (1) of Brahmā, (2) of the horse, and (3) of the sacrifice. अश्वमेधत्वं Aśvamedhatvam, the reason of being called Aśvamedha. यः Yaḥ, whoever. एवम् Evam, thus. एनम् Enam, him, i. e., (1) Brahmā, (2) the horse, and (3) the sacrifice. वेद Veda, knows एषः Eṣaḥ, he. ह Ha, indeed. वै Vai, verily. अश्वमेधं Aśvamedham, meaning of the word Aśvamedha. वेद Veda, knows.

7. “ Let me be embodied through this very body (which I had abandoned) ” (thus thinking) he desired “ Let this (corpse) become pure.” (It became pure and Brahmā entered it). Then (when he had so entered) he became a horse (Aśva). Because it had (at first) swelled (Aśvat) and afterwards it assumed the form of a horse (Aśva) (therefore he was called Aśva) and because it became as a fit object of sacrifice (medha) and that for it (the sacrifice) (it assumed that form), therefore Aśvamedha is called Aśvamedha. Whoever indeed thus knows (realizes) this truly, knows the significance of the word Aśvamedha.—9.

Note:—The word Aśvamedha has thus three meanings—(1) It is a name of Brahmā and would then mean he whose body had become swollen and was purified; (2) it is the name of the sacrificial horse, the form assumed by Brahmā as a victim; (3) it is the name of the sacrifice. In the primeval sacrifice, Brahmā himself was the *Sacrificer* (Yajamāna) (called Aśvamedha) he himself was the *victim* (paśu) in that sacrifice, and was called Aśvamedha, and he himself was the *sacrifice* (yajña) called Aśvamedha.

MADHVA'S COMMENTARY.

It is thus in the Mahā Samhitā:—

“ When Brahmā desired to enter again the body which he had already rejected and which had become a corpse and consequently impure, he willed that it may become pure again, and he desired to be incarnated in that very body, and so he entered into it again. So when he had entered into it, Brahmā took another body, and he found the means of the great sacrifice which he was contemplating, and so the Grandfather (Brahmā) assumed the form of the Aśva (this was the second body which Brahmā took). Because the body was swollen (Śvaitībhāva) when Brahmā entered into it, and revived it; therefore this second body of Brahmā is called Aśva (the swollen); and since this body had become swollen for the sake of sacrifice, and was purified also (Medhya), for that purpose, therefore, that primeval sacrifice was named Aśvamedha: because it was

performed by Brahmā entering the body which had become swollen (Śvaitībhāva) and which he had purified, therefore *Brahmā*, the possessor of auspicious four-faces, is also called *Aśvamedha*. Or the *sacrifice* is called *Aśvamedha*, because he himself had become a horse (*Aśva*) and became the sacrifice himself (*Medhya*), therefore it is called *Aśvamedha*. The sacrifice is called *Medha* and that which is fit for sacrifice is called *Medhya*. Therefore, *medhya* means also pure, because all things which are fit for sacrifice must be pure.

He who understands thus the meaning of *Aśvamedha* really understands."

Note.—The word *Aśvamedha* has thus three meanings—(1) the primeval *sacrifice* performed by Brahmā with the body which he had once left and which had become swollen and which he had to purify before entering; (2) *Aśvamedha* is the name of *Brahmā* himself, because his body had become swollen and had to be purified, (3) it means the *horse-sacrifice*, because horse is the type of Brahmā and is pure.

Note.—With the intention of getting back into the dead body, Brahmā wished, for the purity of that corpse. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice as he found it (corpse) to be the best, he put life into the dead body and changed it into that of a horse and accepted it to be his second body *i. e.*, he kept alive the body of the horse by a part of his own life.

The word *Aśvamedha* is applied to the sacrifice, to Brahmā and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmā swelled and became white and attained purity. And also because it was performed by Brahmā, who also passed by the name of *Aśvamedha*.

Brahmā is called *Aśvamedha*, because he was in the dead body which had become swollen and became pure.

The horse itself is called *Aśvamedha*, because the dead body had assumed the form of a horse, and became pure, and therefore capable of being used in the sacrifice.

He who realizes this, *i. e.*, the three senses of *Aśvamedha*, has a thorough knowledge of *Aśvamedha*.

MANTRA I. 2 8.

तमनवरुद्धयेवामन्यत ॥ तच्छ संवत्सरस्य परस्तादात्मन
आलभत ॥ पशून्देवताभ्यः प्रत्योहत् ॥ तस्मात्सर्वदैवत्यं
प्रोक्षितं प्राजापत्यमालभन्त ॥ एष वा अश्वमेधो य एष
तपति तस्य संवत्सर आत्माऽयमग्निरर्कस्तस्येमे लोका आत्मा-

नस्तावेतावर्काश्वमेधौ ॥ सा पुनरेकैव देवता भवति मृत्युरेवाप
पुनर्मृत्युञ्जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवति एतासां
देवतानामेको भवति ॥८॥ इति द्वितीयं ब्राह्मणम् ॥ २ ॥

तम् Tam, him, the horse; his own form as a horse. अनवरुध्य Anavarudhya, not tying up; setting free इव Iva, as if. Brahmâ and the horse being one; he could not tie the other अमन्यत Amanyata, made his mind, thought. "I shall let this horse wander the universe." तम् Tam, him, the horse. संवत्सरस्य Samvatsarasya, the year. परस्तात् Parastât, after the lapse of. आत्मने Âtmane, to the self; the Supreme, the Self residing within his own self. आलभत Âlabhata, had faith in, made an offering in the Sacrifice पशून् Paśûn, other beasts, such as goats, &c. देवताभ्यः Devatâbhyah, to the gods, to the Supreme Self residing in the Devas. प्रत्यौहत् Pratyauhat, gave, left for (them), offered. तस्मात् Tasmât, therefore, (the modern sacrificers) सर्वदैवस्य Sarvadaivatyam, in honour of all the gods. प्रोक्षितं Prokṣitam, (the animal) sanctified with Mantras. प्राजापत्यं Prâjâpatyam, as declared and taught by Prajâpati or Brahmâ. आलभत Âlabhanta, make an offering in the sacrifice. एषः Eṣah, this (deity in the sphere of the sun). इ Ha. वै Vai, indeed. अश्वमेधः Aśvamedhaḥ (is called) Aśvamedha. यः Yaḥ, he. एषः Eṣah, who. तपति Tapati, shines. तस्य Tasya, his; here in the sense of in him, i.e., in the sun. संवत्सरः Samvatsarah, Brahmâ who is also called Samvatsara. आत्मा Âtmâ, whatever pervades. अयम् Ayam, this. Brahmâ who is called Samvatsara. अर्कः Arkah, called Arka. अग्निः Agniḥ, named Agni. तस्य Tasya, of Brahmâ. इमे Ime, these. लोकाः Lokâḥ, worlds, like Bhûr, &c. आत्मानः Âtmânâḥ, bodies, real self, because Brahmâ pervades them all. तौ Tau, they. एतौ Etau, these two (the Solar deity and the Brahmâ). अर्काश्वमेधौ Arkâśvamedhau, Arka and Aśvamedha, the Sûrya and the Chaturmukha (Brahmâ). सा Sâ, she, (the God). उ U, verily. पुनः Punah, again, on the other hand. एका Ekâ, one, the principal. एव Eva, only. देवता Devatâ, the god भवति Bhavati, is. मृत्युः Mrityuḥ, death, the Destroyer Nṛisimha. एव Eva, none else. अप Apa, untimely; all pervading, Ap-vyâpta. पुनः Punah, again. मृत्युः Mrityum, death. जयति Jayati, avoids, conquers. The nominative of this verb is Brahmâ who knows thus. मृत्युः Mrityuḥ, death. एनं Enam, him, Brahmâ. न Na, not. आप्नोति Âpnoti, gets, comes to. मृत्युः Mrityuḥ, the Lord Hari called Mrityu or the Destroyer. अस्य Asya, his, of Brahmâ. आत्मा Âtmâ, master भवति Bhavati, is, becomes. एतासां Etâsâm, these. देवतानां Devatânâm, of the gods, such as Rudras, &c. एकः Ekaḥ, chief, ruler. भवति Bhavati, is.

8. He (Brahmâ) then willed that the horse should roam (through the world) unobstructed. After the lapse of a year, he offered it to the Lord Âtman within himself. He offered other animals to (the Lord within the other) gods. Therefore they (the sacrificers) offer sanctified animals to all gods, according to the rite of Prajâpati as taught by Brahmâ. This (the deity in the solar orb) is verily Âśvamedha, he who shines out there. The Sainvatsara (Brahmâ) is his Âtman (pervader). This Agni is arka (the Brahmâ in arka is pervader of Agni also), all the worlds are His (Brahmâ's) bodies (since he pervades them all). In these two forms, those of Arka and Âśvamedha (does Brahmâ reside), (yet) these all are under one God (Viṣṇu), who is (Lord) Mṛityu. Brahmâ, who thus knew Lord Mṛityu, conquered the second death; and death did not reach him; for Lord Mṛityu became his master. He thus became the chief of those gods.

End of the Second Brâhmaṇa called Âśvamedha.

MADHVA'S COMMENTARY.

Now the commentator explains the sentence *Tam anavarudhya eva Amanyata*, in the words of the Mahâ Samhita :—

That Lord Brahmâ allowed his Self in the form of the horse to roam freely all over the world, for the period of one year, himself watching it in the form of a man.

The commentator next explains the phrase *Âtmane âlabhata*; it does not mean to sacrifice the animal for himself, but it means, as the commentator shows it, that he offered it, to the Supreme Viṣṇu who resided in the heart of Brahmâ.

After the end of one year he, the lord of self (Brahmâ), offered that animal, in sacrifice, in honour of the Supreme Self residing within his own self. Other animals, like goat and the rest, he offered to the same Supreme Self as residing in the Devas.

As Brahmâ sacrificed other animals, why did he become an animal? This question the commentator answers next :—

Brahmâ assumed the form of the horse thinking :—"Let me have the entire fruit of the sacrifice to myself, namely, the fruit which the agent of the sacrifice gets by performing the sacrifice and the fruit which the victim of sacrifice gets by being immolated in the sacrifice." (Thus thinking Brahmâ became himself the sacrificer and himself the victim).

Since an animal even gets heaven, when killed in sacrifice, without knowing why he is killed, what greater heaven must not that animal get who knowingly offers himself as the victim in the sacrifice. Thus thinking Brahmā himself became the victim.

The word Aśvamedha applies not only to Brahmā, but it applies to the Sun and the Fire also. The commentator shows this:—

Since Brahmā called Saṁvatsara dwells in the Sun, the Sun is also called Aśvamedha, after the name Aśvamedha given to Brahmā.

The Sun is called Saṁvatsara because Brahmā, the Saṁvatsara, pervades the Sun, and therefore the Sun gets secondarily the name of Saṁvatsara.

Brahmā residing in Arka gives his name of Aśvamedha to Fire, because Brahmā as Aśvamedha pervades the fire also. Since all the Lokas are pervaded by Brahmā and have him as their self, they are called after the name Brahmā. Verily the one God Hari pervades all the spheres, the Brahmaloḥa, the Sūryaloka and the Agniloka.

The commentator next explains the phrase, "He who knows this overcomes 'second death,' (punar mṛityuḥ) Death does not reach him." This does not mean that every knower becomes immortal, but it applies to deities like Brahmā and others and not to ordinary men.

Brahmā thus exists always conquering death and rebirth, because he has known truly the secret of the Lord Nṛi-Hari. The term Mṛitī is called Punarmṛityu or second death, (the death that leads to rebirth).

Note.—In the text the word Apamṛityu is used. It means the death which pervades Brahmā and the rest. The word Apa means to pervade. In other words Apamṛityu means the all-pervading death, the cosmic death. Thus Apa-mṛityu is the higher death at the end of a cycle to which office holders of cosmos are even liable, unless they get the grace of the Lord.

Him death called mṛiti never reaches because Nṛisimha is Death of death, and this Death has become his protector because he (Brahmā) worshipped Hari.

The word Âtman in the text is explained in the above as protector. The commentator gives authority for so translating.

Hari is said to be the Âtma of Brahmā, because he has pervaded completely (Atatatvat) the self of Brahmā, because he is the All-eater (Attri), because he takes up all (Adanât), because he creates all (Atta) and because he knows all (Atta).

Note.—The word Âtman is thus derived from 5 roots:—

(1) it is formed with the prefix A, the root Tan and the suffix Dman.

- (2) it is formed with the affix A, root Ad and the same affix Dman,
- (3) the affix A, the root Da, the suffix Dman,
- (4) the affix A, the root Tan to spread, and the root Ma to build, and the suffix Dman,
- (5) the Affix A, the root Tan to spread, and the root Man to know, and the affix Dman,

Thus Ātman means the Pervader, the Destroyer, the Taker up, the Creator and the Knower, all these in their superlative degree.

Brahmā is the ruler of all the other Devas, because he always possesses the knowledge of Nṛsiṃha, always meditates on Him and consequently is the recipient of His grace. Thus it is in the Mahā Samhita.

The word Bhūyas (1.2.6) used in the text means the full and the words Bhūyaḥ Yajeya (1.2.6) mean "Let me worship the Supreme Lord who is All-full."

The word Aśvat (1.2.7) in the text means (1) he became a horse and that form became Medhyam, namely, worthy of being taken or used in sacrifice, hence the word Aśvamedha means the horse fit for sacrifice.

That Brahmā had assumed the form of a horse appears from the text itself, where it says that he thought to let it roam freely and unobstructed. Had there been no horse, who was it who had to roam freely? It appears therefore that there was a horse there, the form assumed by Brahmā; as well as Brahmā in his human four-faced form. This is one meaning of Aśvamedha.

The word Aśvamedha means also (2) Brahmā. Because Asvat; it had become swollen and afterwards it had become pure (Medhya), therefore he whose body had become swollen (Aśvat) and had then become pure is called Aśvamedha.

Brahmā (when he saw the other form of the sacred horse) thought "I shall make it wander all over the world without restraining him or reining him." He willed it so, because that form of horse was none else but his own self, taking up that form of his own free will. Brahmā therefore, did not like to restrain his second form, namely, of the animal, but allowed it freedom for one year.

Note:—But when Brahmā found that his animal portion had gained enough experience by moving through all the worlds unrestricted, he destroyed that form and reabsorbed it into his higher self with all the experience gained. Every God has an animal under him, which is his vāhana or his lower nature. This animal nature should be allowed freedom to gain experiences of the world, but when it has gained such experiences, it must be sacrificed, i. e., brought under control of the higher self, namely, the spiritual and the intellectual self. This is the secret of Aśvamedha. The senses of man are the Aīvas, and to control and sacrifice them is the horse sacrifice. See Kaṭha Up. where the senses are called horses,

The chief function of the gods, Brahmâ, Rudra and Suparṇa, is the eating or enjoying the things created. Gods like Indra &c. do sometimes enjoy them; but the rest of the gods do not enjoy but see (illuminate) only. So to enjoy the created things or not is the chief functions of the gods, which vary according to their capacity. The Lord Supreme enjoys everything that a man can enjoy, so one should meditate on the Lord's enjoyment. Dhyâna or meditating on the gods is nothing but to know and realize how they enjoy the things created. Such is the definition of Dhyâna given in *Pravṛtita*.

[Brahmâ wished for worshipping Viṣṇu and thought on how he would do it. And on account of this labour and thinking, however small, it might have been, the idea of giving up his body got into his mind. No sooner did he wish to give up the body than he left it, and with him Prâṇa Vâyus (the senses) also left it. These Prâṇas are called Yaśovîryam (यशोवीर्यं) because man gets Yaśaḥ (fame) and Vîryam (energy) from these Prâṇas.

[Indeed owing to a small amount of labour, never does a man give up the body, nor can he give it up simply by wishing it. Nor do the Prâṇa Vâyus go out by mere exhaustion. But with Brahmâ the case is different, because he did all these in a playful mood. Again on finding his body swell, Brahmâ wished to get back into it. This shows that he had a mind (Manas) or attachment for the body.

[With the intention of getting back into the dead body, Brahmâ wished for the purity of the dead body. The course he adopted was that he first made up his mind to accept that body and then he got into it. Looking for some means of performing the grand sacrifice, as he found it to be the best, he put life into the dead body and changed it into that of a horse and accepted it to be his second body, i. e., he kept alive the body of the horse by a part of his own body. (भश्वाकारं देहान्तरं एकैनांशेन धृतवान्).

[The word Aśvamedha is applied to the sacrifice, to Brahmâ and to the horse. It is applied to the sacrifice, because for it the dead body of Brahmâ, swelled and became white and attained purity. And also because it was performed by Brahmâ who also passed by the name of Aśvamedha.

[Brahmâ is called Aśvamedha, because he was in the dead body which had swelled and become pure.

[The horse itself is called Aśvamedha, because the dead body had assumed the form of a horse and became pure and therefore capable of being used in the sacrifice,

[He who realizes this, i. e., the three senses of Aśvamedha, has a thorough knowledge of Aśvamedha.

[The Lord, then, made the horse walk round the world without checking him, for a period of a whole year. At the end of that period, Brahmā made up his mind to kill and make an offering of the horse to the Paramâtman present in his heart of hearts. The goat and other animals he made an offering of, to the Paramâtman present in the heart of hearts of all the other gods. Brahmā himself took the form of the horse and it was he himself who performed the sacrifice; this he did because he intended to have both the fruits of the sacrifice for himself; first that of the agent, and secondly that of the animal killed in the sacrifice. The animal killed in the sacrifice gets heaven as the result (reward) of his being killed. (Such a result did Brahmā obtain; he also obtained the fruit of knowing the Brahman within) The Sun is also called Aśvamedha (अश्वमेध) as he is called Samvatsara (संवत्सर) because Brahmā who is in the sun is himself called Aśvamedha; and because Brahmā who spreads (pervades) the sun is the soul of the Sun. It is similarly Brahmā who is in the fire and is called Arka (अर्क), is also called Agni; because Brahmā spreads or pervades the world, so he being the soul or chief in the thing that he spreads, passes by the name of that thing. Only one God Hari pervades the Brahmaloṇa (ब्रह्मलोकः) Sūryaloka (सूर्यलोक) and Agniloka (अग्निलोक). He is called Nṛihari or Nṛisimha. Since Brahmā knows him, has a full knowledge of Nṛihari, he has been able to overcome death and he has no more to die. By the word (मृत्यु) Mṛityu is meant to die again and again. Since Brahmā is a worshipper of Hari, he has been able to avoid such a Mṛityu.

[Nṛisimha is the Âtman of Mṛityu or death, and Mṛityu is the Âtmā of Brahmā, because he (Nṛisimha) spreads or pervades in them all; and because He is the Destroyer of them all. Brahmā is the Lord of all the gods, because he has all these gods as his subordinates, because out of him was created this world and because they know that it is he who pervades. It has been written in the Mahā Sāṁhitā that Brahmā has been able to attain superiority over the gods owing to his knowledge of the Nṛisimha, owing to his constant meditation and through the favour of the Lord Nṛisimha.]

Here ends the Bhāṣya on the Aśvamedha Brahmana.

THIRD (UDGĪTHA) BRĀHMANAM.

MANTRA I 3 1.

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव
देवा ज्यायसा असुरास्त एषु लोकेष्वस्पर्धन्त ते ह देवा
उचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

द्वयाः Dvayāḥ, of two kinds, two-fold. प्राजापत्याः Prājāpatyāḥ, the descendants or progeny of Prajāpati. देवाः Devāḥ, the Devas. असुराः Asurāḥ, the Asuras. च Cha, and. ह Ha, it is well known. ततः Tataḥ, among them. देवाः Devāḥ, the Devas. कानीयसाः Kānīyasāḥ, few in number. The ordinary form of this word is कनीयासः. एव Eva, certainly. असुराः Asurāḥ, the Asuras. ज्यायसाः Jyāyasāḥ, many in number. The ordinary form is ज्यायासः. ते Te, they both. एषु Eṣu, these. लोकेषु Lokeṣu, on the Worlds; for the possession of these Worlds. अस्पर्धन्त Aspardhanta, challenged each other; fought with one another in emulation. ते Te, they, defeated as they were few in number. देवाः Devāḥ, the gods, the Devas. उचुः Ūchuḥ, consulted among themselves. ह Ha, formerly. हन्त Hanta, well; now. यज्ञे Yajñe, in the sacrifice sacred to Viṣṇu (such as ज्योतिष्टोम &c.) उद्गीथेन Udgīthēna, by loud chanting (Lord Hari when He is pleased by our loud chanting of hymns, Om). असुरान् Asurān, the Asuras. अत्ययाम Atyayāma, let us surpass, or get the better of. इति Iti, thus.

1. The descendants of Prajāpati, are verily of two kinds, the lovers of light (Devās) and the lovers of life (Asurās.) Among them the Devās are comparatively smaller in number and the Asurās greater. For (the establishment of their respective superiority in) these Worlds, they fought (with each other). (Overcome by the Asurās) the Devās said to one another,—“ Well, let us overcome the Asurās by (praying to Hari, through the) chanting of the Udgītha in the (Aśvamedha) sacrifice.”

MADHIVA'S COMMENTARY.

In the ceremony of Aśvamedha and the rest, Vāyu alone ought to be made Udgātā; because he alone is capable of removing all obstacles that arise in those undertakings. To prove this, the book now gives a story in the shape of a fight between the Devas and Asuras. The Devas here are the presiding deities of the organs of senses like speech, sight, hearing &c. In the great Cosmic sacrifice, in which Brahmā called Hiraṇyagarbha is Yajamāna himself, these Devas of the senses stand in relation of sons to him. In attempting to create man, these Devas helped to give various senses to him, but the

Asuras produced defect in every one of those senses, except the last or the great Vāyu function or respiration. Thus all sense organs are liable to be deceived by the glamour of Asuras, except the great function of respiration. Science also supports this view. A hypnotic influence may pervert all sense organs, but respiration.

The working of every sense organ produces twofold effects; one with regard to the organ itself, and the other with regard to the Devas. When a sense organ works harmoniously the Devas presiding over such organs, together with all other Devas are pleased; just as the production of harmonious music pleases the audience. But the difference between the instrument that produces music, and human sense instrument is this; the production of music does *not improve* the instrument, while the harmonious working of any sense organ *improves that organ*. This is what is taught in this Upaniṣad.

Of the two kinds of the sons of Brahmâ (Prajâpati) the sons of Diti are larger in number and Tamogūṇa prevails in them all, while the Surâs are small in number and are marked by Sattvagūṇa. The Asurâs overcame the Surâs on account of their superiority in number, and on account of the boon they got from Śiva. The Surâs thought of defeating the Asurâs by worshipping Viṣṇu and with the strength of Udgâtri (Vāyu).

MANTRA I. 3. 2.

तेह वाचमृचुस्त्व नं उद्गायेति तथेति तेभ्यो वागुदगायत् ॥
यो वाचि भोगस्तं देवेभ्य आगायत् यत् कल्याणं वदति
तदात्मन ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य
पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स
एव स पाप्मा ॥ २ ॥

ते Te, they, the Devas when they had thus decided. वाचम् Vācham, (to the God Agni presiding over) the speech. ऊचुः Ūchuḥ, said to. ह Ha, verily. त्वम् Tvam, you. नः Naḥ, for us; for our good. उद्गाय Udgāya, sing or chant hymns. इति Iti, Thus; thus requested. वाक् Vāk, (the God Agni presiding over) the speech. तेभ्यः Tebhyah, for the Devas; in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yaḥ, which. वाचि Vāchi, in speech. भोगः Bhogaḥ, enjoyment, result; the chanting of the Vedas &c. तम् Tam, that; the fruit of reciting the scriptures. देवेभ्यः Devebbyah, for the Devas. आगायत् Âgāyat, chanted by her song, she caused the Devas to get. यत् Yat, what. कल्याणं Kalyāṇam, prayers to the Lord. वदति, Vadati, says. तत् Tat, that. आत्मने Âtmane, for herself. ते Te, they; the Asurâs. अनेन Anena, by this. उद्गात्रा Udgâtrâ, by the loud chanting; by means of the singing priest. नः Naḥ, us. अत्येष्यन्ति Atyeṣyanti, will conquer. इति Iti, this;

that. विदुः Viduḥ, knew; came to know. वै Vai, verily. तं Tam, him; Agni. अभिद्रुत्य Abhidrutya, running towards; falling upon. पाप्मना Pāpmanâ, with evils. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns यः Yaḥ, which, made by the Asurâs. पाप्मा Pāpmâ, evil. सः Saḥ, that. सः Saḥ, well-known. (The word तत् when used singly, i. e., not having connection with. यत्, means well-known; celebrated). अप्रतिरूपं Apratirûpam, falsely, badly, not rightly accented and with faulty intonation; against the scriptures वदति Vadati, pronounces (इति) यत् Yat, what; interrogative pronoun. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that; previously spoken. एव Eva, emphatically and nothing else. स Saḥ, that. पाप्मा Pāpmâ, evil. इति Iti, thus.

2. They (the Devas) said to Vâk, "Do you sing out for us." "Let it be so" (said Vâk). For them then Vâk sang out. Whatever fruit there is in speech (by reciting correctly the sacred scriptures), that she obtained for the Devas by singing out (correctly); whatever good (there is in speech, such as in explaining the sacred scriptures) that (she obtained) for herself.

They (the Asurâs) knew: "By this Udgâtri singer, verily, they will surpass us." They therefore ran swiftly towards Her; and pierced Her with evil. What was that evil? That which consists in saying what is not according to (correct) form (of speech, such as accent, &c. or in consonance with truth). That was the evil.

MANTRA I. 3. 3.

अथ ह प्राणमृचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण उद्गायद्वाः प्राणे भोगस्तं देवेभ्य आगायद्वात् कल्याणं जिघ्रति तदात्मने ॥ ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥ ३ ॥

अथ Atha, then. ह Ha, verily. प्राणम् Prâṇam, the Vâyu called Prâṇa whose seat is in the nose. ऊचुः Ūchuḥ, said to. त्वं Tvam, you; thou. नः Naḥ, for us; for our good. उद्गाय Vdgâya, sing or chant hymns. इति Iti, thus; thus requested. प्राणः Prâṇah, the Vâyu called Prâṇa. तेभ्यः Tebhyāḥ, for the Devas, in order to serve the purpose of the Devas. उद्गायद्वा Udgâyat, sang or chanted hymns. यः Yaḥ, which. प्राणे Ghrâṇe, resulting from smell. भोगः Bhogaḥ, the happiness resulting from the smelling the

flowers, etc. offered to the gods. तं Tam, that. देवेभ्यः Devebhyaḥ, for the Devas. आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam, what is right, i. e. good and pleasing to the nose. जिघ्रति Jighrati, smells. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they; the Asurās. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting. नः Nāḥ, us. अत्येष्यति Atyeṣyanti, will conquer. इति Iti, this; that. विदुः Viduḥ, knew; came to know. वै Vai, verily. तं Tam, him; Prâṇavâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Papmanâ, with evil. अविध्यन् Avidhyan, pierced; touched; polluted the chanting of hymns. यः Yaḥ, which; made by the Asurās. पाप्मा Pâpmâ, evil. सः Saḥ, that. सः Saḥ, well-known. अप्रतिरूपम् Apratirûpam, what is bad smell. जिघ्रति Jighrati, smells. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that; previously spoken. एव Eva, emphatically; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

3. They said to Prâṇa, "Do you sing out for us." "Let it be so" (said Prâṇa). For them then Prâṇa sang out. Whatever fruit there is in scent (by smelling the sacred flowers offered to God) that He obtained for the Devas by singing out (correctly, i. e., by performing the function of smelling properly), whatever good there is in scent that He obtained for himself.

The Asuras knew: "By this Udgatṛi singer verily they will surpass us." They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That which is not according to (pleasant) form (of scent). That was the evil.

MANTRA I. 3. 4.

अथ ह चक्षुरुचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुद-
गायत् ॥ यश्चक्षुषि भोगस्तं देवेभ्य आगायद्वात्कल्याणं पश्यति
तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य
पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स
एव स पाप्मा ॥ ४ ॥

अथ Atha, then. ह Ha, verily. चक्षुः Chakṣuḥ, the eye; presiding god of the eye namely the sun. उचुः Ūchuḥ, said to. त्वं Tvam, you. नः Nāḥ, for us; for our good. उद्गाय Udgâya, sing or chant hymns. इति

Iti, thus. तथा Tathâ, so ; let it be so. इति Iti, thus ; thus requested. चक्षुः Chakṣuḥ, the eye ; the presiding god of the eye called the sun. तेभ्यः Tebhyaḥ, for the Devas ; in order to serve the purpose of the Devas. उदगायत् Udagâyat, sang or chanted hymns. यः Yaḥ, which. चक्षुषि Chakṣuṣi, in the eye ; resulting from the eye ; ocular. भोगः Bhogaḥ, the happy experience ; the sight of the holy shrines &c., तं Tam, that. देवेभ्यः Davebhyaḥ, for the Devas आगायत् Âgâyat, chanted. यत् Yat, what. कल्याणं Kalyâṇam, what is right i.e., good and pleasing to the eye. The beauty and beautiful sight. पश्यति Paśyati, sees. तत् Tat, that. आत्मने Âtmane, for himself. ते Te, they ; the Asurâs. अनेन Anena, this. उद्गात्रा Udgâtrâ, by loud chanting, by the means of loud chanting. नः Naḥ, us. अत्येष्यति Atyeṣyanti, will conquer. इति Iti, this ; that. विदुः Viduḥ, knew, came to know. वै Vai, verily. तं Tam, Him ; Prâṇa, Vâyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evil. अविध्यन् Avidhyan, pierced, touched ; polluted the chanting of hymns. यः Yaḥ, which ; made by the Asurâs. पाप्मा Pâpma, evil. सः Saḥ, That. सः Saḥ, well-known अप्रतिरूपम् Apratirûpam, what does not tally with the object the actual experience ; a distorted sight. पश्यति Paśyati, sees. यत् Yat, that. इदम् Idam, this. एव Eva, indeed. सः Saḥ, that, previously spoken. एव Eva, emphatically ; nothing else. सः Saḥ, that. पाप्मा Pâpmâ, evil. इति Iti, thus.

4. They said to Chakṣus "Do you sing out for us." "Let it be so," said (Chakṣus). For them then sang out Chakṣus. Whatever fruit there is in seeing (sacred objects) that he obtained for the Devas, by singing out (i.e. by properly performing the function of sight); whatever good there is in sight that he obtained for himself.

The Asuras knew: "By this Udgâtrî singer, they verily will surpass us". They therefore ran swiftly towards him, and pierced him with evil. What was that evil? That which is not according to (the pleasing) form of sight. That was the evil.

MANTRA I. 3. 5.

अथ ह श्रोत्रमूचुस्त्वं न उदगायेति तथेति तेभ्यः श्रोत्र-
मुदगायद्मः श्रोत्रे भोगस्तंदेवेभ्य आगायद्मत्कल्याणं ॐ
शृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति

तमभिद्रुत्य पाप्मनाऽविध्यन्त्स यः स पाप्मा यदेवेदमप्रति-
रूपं शृणोति स एव स पाप्मा ॥ ५ ॥

अथ Atha, then. ह Ha, verily. श्रोत्रम् Śrotram, ear ; god of hearing ; the gods of the four quarters. ऊचुः Ūchuḥ, said to. त्वं Tvam, you ; thou. नः Naḥ, for us ; for our good. उद्गाय Udgāya, sing or chant hymns. इति Iti, thus. तथा Tathā, so ; let it be so. इति Iti, thus ; thus requested. श्रोत्रम् Śrotram, ear ; god of hearing. तेभ्यः Tebhyah, for the Devas, in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yaḥ, which. श्रोत्रे Śrotre, belonging to the ear ; auditory. भोगः Bhogaḥ, the happy experience ; from hearing the sweet name of the Lord Hari. तं Tam, that. देवेभ्यः Devebhyah, for the Devas. आगायत् Āgāyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam, what is pleasing to ear, sweet sound. शृणोति Śṛṇoti, hears. तत् Tat, that. आत्मने Ātmane, for himself. ते Te, they, the Asuras. अनेन Anena, this. उद्गात्रा Udgātrā, by loud chanting ; by means of loud chanting. नः Naḥ, us. अत्येष्यति Atyeṣyanti, will supersede. इति Iti, this ; that. विदुः Viduḥ, knew ; came to know. वै Vai, verily. तं Tam, him ; Prāṇa, Vāyu. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pāpmanā, with evil. अविध्यन् Abidhyan, pierced ; touched ; polluted the chanting of hymns. यः Yaḥ, which, made by the Asuras. पाप्मा Pāpmā, evil. सः Saḥ, that. सः Saḥ, well-known. अप्रतिरूपम् Apratirūpam, what does not tell the real nature of the sound heard ; distorted sound. शृणोति Śṛṇoti, hears. यत् Yat, that. इदम् Idam, this. एव Eva, indeed सः Saḥ, that, previously, spoken. एव Eva, emphatically ; nothing else. सः Saḥ, that. पाप्मा Pāpmā, evil. इति Iti, thus.

5. They said to Śrotra "Do you sing out for us," "Let it be so" (said Śrotra). For them then sang out Śrotra. Whatever fruit there is in hearing (the sacred name of the Lord), that he obtained for the Devas, by singing out, (i.e., by properly performing the function of audition), whatever good there is in hearing that he obtained for himself.

The Asuras knew : "By this Udgātrī singer, they will surpass us." They therefore ran swiftly towards him and pierced him with evil. What was that evil ? That which is not according to (the pleasing) form (of hearing). That was the evil.

MANTRA I. 3. 6.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन
 उद्गायदो मनसि भोगस्तं देवेभ्य आगायद्यत् कल्याणं
 संकल्पयति तदात्मने ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति
 तमभिद्रुत्य पाप्मनाऽविध्यन्तस यः स पाप्मा यदेवेदमप्रति-
 रूपं संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः
 पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाऽविध्यन् ॥ ६ ॥

अथ Atha then. ह Ha, verily. मनः Manaḥ, mind ; god of the mind. Indra, Rudra and Śeṣa. ऊचुः Ūchuḥ, said to. त्वं Tvam, You ; thou. नः Naḥ, for us ; for our good. उद्गाय Udgāya, sing or chant hymns. इति Iti, thus. तथा Tathā, so ; let it be so. इति Iti, thus ; thus requested. मनः Manaḥ, mind ; gods of the mind. तेभ्यः Tebhyah, for the Devas, in order to serve the purpose of the Devas. उद्गायत् Udgāyat, sang or chanted hymns. यः Yaḥ, which. मनसि Manasi, in the mind ; mental. भोगः Bhogaḥ, fruit, the experience from meditating on the Lord Hari and its good effect. तं Tam, That. देवेभ्यः Devebhyah, for the Devas. आगायत् Āgāyat, chanted. यत् Yat, what. कल्याणं Kalyāṇam, what is pleasing to the mind ; the pleasing things. संकल्पयति Saṅkalpayati, thinks. तत् Tat, that. आत्मने Ātmane, for himself. ते Te, they ; the Asuras. अनेन Anena, by this उद्गात्रा Udgātrā, by loud chanting ; by the means of loud chanting. नः Naḥ, us. अत्येष्यति Atyeṣyanti, supersede. इति Iti, this ; that. विदुः Viduḥ, knew ; came to know. वै Vai, verily. तं Tam, him, Manas. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pāpmanā, with evil. अविध्यन् Abidhyan, pierced ; touched ; polluted the chanting of hymns यः Yaḥ, which ; made by the Asuras, पाप्मा Pāpmā, evil. सः Saḥ, that. सः well-known. अप्रतिरूपम् Apratirūpam, unfavourable ; disgusting to it. संकल्पयति Saṅkalpayati, thinks. सः Saḥ, that ; previously spoken. एव Eva, emphatically ; nothing else. सः Saḥ, that. पाप्मा Pāpmā, evil. एवम् Evam, thus. उ U, a particle expressive of surprise खलु Khalu, indeed. एताः Etāḥ, these. देवताः Devatāḥ gods such as Agni, Prāṇa, &c. पाप्मभिः Pāpmabhiḥ, with evils. उपासृजन् Upāsṛjan, eclipsed ; darkened ; made to associate with evil. एवम् Evam, in this way. एनाः Enāḥ, these gods. पाप्मना Pāpmanā, with evil. अविध्यन् Avidhyan, pierced, tainted.

6. They said to Manas, "Do you sing out for us." "Let it be so," (said Manas). For them then sang out Manas. Whatever fruit there is in contemplating (over the Lord) that *they* obtained for the Devas, by singing out (*i. e.*, by properly performing all mental functions); whatever good there is in contemplation that *they* obtained for themselves.

The Asuras knew: "By these Udgatî singers, they will surpass us." They therefore ran swiftly towards them, and pierced them with evil. What was that evil? That which is not according to (the logical) form of thinking. That was the evil.

Note:—"They" for Manas refers to Indra, Rudra and Śeṣa, who are the Gods of Manas.

MADHVA'S COMMENTARY

So they requested Agni (the fire-god) and others one after another. While engaged in the performing of the duties of Udgâtî, Agni and the other Devas, even Indra and Rudra were all touched with evil by the Asuras.

MANTRA I. 3. 7.

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य
एष प्राण उद्गायते विदुरनेन वै न उद्गात्रात्येष्यन्तीति तद-
भिदुत्य पाप्मनाविध्यन्त्स यथाश्मानमृत्वा लोष्टो विध्वं
सेतैव* हैव विध्वंसमाना विष्वज्जो विनेशुस्ततो देवा
अभवन् पराऽसुरा भवत्यात्मना परास्य द्विषन् भ्रातृष्यो
भवति य एवं वेद ॥ ७ ॥

अथ Atha, then; when all the gods had been touched with evil. इमम् Imam, this, the well-known. आसन्यं Âsanyam, living or residing inside the mouth. प्राणम् Prâṇam, to the chief of the Prâṇa Vâyus or vital airs. ऊचुः Ūchuḥ, (the gods) said. ह Ha, verily. त्वं Tvam, thou; you. नः Naḥ, for us; for our good. उद्गाय Udgâya, chant hymns. इति Iti, thus. तथा Tathâ, so, let it be. इति Iti, thus. तेभ्यः Tebhyaḥ, for the Devas. एषः Eṣaḥ, this. प्राणः Prâṇaḥ, the chief of the Prâṇa Vâyus. उद्गायन् Udgâyat, chanted hymns. ते Te, the Asuras. अनेन Ânena, this. उद्गात्रा Udgâtâ, by loud chanting. नः Naḥ, us. अत्येष्यति Atyeṣyanti, will

conquer. वै Vai, verily, certainly. इति Iti, this. विदुः Viduḥ, knew; came to know. तं Tam, him; Prâṇa. अभिद्रुत्य Abhidrutya, falling upon. पाप्मना Pâpmanâ, with evil. अविध्यत्सन् Avidhyatsan, wished to touch; intended to pierce. सः Saḥ, it was (like). यथा Yathâ, as. अश्मानम् Aśmânam, hard stone, adamant. कृत्वा R̥itvâ, coming against; striking against. लोष्टः Loṣṭaḥ, a lump of earth. विध्वंसेत Vidhvamseta, is broken into pieces; is reduced to powder. एवम् Evam, in like manner. ह Ha, certainly. एव Eva, just. विध्वंसमानाः Vidhvamsamânâḥ, destroyed; lost their bodies. विष्वचः Viṣvañchaḥ, rebounding in different directions. विनेष्टुः Vineśuḥ, died; disappeared. ततः Tataḥ, then; on their disappearing. देवाः Devâḥ, the Devas. अभवन् Abhavan, were as before; shone again in their own brightness; again got their supremacy. असुराः Asurâḥ, the Asuras. परा Parâ, overthrown, subverted. It is followed by अभवन् Abhavan; lost their supremacy. यः Yaḥ, whoever. एवम् Evam, this. वेद Veda, knows; realizes. अस्य Asya, his; him. द्विषन् Dviṣan, the hater, the enemy. भ्रातृभ्यः Bhrâtrībyaḥ, the enemy, the sin which constantly accompanies one like a brother. पाप्मा Pâpmâ, the evil person. आत्मना Âtmanâ, by Paramâtman; through the favour of the Supreme Self. पराभवति Parâbhavati, is defeated.

7. They said to this Âsanya Prâṇa, "Do you sing out for us." "Let it be so," said the Âsanya Prâṇa. For them then sang out the Âsanya Prâṇa.

The Asuras knew: "By this Udgâṭṛi singer, they will surpass us." They therefore ran swiftly towards him, and (attempted to) pierce him with evil; but as a clod of clay striking against a hard stone breaks into pieces, thus verily the Asuras being broken, disappeared in diverse directions. Then the Devas became (supreme), and the Asuras became (defeated). Of him who knows this, the hater becomes defeated by the grace of the Supreme Self, and his brotherly (pleasant) vices all destroyed.

MANTRA I. 3. 8.

ते होचुः क्व नु सोऽभूदो नः इत्यमसक्तेत्येयमास्यन्त-
रिति सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥ ८ ॥

ते Te, they; the Devas. यः Yaḥ, who. इत्यम् Ittham, thus (conquered the Asuras). नः Naḥ, us. असक्त Asakta got, stuck to us, was with

us. सः Saḥ, he. क्व Kva, where. नु Nu, now. अभूत् Abhût, was. ह Ha, a word of surprise. इति Iti, thus. ऊचुः Ūchuḥ, discussed among themselves. अयम् Ayam, he. आस्ये Āsye, in the mouth. अंतर Antar, inside. इति Iti, this (the Prâṇa ascertained). सः Saḥ, he. अयास्यः Ayâsyaḥ, Ayâsya by name. अंगिरसः Âṅgirasah, named Âṅgirasa, the governor of the body. The अ of अंग Aṅga having been changed into इ I. हि Hi, because. अंगानां Aṅgânâm, of the bodies of the animals रसः Rasaḥ governor ; controller.

8. They (the Devas) then said (wondering) " Where was He (the Supreme Lord) who thus joined us (with this victory)? " (To them replied the Āsya Prâṇa):—" He was inside the mouth "—(i. e., He was within me, and I obtained the victory through him). That (chief Prâṇa) is called Ayâsya (the child of the Lord who resides within the mouth). He is also called Âṅgirâsa (the child of Âṅgirâ) for he is the ruler of the body (or aṅga.)

MANTRA I. 3. 9.

सा वा एषा देवता दूर्नाम दूर* ह्यस्या भृत्युर्दूर* ह
वा अस्मामृत्युर्भवति य एवं वेद ॥ ९ ॥

सा Sâ, that. एषा Eṣâ, this (Prâṇa). देवता Devatâ, god. दूर्नाम Dûrnâma, named. दूर. वै Vai, indeed. हि Hi, since, because. अस्याः Asyâḥ, from this, from this god called Prâṇa. मृत्युः Mṛityuḥ, death, the sin. दूरं Dûram, far off. यः Yaḥ, who. एवं Evam, such. वेद Veda, knows ; realizes. अस्मात् Asmât, from this (man). मृत्युः Mṛityuḥ death, sin. दूरं Dûram, far from. ह Ha, certainly. वै Vai, indeed. भवति Bhavati, Is.

9. Since far-off (dûram) is Death (sin) from this god, He is called Dûr, whoever realizes this, far-off becomes indeed Death (sin) from him.—19.

MADHVA'S COMMENTARY.

They then requested the chief of the Vâyus. When the Daityas wished to pierce him with evil, they all perished defeated by him, as a lump of clay thrown on an adamant stone perishes, by being shattered into pieces. Therefore, this chief of the Vâyus is called invincible, unchecked in his power by blessings or by curses.

Thus the blessings of Śiva did not help the Asuras to overcome the chief Vāyu. If Vāyu is invincible how do we find that Bhima who was an Avatāra of Vāyu was bound by the ajagara and apparently defeated by him. The reply to this is given by the commentator thus.

Whenever Vāyu is found to meet any defeat, it must be known that it was his will to be so defeated. But for his own will, the defeat could not have taken place. Whoever knows this (Secret of Vāyu,) is freed from all sins and all enemies.

MANTRA I. 3. 10.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य
यत्रासां दिशामन्तस्तद्गमयांचकार तदासां पाप्मनो विन्यद-
धात्तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववाया-
नीति ॥ १० ॥

सा Sâ, That वै Vai, verily ; indeed. एषा Eṣâ, this. देवता Devatâ, god ; the chief of the Prâṇa Vâyus. एतासां Etâsâm, these. देवतानां Devatânâm, of the Devas. पाप्मानं Pâpmânam, sins. मृत्युम् Mṛityum, death. अपहत्य Apahatya, removing. आसाम् Âsâm, these. दिशाम् Diśâm, of the quarters, directions. अंतः Antaḥ, end ; extremity. यत् Yat, when ; in which, the sea shore. तत् Tat, there. गमयांचकार Gamayâñchakâra, made to go : took, carried. तत् Tat, there ; (as well as among the human society) आसी Âsâm, of these gods. पाप्मनः Pâpmanah, sins विन्यदधात् Vinyadadhât, threw. तस्मात् Tasmât, therefore ; since sins were left there. पाप्मानं Pâpmânam, sin ; in the form of sin. मृत्युम् Mṛityum, death. नेत् Net, not ; never. अन्ववायानि Anvavâyâni, lest I should get. इति Iti, from this reason. जनं Janam, crowds of men अंतम् Antam, extremities of the directions न इयात् इति Na iyât iti, should not go.

10. Verily that Devatâ (Prâṇa) having removed death (in the shape of) sin, from those Devatâs (Indra and the rest), sent it to that place which is at the end of the directions of the world, and there He especially put down that Sin. Therefore a man who desires "Let no sin come to me," should not go to those people (who dwell in that region of utter darkness), nor to that end (of the universe).—20.

Note.—The fight between the forces of Chaos and Cosmos takes place in the beginning of every creation. The disruptive forces of Chaos are thrown to the outer region, called the Antaḥ or the end of the universe. It is the Great Prâṇa who keeps these turbulent

forces in their place outside the universe. This is the Ring-Pass-not. Even the high cosmic agents like Agni Indra &c., could not go on with their work, till the Great Prâṇa helped them—Prâṇa, the Only Sinless among the creatures of God.....the Christ Principle of the Gnostics. On a smaller scale we see this illustrated in every civilised state. Within dwell the regulated citizens, on the frontier the lawless barbarians. The prohibition against mixing with the barbarians is based upon this doctrine of self-protection, which in India has been raised to the doctrine of prohibition against foreign travel.

MADHVA'S COMMENTARY.

Vâyu, strong with the strength of Vâsudeva, purified Indra and Rudra as well as other Devas (of the evil which the Asuras had caused in them), and drove away these evil hordes of Asuras to the farthest extremity of the earth, yea, into the sea

MANTRA I. 3. 11.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्या-
थैनां मृत्युमत्यवहत् ॥ ११ ॥

सा Sâ, it (was.) वा Vâ, indeed. एषा Eṣâ, this. देवता Devatâ, god. एतासां Etâsâm, of these. देवतानां Devatânâm, gods; devas. पाप्मानं Pâpmânam, sin; vice. मृत्युम् Mṛityum, death. अपहृत्या Apahatya, removing. अथ Atha, then. एनाः Enâḥ, these gods. मृत्युम् Mṛityum, death. अति Ati, surpassing; above. अवहत् Avahat, took to.

II. Verily that Devatâ (Prâṇa) having removed death (in the shape of) sin, from those Devatâs, took them next to the region above the sphere of death (i. e., to heaven world).

—21.

MADHVA'S COMMENTARY.

Thus freeing these Devas from the coils of death, Vâyu (through whom Vâsudeva works) carried these to the higher worlds, and the Devas obtained (regained) their high position through the help of Vâyu.

Note.—Vâyu, if we take it merely to mean the air of respiration, is the great curer of all diseases of the sense organs. Prâṇâyâma or the regulation of breath is a wellknown system of Yoga. Whenever the sense organs are tainted with evil and clogged in their working, the regulation of breath brings them back to their normal function. If we take Vâyu as representing the Saviour of men and gods the Great Mediator, then it is he, the son of Viṣṇu, who drives away all evil-workers the Asuras, and brings on earth the kingdom of heaven. In this aspect Vâyu, the son of Hari (Hareḥ sutaḥ), the Christ principle of the Christians, is well known as the defeater of Satan and the driver of the hordes of evil spirits into the sea,

MANTRA I. 3. 12.

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत
सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥१२॥

सः Saḥ, Vāyu वै Vai, indeed. प्रथमाम् Prathamām, the first, on account of being first engaged in chanting hymns वाचम् Vâcham, Agni, who assumed the form of Vâk. एव Eva, only. अति Ati, surpassing; beyond, it is to be followed by Mṛityum (मृत्युम्) Death अवहत Avahat, took, carried. यदा Yadâ, when. सः Saḥ, he; the fire. मृत्युम् Mṛityum, Death. अति Ati, going beyond the region of. अमुच्यत Amuchyata, became free. सः Saḥ, he. अग्निः Agniḥ, Agni; the Lord of the fiery world. अभवत् Abhavat, became. सः Saḥ, it (was). अयम् Ayam, this. अग्निः Agniḥ, Agni. परेण Pareṇa, by (the help of) the chief (of the Prâṇa). मृत्युम् Mṛityum, Death. अतिक्रान्तः Atikrântaḥ, surpassing; getting rid of. दीप्यते Dīpyate, shines.

12. It was, indeed, this Prâṇa Vāyu who carried Vâk the first god (engaged in chanting hymns), beyond the sphere of Death. When Vâk became free from death she became Agni. There shines this Agni, freed from Death by the help of the Chief (Prâṇa).—22.

MANTRA I. 3. 13.

अथ ह प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायु-
रभवत्सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ Atha, then. ह Ha, indeed. प्राणम् Prâṇam, the Prâṇa Vāyu whose seat is in the nose. अति Ati, surpassing; beyond; it governs Mṛityum (मृत्युम्) understood. अवहत Avahat, took, carried. यदा Yadâ, when. सः Saḥ, he; Prâṇa. मृत्युम् Mṛityum, Death. अति Ati, going beyond the range of. अमुच्यत Amuchyata, became free. सः Saḥ, he. वायुः Vāyuḥ. Vāyu अभवत् Abhavat, became. सः Saḥ, it (was). अयम् Ayam, this. वायुः Vāyuḥ, Vāyu. परेण Pareṇa, by (the help of) the chief of the Prâṇa Vayus. मृत्युम् Mṛityum, Death. अतिक्रान्तः Atikrântaḥ, surpassing; getting rid of. पवते Pavâte, blows.

13. Then, he took the Breath beyond the sphere of Death. When the Breath became free from Death, he became the Vāyu. There blows this Vāyu freed from Death, through the help of the Chief (of the Prâṇa Vāyus).—23.

MANTRA I. 3. 14.

अथ चक्षुरत्यवहत्तदा मृत्युमत्यमुच्यत स आदित्योऽ-
भवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ Atha, next. चक्षुः Chakṣuḥ, the eye-god, the sun. अति Ati, surpassing; beyond death. अवहत् Avahat, bore. तत् Tat, that; the eye-god. यदा Yadā, when. मृत्युम् Mṛityum, death. अति Ati, beyond. अमुच्यत Amuchyata, became free. सः Saḥ, he. आदित्यः Âdityaḥ, Âditya; the Sun. अभवत् Abhavat, came back to. सः Saḥ, he. असौ Asau, this. आदित्यः Âdityaḥ, Âditya, the Sun. परेण Pareṇa, by (the help of) the chief (of the Prâṇa Vâyus). मृत्युम् Mṛityum, death. अतिक्रान्तः Atikrântaḥ, having surpassed. तपति Tapati, shines forth.

14. Next, he carried (the god of) the eye beyond (the sphere) of death. When the eye became free from death, he became the Âditya. There shines he, this Âditya, freed from death, through the help of the Chief (Prâṇa Vâyus).—24.

MANTRA I. 3. 15.

अथ श्रोत्रमत्यवहत्तदा मृत्युमत्यमुच्यत ता दिशोऽ-
भवत्स्ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

अथ Atha, afterwards. श्रोत्रम् Śrotram, the gods of the ear; the gods of the four quarters. अति Ati, beyond the limit of death. अवहत् Avahat, bore. तत् Tat, that; the god of the ear. यदा Yadā, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free. ताः Tâḥ, these. दिशः Diśaḥ, the gods of the four quarters. अभवत् Abhavan, became. ताः Tâḥ, those. इमाः Imâḥ, these. दिशः Diśaḥ, the gods of the four quarters. परेण Pareṇa, by (means of the help of) the chief Prâṇa Vâyus. मृत्युम् Mṛityum, death. अतिक्रान्ताः Atikrântâḥ, surpassing; getting rid of.

15. He afterwards bore (the gods of the) ear beyond (the sphere of) death. When (the gods of) the ear became free from death, they became these (gods) of the four quarters. These are (the gods of the) four quarters that have surpassed death through the Chief.—25.

अथ मनोऽत्यवहत्तदा मृत्युमत्यमुच्यत स चन्द्रमा
अभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येव ह वा
एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥ १६ ॥

अथ Atha, then. मनः Manah, mind ; gods of the mind, Indra, Rudra, Śeṣa. अति Ati, beyond the range of death. अवहत् Avahat, bore, carried. तत् Tat, that; the god of the mind. यदा Yadâ, when. मृत्युम् Mṛityum, death. अति Ati, going beyond. अमुच्यत Amuchyata, became free ; became pure. सः Saḥ, he. चन्द्रमाः Chandramâḥ, the moon ; the Moon-god. अभवत् Abhavat, became. सः Saḥ, he. असौ Asau, this. चन्द्रः Chandrah, the moon ; the Moon-god. परेण Pareṇa, (with the help of) the chief Prâṇa Vâyû. मृत्युम् Mṛityum, death अतिक्रान्तः Atikrântaḥ, surpassing ; getting rid of. भाति Bhâti, shines. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows ; realizes within himself. एषा Eṣâ, this. देवता Devatâ, god ; the chief Prâṇa Vâyû. एन Enam, him (who realizes this). मृत्युम् Mṛityum, death. एवं Evam, in this way. अति Ati, beyond the range of. वहति Vahati, bears ; carries. ह Ha, indeed. वा Vâ, verily.

16. He afterwards took (the gods of) the mind beyond (the sphere of) death. (When these gods) became free from death, (they regained their former position), and became (the Lords of) the Moon. There is that moon who is shining there, that has surpassed death, through the help of the chief (Prâṇa Vâyû). Thus indeed does this Devatâ Prâṇa carry him also beyond (the sphere of) death who knows this.—26.

अथात्मनेऽन्नाद्यमागायदद्भि किञ्चान्नमद्यतेऽनेनैव तदद्यत
इह प्रतितिष्ठति ॥ १७ ॥

अथ Atha, then ; when the Devas had regained their former position. आत्मने Âtmane, for his own self. अन्नाद्यम् Annâdyam, for eatable food, a compound of annam food, and adyam eatable. It is in the objective case governed by the transitive verb उद्दिश्य (Uddîśya) understood ; therefore it means in order to gain edible food, delicious food. आगायत् Âgâyat, chanted hymns ; offered up prayers. हि Hi, since. यत् Yat, any. किञ्च Kiñcha, whatever. अन्नम् Annam, food. अद्यते Adyate, is eaten (by the

animals). तत् Tat, that. अनेन Anena, by the ana or the Prāṇa Vāyu. अन्न (Ana) is a word which means Prāṇa Vāyu. एव Eva, only. अद्यते Adyate, is eaten. इह Iha, in the animals. प्रतिष्ठति Pratiṣṭhati, establishes; rests; depends.

17. Then (when the devas had become freed from sin) the Prāṇa sang out to gain edible food for himself. Whatever food is eaten (by animals), is eaten verily by the Prāṇa, as it is the Prāṇa only that lives in the bodies of the animals.—27.

MANTRA I. 3. 18.

ते देवा अब्रुवन्नेतावद्वा इदं सर्वं यदन्नं तदात्मन
आगांसीरनु नोऽस्मिन्नन्न आभजस्वेति ते वै माभिसंविशतेति
तथेति तं समन्तं परिण्यविशन्त तस्माददनेनान्नमत्ति तेनै-
तास्तृप्यन्त्येव ह वा एनस्त्वा अभिसंविशन्ति भर्ता स्वा
नां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उहैवं
विदस्त्वेषु प्रतिपत्तिर्बुभूषति न हैवालं भार्येभ्यो भवत्यथ
य एवैतमनुभवति यो वै तमनुभार्यान् बुभूषति स हैवालं
भार्येभ्यो भवति ॥ १८ ॥

यत् Yat, which. अन्न Annam, food to the animals. इदम् Idam, this. एतावत् Etāvat, so much and no more. वै Vai, indeed. तत् Tat, that. सर्वं Sarvam, all. आत्मने Ātmane, for your ownself. आगासीः Āgāsīḥ, you have chanted hymns for; you have obtained by prayers. अस्मिन् Asmin, in this (food). अन्ने Anne, in food; of food. अनु Anu, afterwards, after thee. नः Naḥ, us. आभजस्व Ābhajasva, make us have a share; let us partake of. The ordinary form of the word is आभजयस्व Ābhajayasva. इति Iti, this. ते Te, they; the Devas. अब्रुवन् Abruvan, spoke to (Prāṇa). ते Te, you all, (who wish for food or nourishment). मा Mā, me. अभि Abhi, towards; from all sides. संविशत Samviśata, enter; (come in). वै Vai, indeed. इति Iti, this (said Prāṇa). तथा Tathā, so let it be. इति Iti, this (said the Devas). तं Tam, him. समन्तम् Samantam, on all sides. परिण्यविशन्त Pariṇyaviśanta, entered from all sides. तस्मात् Tasmāt, therefore, because he had made the Devas partakers of food, and made them enter the bodies of animals. अनेन Anena, by Prāṇa; the word अन्न (Ana) means Prāṇa. यत् Yat, which; whatever. अन्न Annam, food; nourishment अस्ति Atti, eats. तेन Tena, by that (food). एताः Etāḥ, these Devas, Vāk &c. तृप्यन्ति Tṛipyanti, are

satisfied; get their nourishment. यः Yaḥ, whoever; a practical man; a man of practical experience. एवं Evam, this; that Prâṇa is the stay of Vâk &c; or Vâk &c. are supported by Prâṇa. वेद Veda, knows; realizes within himself. एनं Enam, him. स्वाः Svâḥ, kinsmen, relatives, एवं Evam, similarly; as do the Devas surround the Prâṇa. अभि Abhi, towards, on all sides. संविशति Samviśanti, come to; enter into; come to and surround him as their giver of bread. ह Ha, a mere particle. वा Vâ, indeed, verily. स्वानां Svânâm, of his kinsmen. भर्ता Bhartâ, supporter; one who maintains. श्रेष्ठः Śreṣṭha, the best; superior. पुरः Puraḥ, in the front, एता Etâ, goer; leader. अन्नादः Annâdaḥ, the eater of food, the enjoyer, the strong. अधिपतिः Adhipatiḥ, the master, the ruler. भवति Bhavati, is; becomes. यः Yaḥ, whoever. उ U, an interjection. ह Ha, indeed. एवं विद् Evamvidam, one who knows Prâṇa Vâyu. स्वेषु Sveṣu, among his relatives or kinsmen. (प्रति Prati, hostile.) प्रतिबुभूवति Pratibu bhûṣati, wishes to be antagonist or hostile to; wishes to oppose. भार्येभ्यः Bhâryebhyaḥ, to his dependants; belongings. न Na, not. एव Eva, certainly. अलं Alam, able, enough; capable. भवति Bhavati, is; proves. अथ Atha, on the other hand. यः Yaḥ, who. एव Eva, only. एनं Enam, him who knows Prâṇa. अनु Anu, favourable; or favourably disposed. भवति Bhavati, is. यः Yaḥ, who, तं Tam, him. वै Vai, indeed. अनु Anu, following, or being permitted by the Prâṇavid. भार्यान् Bhâryân, the dependants. बुभूवति Bubhûṣati, wishes to be (or to maintain). सः Saḥ, he. ह Ha, indeed. एव Eva, alone. भार्येभ्यः Bhâryebhyaḥ, to his dependants. अलं Alam, capable of maintaining. भवति Bhavati, is; becomes.

18. These Devas (then) said (to Prâṇa):—"This is all the food (that living beings must subsist upon in this world, and all this) thou hast acquired for thy own self by singing, (how are we to live?). Make us participate in it even after thee." Prâṇa said: "You enter through me (the bodies of these animals)." They said: "All right." Then they entered him with all their hosts. Therefore, whatever food an animal eats through Prâṇa (surrounded by all the Devas), by that (food) these (Devas also) are satisfied.

He who knows thus (the glorious Prâṇa), becomes one in whom thus enter all his relatives (as the Devas entered the animal bodies). He becomes the supporter of his relatives, and being chief (among them) he becomes their leader in the front, ruling and enjoying all. But he among his relatives who opposes

him, who knows thus (the glory of Prâṇa) will never be able to maintain his dependants. But he who is on the side of such (knower of Prâṇa) and wishes to maintain his dependants with the permission (of such knower) he indeed becomes able to support his dependants.—28.

Note.—The Devas said (to the chief of the Prâṇa) "What is our food is so much and no more; all this you have prayed (sung) for;—(and that for yourself). In this food make us sharer, please." Prâṇa said to them—"Come you all towards me, and enter into me." "So let it be" (having said this) they all entered into his body on all sides. It is therefore, these Devas (Vâk &c.) become satisfied by (getting their nourishment from) whatever is eaten by Prâṇa. Whoever knows (by practice) this (that Prâṇa is the supporter of the Devas like Vâk &c.) to him do his relatives come, and with him do they, indeed, join as Vâk &c. do with Prâṇa. The supporter of these relatives does he become, their superior and leader, their Annâda, well-wisher and lord. Incapable of maintaining his dependants does he become, he who is hostile to the property of a man who has realized within himself this (knowledge). But, on the other hand, whoever is favourably disposed towards such a man, and following him wishes to maintain his dependants, he and he alone becomes capable of maintaining his own dependants,

MANTRA I. 3. 19.

सोऽयास्य आङ्गिरसोऽङ्गानाथं हि रसः प्राणो वा
अङ्गानाथं रसः प्राणो हि वा आङ्गानाथं रसस्तस्माद्यस्मा-
त्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा
अङ्गानाथं रसः ॥ १९ ॥

सः Saḥ, he. अयास्यः Ayâsyaḥ, called Ayâsya, residing in the mouth. आङ्गिरसः Âṅgirasah, Âṅgirasa by name. हि Hi, because. अङ्गानाम् Aṅgânâm, of the bodies of animals. रसः Rasaḥ, the leader; the controller: the sap. प्राणः Prâṇah, the chief of the Vâyus. वै Vai, alone. अङ्गानाम् Aṅgânâm, of the animal bodies. रसः Rasaḥ, the leader, the controller. हि Hi, because. प्राणः Prâṇah, the chief of the Vâyus. वै Vai, truly. अङ्गानाम् Aṅgânâm, of the animal bodies. रसः. Rasaḥ, the leader; the governor. तस्मात् Tasmât, therefore. यस्मात् Yasmât, whichever. कस्मात् Kasmât, from whatever. च, Cha, and. अङ्गात् Aṅgât, from the body. प्राणः Prâṇah, the Prâṇa. उत्क्रामति Utkrâmati, goes out. तत् 'Tat, there. एव Eva, only. तत् Tat, that limb. or body. शुष्यति Śuṣyati, dries up. हि Hi, therefore. एषः Eṣah, this Vâyu. वै Vai, truly. अङ्गानां Aṅgânâm, of the animal bodies. रसः Rasaḥ, the governor, essence.

19. He is called Ayâsya, as well as Âṅgirasa, for, he is the controller of the bodies; because Prâṇa alone is the controller of

the members of the bodies ; hence any part of the body dries up at once when Prâṇa leaves it. Therefore, this (Prâṇa) is indeed the controller of the members of the bodies.—29.

MADHVA'S COMMENTARY.

Agni, Nasal Vâyu, the Protectors of the directions, and Indra and all the rest, the Sun, the Moon, Rudra, yea, all are established in their position by him alone (all regained their former position by the help of this chief Vâyu).

The commentator now explains the meaning of the word Bṛihatî in the phrase Vâg vai Bṛihatî.

MANTRA I. 3. 20.

एष उ एव बृहस्पतिर्वाग् वै बृहती तस्या एष पतिस्त-
स्मादु बृहस्पतिः ॥ २० ॥

एषः Eṣaḥ, this Prâṇa. उ U, and. एव Eva, only. बृहस्पतिः Bṛhaspatiḥ, called Bṛhaspati. वाक् Vâk, the goddess of speech. वै Vai, indeed. बृहती Bṛhatî, called Bṛihatî; Vâk is called Bṛihatî; because all the softer qualities *develop* in her. (Briha-to develop). तस्याः Tasyâḥ, her. पतिः Patiḥ, lord; husband. तस्मात् Tasmât, hence. उ U, and. बृहस्पतिः Bṛhaspatiḥ, called Bṛhaspati.

20. And this Prâṇa is truly (called) Bṛhaspati. For Vâk, the goddess of speech, indeed, is Bṛihatî; and of her this Prâṇa is the lord. So he is Bṛhaspati (the Lord of the word).—30.

MANTRA I. 3. 21.

एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्त-
स्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एषः Eṣaḥ, this Vâyu. उ U, and. एव Eva, only. ब्रह्मणस्पतिः Brahmanaspatiḥ, called Brahmanaspati. वाक् Vâk, Vâk, the goddess of speech. वै Vai, indeed. ब्रह्म Brahma, the Vedas infinite as they are. तस्याः Tasyâḥ, her. एषः Eṣaḥ, this Vâyu. पतिः Patiḥ, Lord. तस्मात् Tasmât, hence. उ U, and. ब्रह्मणस्पतिः Brahmanaspatiḥ, called Brahmanaspati.

21. This Prâṇa is truly (called) Brahmanaspati. Vâk, the goddess of speech, is the Brahma (Veda) and of her is this Prâṇa the Lord. So he is truly called Brahmanaspati (the Lord of the Vedas).—31.

MADHVA'S COMMENTARY.

The Goddess Bṛihatî is verily Sarasvatî, and she is so called because she is all full of every womanly attribute (Bṛiha-full) and because she is the personification of the *endless Vedas*. She is called Brahma also. Or she is called Bṛihatî because she is *supported* (Bṛinhita) by Viṣṇu. Her husband is this Lord Vâyu and so he is called Bṛihaspati (or the lord of Bṛihatî).

MANTRA I. 3. 22.

एष उ एव साम वाग् वै सामैष सा चामश्चेति तत्साम्नः
सामत्वं यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम
एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव सामाश्नुते
साम्नः सायुज्यं सलोकतां जयति य एवमेतत्साम वेद ॥२२॥

एषः Eṣaḥ, this, Vâyu. उ U, and. एव Eva, only. साम Sâma, called Sâma. वाक् Vâk, Vâk, the goddess of speech. वै Vai, indeed. साम Sâma, called Sâma. सा Sâ, essence or sâra of feminine qualities. अमः amaḥ, immeasurable. एवः Eṣaḥ, this Vâyu. सा Sâ, the essence of all the womanly qualities. च Cha, and. अमः Amaḥ, immeasurable. च Cha, and. इति Iti, hence. Vâk or Bhâratî, a female goddess, forming a part of the body of Vâyu, a male god, they both become Arddhanârîśvara (अर्द्धनारीश्वर), a god partly male and partly female. तत् Tat, that; to be a god partly male and partly female. साम्नः Sâmnah, of Vâyu called Sâma. सामत्वम् Sâmatvam, the reason of being called Sâma. यद्वेव Yadveva, otherwise; or, yat +u+eva=yadveva, u means even, the same as eva. प्लुषिणा Pluṣinâ, to a worm. समः Samaḥ, equal; (Eva, like; as if). मशकेन Maśakena, to a mosquito. समः Samaḥ, equal. इव Eva, like; apparently. नागेन Nâgena, to elephant. एभिः Ebhiḥ, these. त्रिभिः tribhiḥ, three. लोकैः Lokaiḥ, to the worlds. समः Samaḥ, equal. अनेन Anena, this. सर्वेन Sarvena, to all. समः Samaḥ, equal. तस्मात् Tasmât, therefore; since it is as if equal to every thing. एव Eva, only. वा Vâ, otherwise. सामः Sâmaḥ, Sâma यः Yaḥ, whoever; एवम् Evam, in this way. एतत् Etat, this. साम Sâma, Sâma; the Vâyu called Sâma. वेद Veda, knows; realizes within himself. साम्नः Sâmnah, of Sâma, the Vâyu. सायुज्यं Sâyujyam, union. सलोकतां Salokatâm, to be of same world; to be of the same quality. जयति Jayati, gets; attains.

Note.—It is this Vâyu which is called Sâma. Vâk, the goddess of speech. is indeed Sama, god partly male and partly female; for, this Vâyu only is at the same time the goddess Sâ (She), the essence of all the womanly qualities, as well as Ama (अम) immea-

sureable male god. That is why Vāyu named Sâma has got that name of his. Or because, he is as if equal to a worm or to a mosquito, or to an elephant, or to the three worlds or to all this (that we see). Or hence only this Vayu is called Sâma (a god who is apparently equal to anything and everything in which he is present). Whoever thus realizes Sâma within himself, he becomes one with the (Vāyu) Sâma and becomes of the same world (or quality) with Sâma.

22. And this (Prâṇa) is indeed Sâma: for the Vâk is Sâ (as the sâra or essence of all womanly qualities); and the Ama is this (Prâṇa): (for he is Ameya or Immeasurable). Because He is both Sâ and Ama (Androgyne), therefore, this is the reason of the Prâṇa being called Sâma. Or Prâṇa is called Sâma because he is *equal (sama)* to a worm even (because it is of the size of a worm when enlivening a worm) or *equal* to a mosquito (when filling its body), or *equal* to an elephant (when filling the body of an elephant). He is *equal* to (of the size of) these three worlds, *equal* to all this (universe). Therefore, verily indeed is he called Sâma. Enjoys he co-union and co-spatiality with Sâma, who knows thus the (the hidden meaning of) Sâma (as the name of Prâṇa).—32.

Note.—Compare Chh. Up. 1. 6. 1. etc.

Note.—The man who knows the androgyne nature of Prâṇa gets sâyujya with him according to his capacity. Other knowers of the mystery of Sâma, get sâlokya only.

MANTRA I. 3. 23.

एष उ वा उद्गीथः प्राणो वा उत्प्राणेन हीदथ सर्वमु-
त्तद्धं वागेव गीथोच्चगीथा चेति स उद्गीथः ॥ २३ ॥

एषः Eṣaḥ, this Prâṇa. उ U, and. वा Vâ, indeed. उद्गीथः Udgîthaḥ, called Udgîtha. प्राणः Prâṇaḥ, Prâṇa, the chief of the Vayus. वा Vâ, indeed. उत् Ut, called Ut, हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all (the worlds). प्राणेन Prâṇena, by Prâṇa Vāyu. उत्तद्धं Ut-taddham, held. वाक् Vâk, the goddess Vâk. एव Eva, only. गीथा Gîthâ, sung or praised by the gods. उत् Ut, Ut; one who holds up. गीथा Gîthâ, one who is sung or praised (by the gods). च Cha, and. इति Iti, hence. सः Saḥ, he; the Vāyu. उद्गीथः Udgîthaḥ, called Udgîtha.

23. This Vāyu is called Udgîtha (the god who upholds the world and at the same time is sung by gods). Prâṇa is indeed Ut (the upholder) of the world; for, by this Prâṇa Vāyu this world is held up; and the goddess Vâk is Gîthâ, sung and praised by the gods. He is called Udgîtha.

because he is at the same time “Ut” (upholder of the world) as well as Gītha (praised or sung by the gods, Vāk and Prāṇa forming the androgyne).—33.

The author now explains the phrase Vāg vai sâ.

As that Goddess Sarasvatî is the essence of all womanhood, She is called Sâ. As (Vāyu is immeasurable, Na-miyate, He is called Ama. Thus Sâ + Ama = Sâma). (Thus Sâma is the name of the arddhanârî Vāyu).

The author explains the Udgītha as applying to Vāyu-Sarasvati. He does not explain the word Ud, because it is already explained in the Upaniṣad itself. He explains the word Gīthâ thus:—

Since She is the presiding deity of Sâma Veda, She is called Gīthâ. Therefore, this Vāyu, that has half of his body womanly, is called Udgītha; (meaning Vāyu and Sarasvati in one, because Prāṇa is Ut and Vāk is Gīthâ). (He is the same god as Sâma, meaning Vāyu and Sarasvati in one. Sâ is Vāk and ama is the Vāyu). It is this Vāyu, who is sometimes described as having his body partly of a male, and partly of a female, character.

Note.—These words, Sâma and Udgītha, are thus the names of the Arddhanârî or the Androgyne god Vāyu, half of whose body is female and the other half male. Though Viṣṇu is generally known as Arddhanârî, yet in some Purāṇas, Vāyu is also called Arddhanârî. In fact, this Vāyu principle is dual in nature, half male and half female. The second person of the trinity is always of this dual character.

MANTRA I. 3. 24.

तद्वापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाचायंत्य-
स्य राजा मूर्धानं विपातयतादृदितोऽयास्य आङ्गिरसोऽन्येनोद-
गायदिति वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तत् Tat, that; it is the Sâma Vāyu who is in Ayâsya, etc. इ Ha, it has been said. अपि Api, even. ब्रह्मदत्तः Brahmadattah, Brahmadatta by name; चैकितानेयः Chaikitāneyaḥ, born in the family of, or one of the descendants of, Chekitāna. राजानं Râjānam, soma juice. भक्षयन् Bhakṣayan, drinking. उवाच Uvācha, said. इतः Itah, Prāṇa. यदि Yadi, if; other than this. अन्येन Anyena, by any one else. The full sense is, if anyone else other than this Prāṇa made Ayâsya Âṅgīrasa chant hymns. अयासः Ayâsyaḥ, Ayâsya. आङ्गिरसः Âṅgīrasaḥ, Âṅgīrasa. उदगायत् Udagâyat, chanted hymns (in the Sacrifice of Brahman). अयं Ayam, this. राजा Rājâ, Soma; the moon, the presiding deity of the Soma juice. एव Tyasya, his; here,

mine who have been drinking Soma juice. मूर्धानं Mûrdhânam, head. विपातयतात् Vipâtayatât, let (him) strike off or cut off. इति Iti. वाचा Vâchâ, by the goddess Vâk. प्राणेन Prâṇena, by the chief of the Prâṇa Vâyus. च Cha, and. हि Hi, certainly. उदगायत् Udagâyat, chanted hymns.

Note:—It is said that Brahmadatta born in the family of Chekitâna, said (on oath) while drinking Soma juice:—"Let moon, the presiding god of this soma juice, cut off my head, if it was anybody else other than this chief Prâṇa, who made Ayâsya Âṅgîrasa chant hymns (in the Sacrifice of Prajâpati). No doubt, it was only goddess Vâk who is the same as the chief Prâṇa who made him chant hymns."

24. That (glory of Prâṇa) was verily even declared by Brahmadatta Chaikitâneya while drinking the Royal draught (of Soma)—"May this King (of liquors) cut off my head, if Ayâsya Âṅgîrasa sang (the Udgîtha) through (the help of) any other." He (Ayâsya) sang through the help of even the Vâk and of Prâṇa indeed (through the help of the Androgyne).—34.

MADHVA'S COMMENTARY.

When the Rîṣi Ayâsya chanted hymns in the Viśvasṛiḡ Soma sacrifice, he did so as possessed by this androgyne Vâyu called Sâma or Udgîtha.

MANTRA I. 3. 25.

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य
वै स्वर एव स्वं तस्मादात्विज्यं करिष्यन्वाचि स्वरमिच्छेत
तया वाचा स्वरसंपन्नयात्विज्यं कुर्यात्तस्मादाज्ञे स्वरवन्तं
दिदृक्षन्त एवाऽथो यस्य स्वं भवति भवति हास्य स्वं य
एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

यः Yaḥ, whoever. तस्य Tasya, that; mentioned before. एतस्य Etasya, this. साम्नः Sâmnah, of Vâyu called Sâma. स्वं Svam, property; wealth. वेद Veda, knows; realizes. अस्य Asya, his; of the knower. स्वं Svam, property, wealth, such as home, treasure &c., of which Vâyu is the master भवति Bhavati, is. ह Ha, certainly. तस्य Tasya, his. वै Vai, indeed. स्वरः Svaraḥ, sweet tone; musical note. एव Eva, only. स्वं Svam, property. तस्मात् Tasmât, hence; since, sweet musical note is the property of Prâṇa. आत्विज्यं Ârtvijyam, the duties of a Rîtvik; the act of chanting Udgîtha. करिष्यन् Karishyan, in order to do, or

perform. वाचि Vâchi, in his speech; in his voice. स्वरं Svaram, sweet musical tone. इच्छेत Ichcheta, should wish. तया Tayâ, that. स्वरसम्पन्नाया Svarasampannayâ, rich with sweet musical tone. वाचा Vâchâ, with voice. आर्त्विज्य Ârtvijyam, the duty of a R̥itvik; chanting hymns. कुर्यात् Kuryât, should do; should perform. तस्मात् Tasmât, therefore. यज्ञे Yajñe, in a sacrifice. स्वरवन्तं Svaravantam, having a sweet musical tone. एव Eva, only. दिद्रक्षन्ते Didrikshante, look for. यस्य Yasya, whose; from whom; from which sweet toned R̥itvik. अस्य Asya, of this; of the sacrificer. स्वम् Svam, wealth. भवति Bhavati, is. अथ Atha, therefore. उ U. यः Yaḥ, whoever. एव Evam, in this way. एतत् Etat, this. साम्नः Sâmnah, of the chief Vâyu who is called Sâma. स्वम् Svam, property. वेद Veda, knows. अस्य Asya, his. स्वम् Svam, wealth. भवति Bhavati, is. ह Ha, certainly.

25. Whoever knows the property of this Vâyu called Sâma mentioned before, he gets wealth, musical note indeed is his property. One intending to perform the duty of a R̥itvik (which is to chant hymns) should therefore wish for a sweet musical voice. Duties of a R̥itvik (which is to chant hymns) should be performed in a voice which is rich with musical tone. It is, therefore, those only are looked for in a sacrifice, who are endowed with musical voice, for, from him does the sacrificer obtain wealth. He indeed attains wealth who knows the property of Sâma Vâyu.—35.

MADHVA'S COMMENTARY.

The house, the treasure, &c. are called Sva or possessions. These all depend upon the tone of the Udgâtri (because this Vâyu is the presiding deity of the Udgâtri).

MANTRA I. 3. 26.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं
तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः
सुवर्णं वेद ॥ २६ ॥

तस्य Tasya, that; mentioned before. एतस्य Etasya, of this. साम्नः Sâmnah, of Sâma. सुवर्णं Suvarṇam, gold; ornament. यः Yaḥ, who. वेद Veda, knows. अस्य Asya, his; of this knower. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. हि Hi, certainly; no doubt. ह Ha. तस्य Tasya, of him. वै Vai, indeed. स्वरः Svaraḥ, musical note. एव Eva, only. सुवर्णं Suvarṇam,

ornament. यः Yaḥ, whoever. एवम् Evam, in this way. साम्नः Sāmnaḥ, of Sâma. एतत् Etat, this. सुवर्णं Suvarṇam, ornament. वेद Veda, knows. अस्य Asya, of this man. सुवर्णं Suvarṇam, ornament. भवति Bhavati, is. ह Ha, certainly.

26. Ornament certainly belongs to him who knows the ornament of this Sâma, just mentioned before. Sweet musical note is, in fact, the ornament of this god. Ornament certainly, therefore, does he get who knows the ornament of this god.—35.

MADHVA'S COMMENTARY.

Vâyu is the ornament and he is the gold, and he resides in the tone of the Udgâtri.

MANTRA I. 3. 27.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति
तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः
प्रतिष्ठितो गीयतेऽन्न इत्युहैक आहुः ॥ २७ ॥

तस्य Tasya, of that, mentioned before. एतस्य Etasya, of this. साम्नः Sāmnaḥ, of this god Sâma. यः Yaḥ, whoever. प्रतिष्ठां Pratiṣṭhām, seat. वेद Veda, knows. प्रति Prati, favourably; being highly spoken of. तिष्ठति Tiṣṭhati, stands; gains his footing. ह Ha, verily. तस्य Tasya, of his; of the god Sâma. वै Vai, indeed. वाक् Vāk, speech; the organ of speech. एव Eva, only. प्रतिष्ठा Pratiṣṭhā, seat. हि Hi, because. वाचि Vāchi, in the organ of speech. खलु Khalu, truly. एषः Eṣaḥ, this. प्राणः Prāṇaḥ, Prāṇa Vâyu. प्रतिष्ठितः Pratiṣṭhitaḥ, rests. उह Uha, at the time when. गीयते Gîyate, is sung, at the time when one chants hymns. अन्ने Anne, in food; (supply 'at other times', अन्यदा) इति Iti. एतत् Etat, this. एके Eke, some people. आहुः Âhuḥ, say.

27. Favourably, (with reputation) does he stand (in the world),—he who knows the seat of this god Sâma, just spoken of. The organ of speech is indeed his seat. For it has been said by some that in the organ of speech has this Prâṇa his seat when one chants hymns, and at other times in food.—37.

MADHVA'S COMMENTARY.

At the time of singing, the organ of speech becomes as it were the seat for the manifestation of that Deva Vâyu, at times other than that of singing, the seat of Vâyu or Prâṇa is food.

Note.—The Vāyu is one. Why is it used in the plural in the word, pavamānānām, of the purifiers? The Commentator explains this next.

MANTRA I. 3. 28.

अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता
साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय
तमसो मा ज्योतिर्गमय मृत्योर्मांमृतम् गमयेति स यदा-
हासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मांमृतं
गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै
तमो ज्योतिरमृतं मृत्योर्मांमृतं गमयामृतं मा कुर्वित्येवैतदाह
मृत्योर्मांमृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीत-
राणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत
यं कामं कामयेत तथ्स एष एवंविदुद्गातात्मने वा यज-
मानाय वा यं कामं कामयते तमागायति तद्वैतल्लोकजिदेव न
हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥ इति
तृतीयं ब्राह्मणम् ॥ ३ ॥

अथ Atha, now, after Mukti. अतः Atah, hence ; since the sacrifice peacefully comes to an end by chanting Udgîtha. Through the grace of अ (a name of Viṣṇu). पवमानानाम् Pavamānānām, of those Udgâtās that are elect for the post of Vāyu. अभ्यारोहः Abhyârohaḥ, superiority over all (regarding controlling of souls in Mukti). सः Saḥ, he who is elect for Vāyuhood. वै Vai, indeed. खलु Khalu, only. प्रस्तोता Prastotâ, ever mutterer of the Sâma mantras, worthy of being praised. साम Sâma, Sâma mantras. प्रस्तौति Prastauti, begins to praise. सः Saḥ, he the Prastotâ. यत्र Yatra, when. प्रस्तुयात् Prastûyât, begins to praise. तत् Tat, then, at the time of Prastâva. एतानि Etâni, these ; the following mantras addressed as prayer to Viṣṇu. जपेत् Japet, should mutter. असतः Asataḥ, from Asat ; from what is unreal, which is the cause of misery and a kind of death. मा Mâ, me. सत् Sat, what is real ; which is real ; which is eternal bliss and therefore immortality. गमय Gamaya, (may thou) make me go or get. Take me to. तमसः Tamasah, from tamas ; darkness which is nothing but ignorance and a

kind of death. मा Mā, me ज्योतिः Jyotiḥ, light ; knowledge. गमय Gamaya, make me get or attain ; take me to. मृत्योः Mrityoḥ, from miserable death. मा Mā, me. अमृतं Amṛitam, immortality. गमय Gamaya, (may thou) take me to. इति Iti. सः Saḥ, He. यदा Yadā, when. आह Âha, says. असत् Asataḥ, from Asat or unreal. मा Ma, me. सत् Sat, real. गमय Gamaya, make me go to, take me. इति Iti. मृत्युः Mrityuḥ ; death. वै Vai, in reality. असत् Asat, is called Asat ; is the meaning of the word Asat. सत् Sat, the meaning of the word Sat. अमृतं Amṛitam, immortality. मृत्योः Mrityoḥ, from mrityu. मा Mā, me. अमृतं Amṛitam, Amṛita, immortality. गमय Gamaya, do thou take me to. मा Mā, me. अमृतं Amṛitam, immortal. कुरु Kuru, do make. इति Iti. एतत् Etat, this. एव Eva, only. आह Âha, he says. तमसः Tamasah, from tamas ; from darkness or ignorance. मा Mā, me. ज्योतिः Jyotiḥ, light ; knowledge. गमय Gamaya, make me go. इति Iti. मृत्युः Mrityuḥ, death. वै Vai, in reality. तमः Tamaḥ, what is called tamas ; the meaning of the word tamas. ज्योतिः Jyotiḥ, light ; the meaning of the word jyotiḥ. अमृतं Amṛitam, immortality. मृत्योः Mrityoḥ, from death. मा Mā, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou lead me to. अमृतं Amṛitam, immortal. मा Mā, me. कुरु Kuru, make एतत् Etat, this sense. एव Eva, only. आह Âha, he says. मृत्योः Mrityoḥ, from death. मा Mā, me. अमृतं Amṛitam, immortality. गमय Gamaya, do thou take me to. इति Iti. न Na, not. अत्र Atra, here. तिरोहितम् Tirohitam, hidden. इव Iva, like. अस्ति Asti, is. अथ Atha, then. यानि Yāni, whichever. इतराणि Itarāṇi, other ; other than the three mentioned before. स्तोत्राणि Stotrāṇi, stotras ; prayers. तेषु Teṣu, in them ; by those stotras. आत्मने Âtmane, for his own self. अन्नाद्यम् Annādyam, primeval food. आगायेत् Âgâyet, should chant for. तस्मात् Tasmât, therefore. उ U. एवम्विद् Evamvit, whoever knows this. यं Yam, whichever. कामं Kāmam, object of desire. कामयेत् Kāmayeta, wishes for. तं Tam, that, for that object of desire. तेषु Teṣu, in them. वरं Varam, blessing, boon. वृणीत Vṛiṇīta, should choose ; should ask for. सः Saḥ, he ; it is. एषः Eṣaḥ, this ; the chief of the Vāyus. उद्गाता Udgâtā, one being the Udgâtā. आत्मने Âtmane, for his own sake. वा Vā, or. यजमानाय Yajamānāya, for the sacrificer. वा Vā, or. यं Yam, whichever. कामं Kāmam, the object of desire. कामयेत् Kāmayate, wishes for. तं Tam, that. आगायति Âgâyati, gets ; attains. तत् Tat, that ; it is. ह Ha, indeed. एतत् Etat, this ; Vāyu. लोकजित् Lokajit, the conqueror of the world. एव Eva, no doubt. यः Yaḥ, whoever. एवं Evam, in this way. एतत् Etat, this ; that the chief or the Prāṇa Vāyu is partly male and partly female, &c. साम Sāma, the Vāyu called Sāma. वेद Veda, knows ; realizes. आलोक्यतया Âlokyatayā, deprivation of the world. आशा Âśā,

hope of his enemies; possibility. न Na, not. एव Eva, ever. अस्ति Asti, there is. ह Ha.

Now, (since the sacrifice peacefully comes to an end by chanting Udgîtha) hence is the superiority of the Vâyus, to all (as far as Mukti or freedom is concerned). He, the chief of the Vâyus, is, in fact, the Prastotâ, the mutterer of the hymns and praises Sâma. When he begins to praise, he repeats the following (mantras).

"From Asat, (O Lord) take me to Sat; from Tamas lead me to Jyotis; and from Mṛityu take me to Amṛita." When he says "From asat take me to sat, mṛityu or death is what he means by the word asat; and by sat he means amṛita blissful immortality." Therefore the whole sentence comes to this,—"From death take me to blissful immortality which means "Make me, O lord, immortal and blessed," this is only what he means to say. (When he says) "From tamas lead me to jyotis,"—death is what is meant by tamas, darkness, which is ignorance, and by jyotis or light is meant blissful immortality; this sentence comes to this:—"From mṛityu (death) take me to blissful immortality; make me (O lord) blissful and immortal; this is what he says by the prayer. When he says "From death take me to immortality." the sense is not at all hidden, (it is clear). Then in the stotras that are other than these (three), he, the prastotâ should chant hymns in order to get for his own self the things of which food is the first. Therefore, whoever knows this should ask or pray for the things that he desires by those (mantras). It is this Vâyū who is Udgâtâ and who prays for the things that he desires for his own sake; or for the sake of the sacrificer. It is this Vâyū who is, in fact, the conqueror of the world, (who is supreme to all). He who realizes this, who knows by practice that Vâyū called Sâma is an androgyne, there is no possibility of his being deprived of any thing in world.

Here ends the Udgîtha Brāhmaṇam.

28. Therefore now (after mukti) the ascendancy belongs to the Pavamânas (the Elects to the post of Vâyū) only, (such an Udgâtâ is alone fit to be a prastotâ). When such a Prastotâ chants the Sâma, then let him recite the following three mantras:—Asato mâ Sad gamaya: tamaso mâ Jyotir gamaya; mṛityor mâ' mṛitam gamaya. When he utters "asato mâ Sad gamaya" he means that death or sorrow is asat, and immortality or bliss is sat, and the phrase (from asat lead me to sat) means from sorrow lead me to bliss, i.e., make me immortal. When he says "tamaso mâ jyotir gamaya" he means that death or ignorance is tamas, and jyotir is knowledge or immortality, (and the prayer means from ignorance lead me to knowledge). The mantra "mṛityor mâ' amṛitam gamaya" is clear, for in it there is nothing hidden (as it means lead me from death to mukti).

Now those Stotras which are other (than these three), are to be used for obtaining food for himself by singing them.

Therefore, let the yajamâna, while they are being chanted, ask for any boon as he may desire. An Udgâṭṛi who knows thus the meaning of the three mantras (and is elect for Vâyuhood) can get, by chanting, whatever thing that he may desire for himself or for his yajamâna. Therefore, this is verily the conqueror of the world. Let the enemy of such a person never cherish (the foolish) hope of seeing this man deprived of the worlds, he who knows this Sâma.—38.

MADHVA'S COMMENTARY.

The word pavamânâṁ is used in the plural to indicate all those who (in different cycles) will become fit to be the vehicle of the Supreme Vâyū. These vehicles are Elects from the beginningless time (and no person other than an Elect from Eternity can ever become a vehicle of Vâyū or the Cosmic Christ). In final Mukti these Vehicles attain or ascend to the highest seat (in heaven of the Lord, and it is they alone who carry the freed souls to the highest place).

Let him who is elect (from eternity to occupy the office) of Vâyū recite these three prayers, constantly meditating on Viṣṇu :—*Asato mā sad gamaya : tamso mā jyotir gamaya : mṛityor mā'mṛitam gamaya*, (from the unreal lead me to the Real, from the darkness lead me to Light, from the death lead me to Immortality). With these mantras he should pray to Viṣṇu.

Note.—But how is one to know, among multitude of good and pious men, that are around him, who are those souls, who from eternity have taken the vow of service to the Cosmic Vâyū, and are elects, through whom the Vâyū will manifest in some age or other? How is one to know the entity whose body will be taken by Vâyū? For the Śruti says that a sacrifice to be fruitful the yajamâna must have for his Udgatṛi Priest one whose body is to become the vehicle of the Vâyū. This question, the Commentator answers next and shows what are the marks with which a Vehicle of Vâyū is born.

Those who, according to rule, are fit to hold the office of Vâyū possess thirty-two marks in their entirety.

(Any one who possesses these 32 marks in their entirety is never unfit to hold the position of the Vâyū. The Divine, Sarasvatī also has these 32 marks but she is excluded).

Note.—But Avatâras like Râma and Kṛiṣṇa also had these 32 marks, how are these then the marks of the Elect of Vâyū? To this the commentator answers.

But these marks are found in every Avatâra of Viṣṇu, without any particular significance being attached to them, they are not their distinguishing feature. They (the Avatâras of Viṣṇu) possess over and above those thirty-two marks, the following *four special* marks :—Their right hand is marked with a thousand-spoked wheel and a club with eight-

handles. Their left hand is marked with a conch shell having a hundred convolutions, and a lotus shining with thousand petals.

Note.—But are not these 32 marks found in the Devas like Rudra and others? The Commentator answers this in the negative in the next verse.

The persons fit to occupy the status of a Rudra (Giriśa) have only *twenty-eight* marks: those who are fit to occupy the status of Suras (devas) have *sixteen* to *twenty-four* marks. Those who are fit to occupy the status of Ṛiṣis have *eight* to sixteen marks. Those who are fit to hold the office of the World-ruler (Chakravartin) have marks less than eight, (or eight).

Are not the three mantras *asato* &c. really one, according to their commentary, as given in the Upaniṣad itself? Do they not all mean "lead me from death to immortality?" It is not so. They are really three distinct prayers, for the avoidance of three distinct undesirables, and the getting of three distinct acquisitions. *Asat* means sorrow and *sat* means bliss: *tamas* means ignorance and *jyotir* means knowledge, *mṛityu* means spiritual death and *amṛitam* means spiritual life. The three mantras therefore mean:—From all grief and sorrow lead me to joy and happiness: from ignorance lead me to knowledge; from spiritual death or bondage of transmigration lead me to spiritual life or *mukti*. In other words, this is a prayer for the removal of the obstacles of the finer planes and the bestowal of the beatitudes of those planes. "*From asat lead me to sat*"—from sorrows lead me to joy, from the sorrows of the physical and emotional planes lead me to the joys of those planes. "*Tamaso ma jyotir gamaya*"—from ignorance lead me to knowledge—remove the darkness of the mental and intuitional planes and lead me to the light of those planes. "*Mṛityor mā amṛitam gamaya*"—from bondage lead me to *mukti*, from spiritual death lead me to spiritual life, which is *mokṣa*. Therefore the commentator says:—

Asat is essentially sorrow and is hence called death: *Sat* is essentially bliss and hence called immortality. *Tamas* is in its every nature ignorance, and hence called death. *Jyotir* is essentially knowledge and hence called immortality. *Mṛityu* in the sentence *mṛityor mā' amṛitam gamaya* means the ordinary "death," (which all who take birth must undergo. This is transcended then only when *Mokṣa* is attained. A *mukta jiva* is never reborn under the law of necessity and so never dies). (*Mukti* can never be attained without spiritual life). Those who thus know the meaning of these three mantras, and who are fit to occupy the office of *Vāyu*, should be made to officiate as *Udgâṭri* priest. When such worthy persons are *udgâṭri*, let the sacrificer ask for boons from them (and boons given by such will always be true). (But if the sacrificer is himself such an *Udgâṭri*) and sacrifices for himself and not for others, then if he sings out desiring anything, he verily gets that thing, there is no doubt in it.

He who knows and meditates with respect on *Vāyu*, here called *Sâma*, never loses the world that he desires, and his enemy should never hope to see such a person deprived of it. Let no one ever doubt that the persons fit to occupy the post of *Vāyu* will ever fail to acquire the worlds

that are described as meant for them ; because these Vehicles of Vāyu are the most dear objects of love to Nārāyaṇa, (for few only are capable of the sacrifice that is required from a Vehicle of Vāyu or Cosmic Christ). Thus it is written in the Mahā Saṁhitā.

The word Ayāsyā in mantra I. 3. 8. has not been explained in the above extract from the Mahāsaṁhitā, so the Commentator explains it in his own words :—

That which goes (ayate) out of the mouth (āsyāt) is called ayāsyā. Āsyā + Aya (ought to be) = āsyāya, but by inversion, it has become ayāsyā ; as if the compound was of aya + āsyā. The root $\sqrt{\text{aya}}$, like the root $\sqrt{\text{pāya}}$, means “ to go ”.

The last mantra I. 3. 26 contains the sentence :—*mṛityor mā' amṛitam gamaya iti, na atra tirohitam iva asti*. This is explained by some as “ the third mantra has no additional meaning than what is contained in the other two, and therefore it requires no explanation. Therefore the śruti says, there is nothing as if hidden here.” This explanation is not correct. If the third mantra had no additional meaning from what was contained in the other two, then the japa of this mantra would be useless. Therefore the Commentator says :—

The words mṛityu and amṛita in the third mantra are well known words, meaning death and mokṣa, and so they require no explanation, (and therefore the Śruti has not explained them ; as it has explained the other words like asat and sat, tamas and jyotir). Therefore the Brāhmaṇa says “ na atra tirohitam iva asti ”, there is nothing as if hidden here. The words are clear and require no explanation.

In the phrase sa esa evamvit Udgātā &c., in the same mantra requires explanation. Apparently it means :—“ an Udgātā priest who knows thus the glory of Prāṇa.” The Udgātā here appears separate from Prāṇa, some one other than Prāṇa. To remove this misconception the Commentator says :—

In the phrase “ eṣa evamvid udgātā,” the udgātā priest is not every ordinary priest, but that priest only who is elect from eternity for the post of Vāyuhood. It is only those Udgātās who have been called Pavamānas or Vāyus in the beginning of this mantra, who (when asked by the yajamāna) have the power of granting the desires of their client.

The word *evamvid* means who knows thus the meaning of these three prayers asato mā &c., and not one who knows the mystery of Prāṇa, for a true Udgātā is always a manifestation of Prāṇa. The word *evamvid* qualifies the word “ elect for the post of Vāyu.”

Therefore the Śruti says :—*Tad dha etal lokajid eva*, “ this being so, therefore, this is as if the conqueror of the world.” Therefore, the boon should be asked from such an Udgātā.

FOURTH (PRĀJĀPATYA) BRĀHMAṆAM.

MANTRA I. 4. 1.

आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्य-
दात्मनोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहं नामाभवत्तस्मा-
दप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते
यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औष-
त्तस्मात्पुरुष औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं
वेद ॥ १ ॥

आत्मा Ātmā, Paramātmā : The Supreme Self; Viṣṇu. एव Eva, only ; nothing else. इदम् I-dam, of this (=etasya). अग्रे Agre, before the creation. आसीत् Āsīt, there was. (ततः tātaḥ from that). पुरुषविधः Puruṣavidhaḥ, the Puruṣa-like. That is the Brahmā. Puruṣa means Viṣṇu, and Vidha means like. One like Viṣṇu. It is preceded by ततः Tataḥ, then. सः Saḥ, he ; Brahmā. अनुवीक्ष्य Anuvīkṣya, looking minutely on all sides. अन्यत् Anyat, anything. न Na, not. आत्मनः Ātmanah, than his own self. अपश्यत् Apaśyat, saw, found. सः Saḥ, he, Brahmā. अहम् A-ham, "I" This word means that which cannot be discarded or given up ; अ (A), not and ह (Ha), what is given up (हेयं). अस्मि Asmi, am. इति Iti, this. अग्रे Agre, before. व्याहरत् Vyāharat, uttered. ततः Tataḥ, therefore. अहं नाम Ahamnāmā, named Aham. अभवत् Abhavat, became. तस्मात् Tasmāt, therefore, since Brahmā uttered first Aham (अहं) "I." एतर्हि Etarhi, now, at this time also. अपि Api, even. आमन्त्रितः Āmantritaḥ, addressed ; asked " who art thou." अहम् Aham, I. अयम् Ayam, this. इति Iti, thus. अग्रे Agre first, in the beginning. उक्त्वा Uktvā, having said. अथ Atha, then. अन्यत् Anyat, other. नाम nāma, name : (given to his body by his parents). यत् Yat, which. अस्य Asya, his. भवति Bhavati, is. प्रब्रूते Prabrūte, says. यत् Yat, because. अस्मात् Asmāt, this. सर्वस्मात् Sarvasmāt, of all ; of the created things. पूर्वः Pūrvah, former ; prior ; existing from before. The Chief, the Foremost. सः Saḥ, he ; Brahmā. सर्वान् Sarvān, all. पाप्मनः Pāpmanah, evil ; limitations. औषत् Auṣat, (was free from) ; burnt, तस्मात् Tasmāt, therefore. पुरुषः Puruṣaḥ, called Puruṣa. He who has burnt (is free from, all the evils from the beginning. Pur-Pūrva (from before) uṣa-burnt. Who has burnt (all evils) from before. यः Yaḥ, whoever. एवं Evam, this ;

Brahmā is like Puruṣa (free from all evils) and is an image of God. वेद Veda, knows ; realizes within himself. सः Saḥ, he ; the knower. अस्मात् Asmāt, of him ; from the knower. यः Yaḥ, who. पूर्वः Purvaḥ, superior. बुभूषति Bubhūṣati, wishes to obtain (the object of his desire). तं Tam, him, the jealous rival. ओषति Oṣati, burns ; destroys.

1. The Self (Viṣṇu) alone existed in the beginning of this (creation and next to Him was Brahmā) in the shape of the Puruṣa (Viṣṇu). He looking about saw no one else but his (own) self. He first uttered (the words). "I am." Hence He got the name of Aham "I." Therefore, even now when (any one) is addressed ("who art thou,") he (naturally) says first Aham ayam, "this is I," and then he speaks forth the other name which belongs to him (as given by his parents). Because he from *before* (pūrva) all this, *burnt* (auṣat) all evils, therefore he is called Puruṣa (the *First burner* of sins). He who knows this, verily burns him down who wishes to forestall him.—39.

There was Âtman, Viṣṇu, before the creation ; there was Brahmā who was like Viṣṇu (superior to all). Brahmā then minutely looked on all sides and found none else other than his own self, (Therefore) he said before that "I am." There is a constant consciousness of self (अहं). On this account he passed by the name of "Aham"—'I'—(Aham, the consciousness which is constant and which does not undergo any change). It is therefore even now, on being asked (who are you ?), a man first utters "I am," then says another name (such as Devadatta) given him by his parents. He, Brahmā is also called Puruṣa because before this (creation) he burnt (was free from) all the evils. He who realises this, (that Brahmā is Puruṣa), destroys him (his rival) who assuming superiority over him, wishes to get (the object of his desire).

MANTRA I. 4 2.

सोऽबिभेत्तस्मादेकाकी बिभेति सहायमीक्षांचक्रे यन्मदन्य-
न्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय
कस्माद्बुभूष्यद्द्वितीयाद्वै भयं भवति ॥ २ ॥

सः Saḥ, he ; Brahmā. अबिभेत् Abibhet, feared ; got afraid. तस्मात् Tasmat, therefore. एकाकी Ekākī, alone ; one who is alone. बिभेति Bibheti, fears, gets afraid. सः Saḥ, he. अयम् Ayam, this ; Brahmā. ईक्षां Ikṣām, deliberation. चक्रे Chakre, made. इ Ha, a mere particle. यत् Yat, because. मत् Mat, than me. अन्यत् Anyat, obstructor (bādhaka). न Na, not. अस्ति Asti, there is. कस्मात् Kasmāt, why ; from whom. नु Nu, then. बिभेमि Bibhemi, do I fear. इति Iti, thus. ततः Tataḥ

then ; after that. एव Eva, only. अस्य Asya, his. भयं Bhayam, fear. वीर्याय Vīryāya, left him. कस्मात् Kasmât, why ; from what. अभेष्यत् Abheṣyat, did he fear. हि Hi, because. द्वितीयात् Dvitiyât, from a rival, an enemy, (whether superior, equal or inferior not under one's dominion). भयं Bhayam, fear. भवति Bhavati, is. वै Vai, certainly.

2. He (Brahmâ) became frightened. Therefore even now a man who is alone becomes frightened. Then verily He reflected thus—"Since there is no other to resist me, of whom am I afraid?" Hence his fear altogether went away. For from whom should he be afraid? Verily fear arises from a second (an enemy) only.—40.

Brahmâ feared ; hence (even now) a man when alone gets fear ; thus frightened Brahmâ made this deliberation,—since there is none else other than me (to oppose me) why should I fear? Then it is that his fear left him. Why should he fear? For, it is from the second only (when opposed) that fear proceeds.

Note.—It is only when either there is a *superior* who is one's enemy that there can be fear : or where there is an *equal* inimically disposed ; or where there is an *inferior* on whom one has no control and who may injure at an unguarded moment. But the only *superior* to Brahmâ is Viṣṇu, his loving father. There could be no fear from that quarter. There is no one *equal* to Brahmâ, for he is the first-begotten of God. While all other Jīvas are his *inferior* and *subject* to his control and so cannot injure him. So there was no cause of fear for Brahmâ.

The phrase "dvitīyâd vai bhayam bhavati" of this mantra is one of the logions of the advaitins and on it they base their theory of non-plurality. But the whole context shows that it has nothing to do with it. It could not possibly apply to Brahman, for the subject matter of this Chapter is Prajâpati.

MANTRA I. 4. 3.

स नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स
हैतावानास यथा स्त्रीपुमांश्चैव संपरिष्वक्तौ स इममेवात्मानं
द्वेधाऽपातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धवृग-
लमिव स्वइति हस्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया
पूर्यत एव तांश्चसमभवत्ततो मनुष्या अजायन्त ॥ ३ ॥

सः Saḥ, he, Brahmâ. न Na, not. एव Eva, ever. रेमे Reme, felt delight, because he was all alone. तस्मात् Tasmât, therefore. एकाकी Ekâki, alone, when solitary. न Na, not. रमते Ramate, takes delight. सः Saḥ, he, Brahmâ. द्वितीयं Dvitiyam, second ; a companion. ऐच्छत् Aichchhat, wished for ; longed for. स्त्रीपुमांश्चैव Strīpumâṁśchau, husband and wife. संपरिष्वक्तौ Sampariṣvaktau, in embrace ; embracing one another. यथा

Yathâ, as much. एतावान् Etâvân, so much in extent. सः Sah, he, Brahmâ. आस Âsa, was. ह Ha. सः Sah, he, Brahmâ. इमम् Imam, this ; gross. एव Eva, only. आत्मानं Âtmânâṃ, body. द्वेधा Dvedhâ, in two parts. अपातयत् Aṭāyāt, made to fall. ततः Tataḥ, then : when it was split up into two parts. पतिः Patih, husband. च Cha. पत्नी Patni, wife. च Cha, and. अभवत् अभवत् अभवत् Abhavatâṃ became, came into existence. The husband was Brahmâ and the wife was Brahmanî or Sarasvatî. तस्मात् Tasmât, therefore, since one body was divided into two. इदं Idam, this. स्वः Svah, pleasure. अर्धवृगलम् Ardhavṛgalam, half of a cup ; here ghee in the two half portions of the same cup. Brigalam has been translated as a pea, a shell. इव Iva, like. इति Iti, this. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalka ; Kaṇva. आहस्य Âhasma, said. ह Ha. तस्मात् Tasmât, therefore ; here used in the sense of यस्मात् (Yasmât) because. अयम् Ayam, this. आकाशः Âkāśaḥ, the space, the void. स्त्रिया Striyâ, by woman ; by wife. पूर्यते Pûryate, is filled. एव Eva, in fact. तां Tâṃ, her ; the wife. समभवत् Samabbhavāt, embraced, coupled with. ततः Tataḥ, then. मनुष्याः Manuṣyâḥ, intelligent beings, such as gods, &c. This word is derived from the root मन् (Man) to be conscious, with the affix उज्या. अजायन्त Ajāyant, were born ; made their appearance.

3. He (Brahmâ) did not feel any pleasure, because no one feels pleasure in singleness. He wished for a second. He was an androgyne, so much as a man and a woman joined in one. He made this very (androgynous) body to fall (pat) into two (pieces) and thence arose (pati) husband (Brahmâ) and wife (patni) (Sarasvatî). Therefore Yājñavalkya said :—"Therefore arises this pleasure (from the union of male and female) (like the coming together of butter kept) in two halves of a vessel." Hence this void is filled by the woman. He embraced her (Sarasvatî). Thence were produced all beings with mind (like the Devas down to men).—41.

Note:—This creation is evidently on a very subtle plane. The creatures arising from the first union of Brahmâ and Sarasvatî are beings having mind and dwelling in the mental plane. Their body is of mental matter. Besides these Manuṣyas or mind-endowed beings, the mental forms of animals are also created in the mental plane, as is mentioned later on. All these mental forms of beings, that will later take physical bodies, are created by Brahmâ with the help of Sarasvatî the power of ideation. This plane of ideas is ever fleeting like the fleeing of Sarasvatî before Brahmâ. It requires strong power of concentration to catch hold of the evanescent Ideas (Sarasvatî) and mould them into mental forms. The future forms of gods down to lowest animals are presented at first by Sarasvatî to Brahmâ, who fixes these forms in mental matter and multiplies them.

MANTRA I 4. 4.

सोहेयमीक्षांचक्रे कथं नु मात्मन एव जनयित्वा संभवति
हन्त तिरोसानीति सा गौरभवदृषभ इतरस्ताथ्समेवाभवत्ततो
गावोऽजायन्त वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ
इतरस्ताथ्समेवाभवत्त एकशफमजायताऽजेतराभवद्वस्त इत-
रोऽविरितरामेष इतरस्ताथ्समेवाभवत्ततोऽजावयो जायन्तैव-
मेव यदिदं किंच मिथुनमापिपीलिकाभ्यस्तत्सर्वमसृजत ॥ ४ ॥

सा Sā, she ; Brahmanī, (woman as she was, she was naturally bashful).
उ U. इ Ha. इयम् Iyam, this. ईक्षाम् Ikṣām, deliberation, reflection. चक्रे Chakre,
made. हन्त Hanta, alas. मा Mā, me. आत्मनः Ātmanah, from himself ;
from his own body. जनयित्वा Janayitvā, having given birth to ; having
created. कथं Katham, how. नु Nu, now. संभवति Sambhavati, couples
with (me). तिरस् Tiras, disappearance. असानि Asāni, let me (disappear) ;
let me (conceal). इति Iti. सा Sā, she, Brahmanī (on finding immorality
and sin in this). गौः Gauḥ, a cow. अभवत् Abhavat, became, assumed
the form of. इतरः Itarāḥ, the other, Brahmanī. ऋषभः Rṣabhaḥ, a bull.
तां Tām, her, the cow. एव Eva, only. समभवत् Samabhavat, approached ;
coupled with. ततः Tataḥ, from that joining. गावः Gāvah, kine. अजायन्त
Ajāyanta, were born ; came into existence. इतरा Itarā, she ; Brahmanī.
वडवा Vadvā, mare. अभवत् Abhavat, assumed the form of. इतरः Itarāḥ,
the other, Brahmanī. अश्ववृषः Aśvavṛṣaḥ, stallion, a best horse. इतरा Itarā,
the one, गर्दभी Gardabhī, a female ass. इतरः Itarāḥ, the other. गर्दभः
Gardabhaḥ, male ass. तां Tām, her. एव Eva, only. समभवत् Samabhavat,
approached ; coupled with. ततः Tataḥ, from that joining. एकशफम्
Ekaśapham, onehoofed animals ; the class of one-hoofed animals. अजायन्त
Ajāyata, was born. इतरा Itarā, she ; the one. अजा Ajā, she-goat ; अभवत्
Abhavat, became. इतरः Itarāḥ, the other ; Brahmanī. वस्तः Vastaḥ, he
goat. इतरा Itarā, the one, she. अविः Avīḥ, a ewe. इतरः Itarāḥ, the other.
मेषः Meṣaḥ, a ram. ताः Tāḥ, her. एव Eva, only. समभवत् Samabhavat,
approached ; joined. ततः Tataḥ, from this union. अजावयः Ajāvayaḥ,
goats and sheep. अजायन्त Ajāyanta, were born. आ Ā, up to ; down
to. पिपीलिकाभ्यः Pīpīlikābhyah, ants. मिथुनं Mithunam, pair. यत् Yat,
whatever. इदं Idam, this. किंच Kiñcha, thing ; created thing. सर्वं
Sarvaṁ, all. तत् Tat, that. एवं Evam, in this way. एव Eva, only.
असृजत् Asṛijata, created ; produced.

4. She thus reflected "Alas! how does he enjoy me after giving birth to me from his own body. Let me hide (myself)." She assumed the form of a cow, whilst he became a bull, and her too did he approach. From this union cows were born. A mare did one (Brahmāṇi) become, (whilst) a stallion did the other (Brahmā). A female ass did she become, and a male ass was he; and her too did he approach. From this union was born the class of one-hoofed animals. A she-goat became one, and a he-goat was the other; a ewe was she and a ram the other; and her did he approach. From such union were born the goats and ewes. In this way, every being down to the ants was born a pair each.—42.

MANTRA I. 4. 5.

सोऽवेदहं वाव सृष्टिरस्म्यहं ह्रीदं सर्वमसृक्षीति ततः
सृष्टिरभवत्सृष्ट्यां ह्यस्यैतस्यां भवति य एवं वेद ॥ ५ ॥

सः Sah, he; Brahmā. अवेत् Avet, knew; was conscious. अहं Aham, I. वाव Vāva, truly. सृष्टिः Sṛiṣṭih, Sṛiṣṭi by name; the creator. अस्मि Asmi, am. हि Hi, because. इदम् Idam, this. सर्वम् Sarvam, all; down to the class of ants (worms). असृक्षि Asṛikṣi, have created; have produced. इति Iti. ततः Tataḥ, for that reason. सृष्टिः Sṛiṣṭih, Sṛiṣṭi by name, the creator. सृज (Srija) to create and कृच (Kṛich), one who creates. अभवत् Abhavat, (he) was. यः Yaḥ, whoever. एवं Evam, this; that Brahmā is Sṛiṣṭi, the creator. वेद Veda, knows; realizes. अस्य Asya, his. एतस्यां Etasyām, in this. सृष्ट्यां Sṛiṣṭyām, in the creation; among the beings directly created by Brahmā. भवति Bhavati, is; has his place in.

5. He (Brahmā) knew :—"Verily I am the creation (creator), for I indeed created all this." Hence he got the name of Sṛiṣṭi. He who knows thus (why Brahmā is called creation) becomes in this creation His (son).—43.

Note:—The elect who realizes that Brahmā is the Creator and the whole creation is from his mind, becomes a son of Brahmā, i. e., fit to dwell in the mental plane and work there actively. His mental body becomes active. It is through personal relationship with Brahmā that the evolution of such a soul is hastened. The "Son of Brahmā" is the technical name of a high class of initiates.

MANTRA I. 4. 6.

अथेत्यभ्यमन्थत्स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत
तस्मादेतदुभयमलोमकमन्तरतोऽलोमकाहि योनिरन्तर तदादि

तमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिरेष उ
 ह्येव सर्वे देवा अथ यत्किंचेदमाद्रं तद्रेतसोऽसृजत तदु सोम
 एतावद्वा इदं५ सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः
 सैषा ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः
 सन्नमृतानसृजत तस्मादतिसृष्टिरति सृष्ट्या८ हास्यैतस्यां-
 भवति य एवं वेद ॥ ६ ॥

अथ Atha, afterwards; when Brahmâ had created the eaters.
 इति Iti, for this reason, because he thought that he would create
 the food for those eaters. अभ्यमन्यत् Abhyamanthat, (He) churned;
 the two hands and two lips were united and joined together. सः
 Saḥ, he; Brahmâ. मुखात् Mukhât, from the mouth. योनेः Yoneḥ,
 as a source; as the place of production. च Cha. हस्ताभ्यां Hastâ-
 bhyâm, from his two hands. च Cha, and. अग्निम् Agnim, fire.
 असृजत Asṛijata, created; produced. तस्मात् Tasmât, therefore. एतत्
 Etat, these. उभयम् Ubhayam, both; hands and lips. अंतरतः Antarataḥ,
 inside. अलोमकम् Alomakam, without hair. हि Hi, because. योनिः Yoniḥ,
 the place of production. अंतरः Antaraḥ, inside. This word stands for
 अंतरतः (Antarataḥ). अलोमका Alomaka, without hair. एकैकम् Ekaikam, each
 separate deva as Indra, &c. देवम् Devam, god, as Indra, Marut. अमुम्
 Amum, to this god, Indra Marut &c. यज Yaja, offer sacrifices or oblations.
 अमुम् Amum, to that god. यज Yaja, offer sacrifices or oblations. इति Iti
 this. यत् Yat, what is said. सा Sâ, that (the creation of Devâs). विसृष्टिः
 Visṛiṣṭih, the special creation. तस्य Tasya, his; of Brahmâ. एव Eva, only.
 हि Hi, because. उ U, therefore. एषः Eṣaḥ, this god, Brahmâ. एव Eva, only.
 सर्वे Sarve, all. देवाः Devâḥ, gods. आहुः Âhuḥ, they say. इदं Idam, this.
 तत् Tat, from him; from the lord, i: e. through the grace of the Lord.
 अथ Atha, and. यत्किंच Yatkiñcha, whatever. इदम् Idam, this. आर्द्रम्
 Ârdram, wet; liquid food. तत् Tat, that. रेतसः Retasaḥ, from semen.
 असृजत Asṛijata, created. तत् Tat, that liquid food. सोम Soma, the god
 Soma. उ U. एतावत् Etâvat, so much. वै Vai, indeed. इदं Idam, this.
 सर्वं Sarvam, all; whole world. अन्नं Annam, food. एव Eva, only; nothing
 more. च Cha. अन्नादः Annâdaḥ, the eater of food. च Cha, and. सोम
 Soma, the god Soma. एव Eva, only. अन्नं Annam, food. अग्निः Agniḥ,
 fire; fire-god. अन्नादः Annâdaḥ, the eater of food. One who digests
 liquid food, himself not being liquid; Or, it may mean the fire in the
 stomach. सा Sâ, she, the afore-mentioned. एषा Eṣâ, this; creation.

ब्रह्मणः Brahmanah, of Brahmâ. अतिष्ठिः Atisṛiṣṭiḥ, the creation surpassing his ownself; the creation of immortals that are superior to Brahmâ himself, their creator, in their nature. यत् Yat, because. श्रेयसः Śreyasah, superior (in nature). देवान् Devân, the Devas; the gods. असृजत Asṛijata, he created. अथ Atha, now. यत् Yat, because. मर्त्यः Martyah, mortal. सन् San, being. अमृतान् Amṛitân, immortals; the Devas. असृजत Asṛijata, (He) created. तस्मात् Tasmât, therefore. अतिष्ठिः Atisṛiṣṭiḥ, superior creation. यः Yah, who. एवम् Evam, this; supreme creation. वेद Veda, knows (by practice). अस्या Asya, his; of Brahmâ. एतस्या Etasyâm, this. अतिष्ठ्या Atisṛiṣṭyâm, in the supreme creation; among those gods who are superior to Brahmâ, their creator. भवति Bhavati, has his place.

6. Then (thinking "I have created the Eaters, now I shall create the cook and the Eatables) he churned. (Blowing) from his mouth as the place of production and (rubbing) with his two hands (the fire sticks) he created fire. Therefore both (the hands and mouth) are without hair inside. For the place of production of fire is without hair.

From that (grace of the Lord, Brahmâ created these). Therefore when (the knowers of the Vedas) say "Sacrifice to this god (Indra), sacrifice to this god (Marut)" (know that the God is one) and all this is his manifold creation, all gods are but he, indeed.

Then (after creating Fire the Cook) he created all this moist (food) from seed. That (food) is indeed Soma. So far as all that was to be created (nothing else remained to be created). All this creation is either the Eater or the Eaten—food or its consumer. Soma is verily food, and Fire is the Eater of food.

That (creation of the devas) was Brahma's super-creation. Because he created Devas, who are (as if his) superiors. Because himself being (endowed with the qualities of) a mortal, he created immortals. Therefore it is called super-creation (the creation of a thing superior to the created).

He who knows this (super-creation) becomes (born) in this super-creation (*i. e.* is born among the Devas).—44.

Afterwards (because he thought that he would create the food for those eaters), so he churned (uniting two hands and two lips together). From his mouth which was the place of production and from (or with the help of) his two hands he produced the fire. So both these (hand and mouth) are without hair inside; for, the place (organ) of production is without hair inside. The word of direction for the worship of single gods, such as worship this god, or,

worship that god, is for the worship of this god (Brahmā) only; for, they say, he alone is all the gods (they all having taken their rise from him). This is owing to (the grace of the lord). Then he created from his semen all that is liquid (food). That is the god Soma. Thus much of the whole creation is either food, or, eater of food. Soma is the food and fire-god is the eater. This creation, said afore, is the surpassing creation of Brahmā, surpassing because, he created those gods that surpassed him in their nature. Now, that Brahmā himself being of the nature of a mortal, (and therefore a younger), created those that were immortal (his elder), so this is his Atisṛiṣṭi, a creation that surpasses the creator in nature. In this surpassing creation of Brahmā has his place, he who knows (by practice) this supreme creation of Brahmā.

Note:—The fire is produced by blowing with the mouth while rubbing the firesticks with the hands. The mouth acts as yoni or the fire hole. Entire creation may be divided into two broad parts—eaters and the eaten. The whole creation may be summed up in this.

Brahmā is called mortal here, not because he really is mortal, but because he adopted the method of the mortals in creating the Devas *i. e.* union with Sarasvatī. Hence it is said—being a mortal he created the immortals. In a figurative sense all work of art, (and Brahmā's mental creation was a work of art), is the creation of the immortal by the mortal. The types thought out by Brahmā live for all ages, while one Brahmā may pass away and be succeeded by another Brahmā. The art is immortal, the artist mortal. The production of an artist is therefore an *atisṛiṣṭi* and so superior to the creation of a child by the father

Here ends the Prājāpatya Brāhmaṇa.

MADHVA'S COMMENTARY.

In Mantra I. 2. 5 it was said "sa tayā vāchā tena atmanā idam sarvam asrijata", with that Sarasvatī and that Brahmā He created all this. In the present Brāhmaṇa it is shown how Brahmā and Sarasvatī created this universe.

Idam agre—mean etasya agre, prior to this (that is, prior to this creation). Before this creation the Supreme Self alone existed. From Him aroso Brahmā like unto the Puruṣa (Nārāyaṇa Himself). Puruṣa is. Viṣṇu, (and since Brahmā was) like unto Viṣṇu, Brahmā is called Puruṣavidha or Puruṣa-like.

But what is your authority for this explanation? Śāṅkara explains Puruṣa-vidha by "He was also bearing the shape of man," which means, that he was endowed with head, hands, other members. Where do you get that Puruṣa means Viṣṇu and Brahmā was a reflection of Viṣṇu? To this the Commentator answers by quoting the Brahma Tarka.

It is thus in the Brahma Tarka:—

The Supreme Nārāyaṇa existed before the creation of this world. He was one alone with Śrī. Him they call Ātman and Puruṣa also. From that Lord arose Brahmā like unto Puruṣa.

Why Brahmā is called "like unto Viṣṇu"? Because he like Viṣṇu is superior to all below him.

As Viṣṇu in His attributes is always greater than Brahmā and the rest as well as greater than Śrī, so Brahmā himself is greater in his qualities than Rudra and the rest. Therefore the nature of being like Puruṣa is spoken of as Brahmā.

Looking all round in all quarters, when that Grand Sire did not see anything else, He exclaimed:—Aham asmi, I AM, in token of his inevitableness (aheyatva).

This non-abandonableness does not refer to body, or senses or to son and possessions? The text explains it thus:—

Since he was the sole born (and nothing else existed then), it was possible for him to abandon all this, (but he could not abandon his own nature) so he thought on his own essential nature, he as unabandonable (aheya) and so he got the name of Aham, I AM. And Brahmā also is called Puruṣa. Puruṣa is He who from before (pūrva), has burnt (uṣa) all sins, who is eternally sinless. (It is the epithet of Viṣṇu). (It is applied secondarily to Brahmā also, who was created sinless from beginning by Viṣṇu).

Note.—The syllable puru of Puruṣa means from before, *i. e.*, it is equal to pūrva. And uṣa means to burn.

Since through the grace of Nārāyaṇa all the sins of Brahmā were burnt up from before he is called Puruṣa.

He who knows this Puruṣa (and why he is so called), burns through the grace of Brahmā and Viṣṇu and his indignation, his rival, who wishes to get beforehand what he has put his heart to obtain.

(2) Since Brahmā himself was frightened when he found that he was alone, so even now the people get frightened through want of discrimination when they are alone. Then Brahmā reflected thus:—Since there is no one to oppose me, or frustrate me, and since all else is to be created by me, and since Hara himself is to come after me, from whom am I afraid? Thus reflecting his fear went away. Because he is the most beloved of Viṣṇu (there can be no fear from Viṣṇu, who is superior to Brahmā), since he has created all others and stands in relation to them of a father (there can arise no fear from them also). From whom should he be then afraid? For fear arises either from an equal adversary, or from a superior adversary, or from an inferior adversary when that inferior is not under one's control.

Note.—There could be no fear from a superior, for only Viṣṇu is his superior, and he is his most loving father. There can be no fear from an equal, for there is no one his equal. All are lower to him. The whole world is his inferior but there may be fear from it. This is answered by the next verse.

Since the entire inferior world is under his control even (and not he under its control) (so there can be no fear from it). Moreover this inferior world had not come into existence then, and the only superior that existed was Hari alone (and there could be no fear from Him).

(3) Since he was single, Brahmā did not feel any delight. Therefore a single person feels no delight in his singleness. So he wished for

a wife. He became stouter in size (containing Sarasvatî within himself). The size of the body was that of a husband and wife, the body of Brahmâ was as big as that of Brahmâ and Sarasvatî taken together. Then he divided this (double) body into two. Because he thus caused to fall (pat) therefore the words pati (husband) and patnî (wife) arose from them. And therefore their pleasure is one as of a thing kept in two halves of one vessel. Then in her (Sarasvatî) he begat all Devas like Umeśa and the rest, and all Manus as well. Those Devas and Manus are called Manuṣya because they have mentality in pre-eminence in them.

Though that goddess Sarasvatî is all knowing, and has full devotion to Brahmâ, and understood well her duty as wife towards him as her husband, and knew the eternal relation, between her and Brahmâ as that of husband and wife, yet through natural feminine bashfulness she acted as if it was against duty to have connection with Brahmâ (and so she ran away from him). In order to create manifold creatures she assumed the form of cow &c. while Brahmâ took the form of bull &c. Thus they created all this.

(4) (5). Since he created all this, he is called creation. He who knows this gets his sonhood, in this creation in whatever state he may be, from ant to the highest Rudra, according to his capacity.

(6) Thinking "let me create the food and the eater of food" (he created fire, the digester of food). He churned his two lips with the palms of his two hands. From that rubbing of the lips with the palms of the hands there arose fire from inside his mouth and hands. (This was the generation of the fire of digestion).

Thus because he is the cause of all, and because he is the master of all, he is called by the knowers of the Vedas as the *Sarve devas* "the All gods," showing that all are dependent upon him.

That the best knower of Brahman created that Soma from his seed.

Though he is superior to all in his capacity, yet as he created the Devas and others who are his inferior, through the method of mortals, namely, by intercourse with Sarasvatî, it is said that the mortal created the immortal, one having a shorter life created those who possessed longer life.

1. Before this world appeared there was only the Lord Nârâyaṇa. He had Śrî (श्री) along with him. He is called Âtman as well as Puruṣa. From him the mighty Brahmâ who is everyway like Nârâyaṇa, came all else into existence. The qualities of Viṣṇu are always more than and superior to those of Brahmâ and Śrî (श्री). So Brahmâ has more and superior qualities than Rudra and other gods; in this point Brahmâ is like the Puruṣa or Nârâyaṇa and so he has been called पुरुषविधः or like Nârâyaṇa.

That Brahmâ, the great father of all, looking on all sides and finding none else said अहमस्मि (I am), meaning there is a constant and unchangable consciousness of self (ego).

Because he was all alone, he was conscious that this world that was to come out of him could be given up, but not the consciousness of his own self; so the constant knowledge of his own self always presented itself before his mind. Hence Brahmā passed by the name of Aham (अहं) and he also passed by the name of Puruṣa. The first (of the born) is called Puruṣa, because he burnt (was free from) the sin through the grace of Nārāyaṇa. He who knows the Puruṣa destroys him (his rival) through the grace of Brahmā and Viṣṇu who wishes to get (the object of his desire).

2. Since Brahmā got suddenly afraid finding himself alone, it is therefore, even now, people get afraid when alone, the reason of which they know not.

Brahmā then thought thus within his mind. "Because I have none to oppose me, for everything is to be created by me afterwards, so why should I fear?" From such a consideration his fear disappeared. Fear he had none from Viṣṇu because he was much beloved of Hari and fear he had none from no body else for, he was their creator, moreover these were to be created by him afterwards. Why should he fear then? Fear proceeds from an opponent, either superior or equal or inferior. The world was inferior to him and it was completely under him and was not yet created; and Lord Viṣṇu was, on the other hand, a loving superior.

3. Brahmā was not happy because he was single; therefore, people, now, when alone do not find pleasure. Then he assumed a gross body and wished for a wife. The body of Brahmā consisted now of Brahmā and Sarasvatī, the husband and wife united into one. Then he divided his own body into two. Since the same body was divided into two, the one got the name पति husband, and the other पत्नी wife. Therefore their pleasure is one (common) like something contained in the two half portions of the same cup. Then in this wife he gave birth to all the gods such as उमेश (Umeśa) &c., all the Manus (मनु) &c., and these all are called Manusya (मनुष्य), on account of their superiority in the capacity of thinking.

4. All-knowing as the goddess Sarasvatī was, and though she was devoted to Viṇṇa (विर्णिच) and though she knew full well that it was her duty to be the wife of Brahmā, and though she knew full well that their connection as husband and wife was eternal, yet she looked upon this Union with Brahmā as an impious act, it was only to show the bashful nature of a woman. In order to create various kinds of objects she became cow &c.

5. Brahmā is Sṛiṣṭi, the creator, because he created all this. Whoever knows this becomes directly his son (his immediate descendant) and he has his place in this creation beginning with Rudra (रुद्र) and ending with ants according to his own capacity. (Wherever he may be, he knows he is a son of Brahmā).

6. Then thinking "I should create food and eaters of food" he churned the two lips and the inside of the palms of the two hands. By the help of the two hands fire was born from inside the mouth. As he is the cause of the generation of all the Devas and is their master as well, so the wisemen skilled in the Vedas call him figuratively All the gods (in fact he is neither all the gods, nor one with them). That Brahmā, the best of all of those that know Brahman (ब्रह्मन्) created food from his semen. Considering the merit Brahmā is superior to all the gods, but considering the mortal qualities he is inferior to them; the gods that he created though inferior to Brahmā in merit are superior to him in this that their period of lifetime is more than his. So his creation of the gods is his surpassing creation, (that is the creation of those that surpassed him in longevity). The man who knows him has his birth in the world of gods through the grace of the Lord Viṣṇu; and there he has his pleasures and knowledge according to his real merit.

Here ends the Bhāṣya on the Prājāpatya. Brāhmaṇa.

FOURTH (A) (AVYĀKRITA) BRĀHMAṆAM.

MANTRA I. 4 (a). 1.

तद्देदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽ-
सौ नामायमिदंरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियतेऽसौ नामायमिदंरूप इति स एष इह प्रविष्ट
आनखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा
विश्वंभरकुलाये तं न पश्यन्ति । अकृत्स्नो हि स प्राणन्नेव
प्राणो नाम भवति । वदन् वाक्पश्यथश्चक्षुःशृण्वन् श्रोत्रं
मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव स योऽत एकैक-
मुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवत्यात्मेत्येवो-
पासीतात्र ह्येते सर्व एकं भवन्ति तदेतत्पदनीयमस्य सर्वस्य
यद्यमात्मानेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवं-
कीर्तिथंश्लोकं विन्दते य एवं वेद ॥ १ ॥

तत् Tat, that, the above-mentioned. इदम् Idam, this Lord (or world).
तर्हि Tarhi, then, in pralaya. अव्याकृतम् Avyākṛitam, the change-less ; the
Free-from-modification, (1) the Supreme Brahman called Nārāyaṇa as well
as the goddess Lākṣmī, (2) not manifested. The word *idam* will then refer
to the " world " and *avyākṛita* will mean " in the causal form or " undeve-
loped." आसीत् Āsīt, was. तत् Tat, that avyakta, that Supreme Brahman,
or that unmanifested world. नाम रूपाभ्याम् Nāma-rūpābhayām, through
name and form (and not by any-thing else). एव Eva, only. व्याक्रियते
Vyākriyate, is manifested (by Hari). असौ-नामा Asau-nāmā, that-named,
having the name of Hiraṇyagarbha, Mahat, &c. It is a compound of
adas nāma. अयं Ayam, this, all things, Hiraṇyagarbha, &c. and the
Mahat-tattva, &c. इदं-रूपः Idam-rūpaḥ, this-formed, having this particular
form like the four-faces of Brahmā, &c., as compared to Mahat &c., which
has no particular form. The Lord manifested the world, with objects
in them, some having particular names only, such as the Mahat,
&c., and others having both particular names and particular forms, as the
Four-faced Brahmā, called Hiraṇyagarbha also. The Four-faced Brahmā,
&c., are more specialised than Mahat, Ahankāra, &c. and therefore are
called idam-rūpaḥ, " this-formed." इति Iti, thus. तत् Tat, therefore,

that is, since the Supreme Viṣṇu in the beginning differentiated all things by name and form only, the people now also differentiated things by name and form. Thus they called some as Devadatta, the other as Yajñadatta. One part is called head, the other is called hand, some bone, the other muscles, &c. इदं Idam, this ; every thing that we see in the world. अपि Api, even. एतर्हि Etarhi, now ; at the present time. नाम-रूपाभ्याम् Nāmarûpâ-bhyâm, by name and form. एव Eva, only. व्याक्रियते Vyâkriyate, is made manifest ; is. अयं Ayam, this thing, ' pot ' ; or person, Devadatta. असौनामा Asaunâmâ, of this name. इदंरूपः Idamrûpaḥ, of this form. इति Iti, in this way. सः Saḥ, He (the creator, existing even in Pralaya). एषः Eṣaḥ, this ; Hari the creator of the world, the Supreme self. इह Iha, here ; in the body of every created thing beginning from Brahmâ. आ Â, up to ; or down to. नखाम्नेभ्यः Nakhâgrebhyah, ends of his nails. प्रविष्टः Praviṣṭaḥ, entered. यथा Yathâ, just as. क्षुरः Kṣuraḥ, a razor. क्षुरधाने Kṣhuradhâne, in a razor case. विश्वंभरः Viśvambharaḥ, the Vâyu called Viśvambhara वा, Vâ, or. विश्वंभर-कुलाये Viśvambharakulâye, in the dwelling of Viśvambhara, in the bodies of living beings. अवहितः Avahitaḥ, contained. स्यात् Syât, is. तं Tam, Him ; the Lord though present in the body. न Na, not. पश्यन्ति Paśyanti, see. हि He, because. सः Saḥ, He ; the Lord. प्राणन् Prâṇan, inspiring ; existing as breath. एव Eva, only. प्राणः Prâṇaḥ, the Prâṇa Vâyu. नाम Nâma, by name. अकृत्स्नः Akṛitsnaḥ, partial limited in quality. वदन् Vadan, speaking. वाक् Vâk, Vâk ; speech. पश्यन् Paśyan, seeing. चक्षुः Chakṣuḥ, the eye. शृण्वन् Śṛiṇvan, hearing. श्रोत्रं Śrotram, the ear. मन्वानः Manvânaḥ, thinking. मनस Manas, the mind. तानि Tâni, those ; mentioned before. एतानि Etâni, these, such as Prâṇa, Vâk, &c. अस्य Asya, His ; of the Lord present inside the body. कर्मनामानि Karmanâmâni, the names according to the functions performed. एव Eva, only and nothing more. अतः Ataḥ, of these ; among these Prâṇa, Vâk, &c., सः Saḥ, well known. यः Yaḥ, who. एकैकम् Ekaikam, only one. उपास्ते Upâste, worships. सः Saḥ, He. न Na, not. वेद Veda, knows. हि Hi, because. एषः Eṣaḥ, this ; worshipper. अतः Ataḥ, in these ; in breaths, speech, &c. एकैकेन Ekaikena, (having worshipped) by one and one only. अकृत्स्नः Akṛitsnaḥ, of limited knowledge ; ignorant of the glorious Sachchidânanda form, the Lord. भवति Bhavati, is. आत्मा Âtmâ, Âtman ; the Lord in His full glory. इति in this way. एव Eva, only. उपासीत Upâsita, one should worship. अत्र Atra, here ; in Âtman in His full glory. एते Ete, these ; knowledge, bliss, Prâṇa, &c. सर्वे Sarve, all. एकं Ekam, one ; united into one. भवन्ति Bhavanti, are. यत् Yat, that. अयम् Ayam, this. आत्मा Âtmâ, Âtman. तत् Tat, that. एतत् Etat, this. अस्य Asya, of Him, the. Lord. सर्वस्य Sarvasya, of all the qualities of Him who is termed Âtman. पदनीयम् Padaniyam,

basis : substratum, refuge. हि Hi, because. अनेन Anena, by the Lord; the Ātman thus worshipped. एतत् Etat, this. सर्वं Sarvam, all. वेद् Veda, knows. यथा Yatha, as. ह Ha. वै Vai, verily. पदेन Padena, by the means (adopted). अनुविन्देत् Anuvindet, gets the result. एवं Evam, similarly. यः Yah, who. एवं Evam, this; the Ātman in His full glory. वेद् Veda, knows; worships. कीर्तिं Kīrtim, fame. श्लोकम् Ślokaṁ, supreme felicity and knowledge, bliss and knowledge. This word is a compound of शम् (Śam), bliss and लोकं (Lokaṁ), knowledge. विन्दते Vindate, may attain.

Then (at the time of Pralaya), (that Brahman) was in a condition when there was no change of form or nature; which some call the causal form of this world). It was by name and form only that that Brahman (or the unmanifested world as some call it) was made to suffer a change. The change is of the nature that, this thing is of such and such name and of such and such form. It is therefore that when the things of the world undergo a change, they change only in name and form, (but not in their essence). The change consists in this that it becomes of such and such form. It is the creator who entered into and pervaded every body up to the end of the nails, just as a razor gets into a razor case or as the Vāyu called Viśvambhara pervades the body which is (called) its dwelling place. Yet those that are dull, do not see him. Limited in quality (and therefore partially known) is He, when He is called Prāṇa on account of exciting breath in the animals. Similarly limited in quality and therefore not known in His full glory (is He) when He is called Vāk in exciting speech, and when He is the god of the eye by exciting sight, when He is the god of the ear by exciting hearing, when He is the god of the mind by exciting thought. For these are only the designations of the Lord according to the functions performed. He, who worships one and only one among these (Prāṇa, Vāk, &c.), does not know the Lord in His full glory, he knows a part only of all the qualities (glory) of the Lord. Such a worshipper who worships Him by one of these names has but an imperfect knowledge (of the glorious Sachchidananda form) of the Lord. One should worship the Lord with the full knowledge "that this is Ātman,—Ātman in His full glory, Ātman and nothing more or nothing less." Herein, in Ātman do all these qualifications join into one. That which is called Ātman and (which ought to be worshipped) is the basis of all the qualities mentioned before. For, through Him thus worshipped one knows (realises) all this. As certain it is, that one may get the objects of his desire by adopting right means. So certain it is that he who knows the Ātman in His full glory may get good name, bliss and knowledge.

1. Then verily existed that Changeless (Brahman and the undifferentiated Jīva-prakṛiti). That (unevolved) became differentiated (by Brahman) through name and form (by his giving to the Jīvas) particular names; (and to the Prakṛitic matter) particular forms.

It is therefore now also that (people) differentiate (all objects) by name and form;—(saying) "he has that name, it has this form."

He (Brahman) entered therein through and through, yea to the very end of the finger nails—as a razor fits into the razor case, or as the all-sustaining (Vāyu) pervades fully the bodies of all living beings which are its dwelling place.

(But alas dull men) do not see him (though he is so near to them all). Non-complete does he appear to them, for when breathing he appears as breath ; when speaking, as speech ; when seeing as sight ; when hearing, as ear ; when thinking, as mind. But all these are names of his different activities only. (Those who worship him under these names, verily worship him in part only). For they worship him either, as one or the other, but do not realise him in his entirety. Verily (such a worshipper) is imperfect, for he worships him in part only.

Let men worship him as Âtman only, for in the connotation of this word Âtman all those qualities of omniscience, omnipotence, etc., and all activities of seeing, etc., are included, they find their unity in this. For this what is called Âtman is the receptacle of all these qualities of him. For through the worship of this Âtman one knows everything. As surely as a man employing proper means attains the desired end so does he who knows this Âtman obtain glory as well as supreme felicity and perfect knowledge.—45.

MADHVA'S COMMENTARY.

[In the preceding chapter, it was mentioned that the Âtman (Brahman) alone existed in the beginning, and it was further mentioned there that this Supreme Self should be worshipped, and no other minor Deity. The Śruti now describes in detail the method how the whole creation came out of this Atman.]

[The word Viśvambhara literally means "the support of the universe."] Here it denotes the Vāyu. The text uses the word "Partial is verily he," (it does not mean that the Supreme self is not full or can be divided into parts but it) means (that) the man who (does not worship the Supreme in his aspect as the Supreme but) worships him in his partial manifestations, (such as in fire or air, &c.) worships him imperfectly, (and therefore it is said that the worship of such a man is imperfect).

[The word Viśvambhara has been explained by some as meaning fire or the gastric fire, for it is the fire in the stomachs of all, which digests food, and thus supports all. But this explanation is not correct. Though the gastric fire digests food, it cannot be said to be the support of all." On the other hand, Vāyu, by dividing itself into seven parts, as the seven nerve currents, in all living beings, supports the universe and the Śruti itself mentions "By the thread of Vāyu, Oh Gautama! this whole universe is supported." In fact, Vāyu meaning the highest

Ether, pervades the whole universe, and supports all the heavenly spheres, in their motions round the suns, and of the suns round the central sun. It is the all-powerful Vāyu that sustains the globes in space, and therefore Vāyu alone is entitled to the name of Viśvambhara or the support of all.]

[No doubt the word "Support of all" may be applied to the Supreme Himself, but the Lord, though the "Support of all," is not meant here; but the reference here is to His first-born son Vāyu, through whom the world was created and by whom it is maintained.]

[The words in the text "Partial is he" do not mean that the Lord when pervading the bodies of all beings loses his perfection, or gets the imperfection of the bodies which he pervades.]

[The word Akṛitsna, meaning not-full, does not refer to the Lord at all. The Lord is infinite in his glory and always full, and it cannot be conceived that he may pervade any body not in his fullness and entirety. It is against the very notion of God-head of the Lord, for wherever he is present, he is present with all his fulness. Therefore, he is present in deities like Fire, Air, etc., in all his fulness. But that does not justify the worship of Fire, Air, etc., as the Lord. Therefore the Śruti says, "Imperfect is the worship of that person who worships the Lord as fire or air, etc., for they are mere aspects of him and do not express all his qualities." Thus Agni or fire represents only one aspect of the Lord, namely, his being the leader, for Agni means to lead, similarly Pṛithivī or earth means all-expanding, and represents only another aspect of the Lord. Therefore, words like Agni, Pṛithivī, etc., though expressing the Lord, do not express all his attributes. Thus the Lord is called Prāṇa or life. This word expresses only one aspect of his activity, namely, breathing. Consequently the person who worships the Lord as Prāṇa is an imperfect worshipper, not because the Lord is not present in all His fulness in Prāṇa, but because the worshipper does not realise the fulness of the Lord. In fact, all partial names, under which the Upaniṣads sometimes teach the worship of the Lord, as Breath, as Sight, as Hearing, as Taste, etc., only describe a portion of the activities of the Lord and consequently no worship of the Lord, under these aspects, can be complete. It is only when the Lord is worshipped as Âtman or the self that he is worshipped in his fulness. For Âtman or the "I" is the highest expression of consciousness and therefore when the Lord is worshipped as the very "I" of one's "I," then he is rightly worshipped. Moreover the word Âtman or I or self is a word, the etymology of which denotes fulness. No other function of the human body can come up to the fulness and the entirety of the conception of "I." Breathing, hearing,

seeing, smelling, etc., do but denote portions of human activity, but when a man says "I" he uses a word which includes all the functions and much more. Therefore "I" is a name which has the nearest approach to the fulness and the perfection that we find in God-head.]

It is therefore that in the Zoroastrian religion, among the several names of God Ahmi (I AM) and Ahmi Yad Ahmi (I AM THAT I AM) are two of the most secret names of God. We find the same idea expressed in the Old Testament of the Jews where God tells Moses to say to the Pharoah that "I am that I am" has sent him; meaning thereby that this most secret and sacred name will show to Phoroah that Moses came with the highest credentials, from the Highest Divinity and not from any minor divinity. The same idea is expressed in the Upaniṣads when they say that "I" is the highest name of God and that the most perfect worship of God consists in meditating on him as the inmost centre of one's own consciousness.

[If the words breath, sight, etc., do not denote the fullness of Âtman what is that word which denotes all the attributes of the God-head? The answer to this is that the word Âman is such a word.]

The words Prâṇa, etc. (are no doubt names of the Supreme God, but they) do not express His fulness of all qualities. On the other hand, they express only certain actions and agencies of the Lord, such as breathing, (seeing), etc. The word Âtman alone expresses the fulness of all His attributes. This Âtman verily is the receptacle or substratum or basis of all qualities that we find in different objects in the universe. (And because it is so) therefore, the God should be worshipped under the name of Âtman alone, because this is a word expressive of all qualities. Through this worship one knows all this, because God alone is the giver of all knowledge; and therefore it is proper, that his worship should be by such a word as will express the complete fulness of all His qualities.

Since by merely worshipping God one gets qualities of all knowingness, etc., how far more, therefore, must be the all knowingness, etc., of the God himself.

The word Pada in the text signifies "appropriate means" (that through which anything is attained—Padyate).

As by employing proper means, the appropriate fruit is obtained; so by worshipping the Lord (with a right conception of His God-head, namely) that He is possessed of all auspicious qualities, one obtains glory and Śloka. (What is this Śloka? Does it not mean fame? If so, is it not a repetition to say that one obtains glory and fame, as glory and fame are not different? The commentator therefore explains this word Śloka thus:—

The word Śloka (does not mean here "Fame,") but it is a compound of two words Śam meaning "joy," and Loka meaning "knowledge."

The word Śloka, therefore, means the supreme bliss and supreme knowledge. The word Loka comes from the root $\sqrt{\text{Luk}}$ "to shine," and means knowledge.

[The commentator having explained the above Śruti in his own words now, quotes an authority for the explanation that he has given.]

It is thus written in the Adhyātma:—

Before the creation there was only Lord Nārāyaṇa and the Goddess Nārāyaṇī (His creative energy); and the rest was unmanifested; the Lord Nārāyaṇa made the manifest. After creating this world and after creating all the bodies therein, the Lord got into them from the hair of the head upto the end of the nail of everything created, just as a razor gets into the razor case or just as Vāyu into the whole of the body. Persons that are dull cannot see Him though He has got into everything. Some though they know that the Lord is within everything do not know Him in His full glory. To get into everything and to make every body breathe and hear, &c., are but partial qualities of the Lord; so Prāṇa, &c., are only the names of the Lord that indicate the separate functions performed by Him. Therefore he who worships the Lord as Prāṇa, &c., do not worship Him in His full glory, (i.e., with all His qualities), for these are but partial qualities of Him, and by these names the worshipper knows a part of His qualities. When the great Lord has many qualities, to know but a part of His qualities is only to have an incomplete knowledge of Him. He who knows or worships the Lord as Ātman* has a complete and perfect knowledge of Him. The Lord Hari has the qualities like Chit (चित्) and Ānanda (आनन्द) &c., always present in Him. It is on account of the presence of these qualities that He is to be known as Ātmā (आत्मा) (i.e., He is to be realised while worshipped as Ātmā, one having all the qualities like, sat, chit &c.) The word Ātman includes the functions of making one breathe &c., as well as the qualities of being Chit, Ānanda &c. Therefore Ātmā is the Lord on account of His possession (being the basis) of all the qualities. The Lord has been called the basis of all the qualities because whoever knows the Lord becomes the knower of everything. When all-knowing becomes he who knows the Lord, then need it be said that the Ātman the Lord has all the qualities in Him? As well adapted means are always followed by success, so it follows that a man attains Mukti, and obtains fame, happiness and real knowledge when he knows Hari who is the Lord of all the Jīvas, and who is the basis of all the qualities.

MANTRA 1. 4 (a). 2.

तदेतत्प्रेयःपुत्रात्प्रेयो वित्तात्प्रेयोन्यस्मात्सर्वस्मादन्तर-
तरं यदयमात्मा स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं
रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स
य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुक्तं भवति ॥२॥

यत् Yat, which ; who. अयम् Ayam, this. आत्मा Âtmâ, Âtman. अन्तरं
Antarataram, the innermost, nearer than anything present in the heart
of hearts of all beings, inside the Jîva himself. तत् Tat, that ; just
spoken. एतत् Etat, this Âtman ; this form of Âtman. पुत्रात् Putrât, than
a son. प्रेयः Preyaḥ, dearer ; because to some the Lord is an object of
love without any personal motive, and to others He is the means of
attaining bliss ; the former is superior to the latter. वित्तात् Vittât, wealth.
प्रेयः Preyaḥ, dearer. अन्यस्मात् Anyasmât, than other. सर्वस्मात् Sarvasmât,
than all things. प्रेयः Preyaḥ, dearer. यः Yaḥ, who. अन्यं Anyam, other
things. आत्मानः Âtmânah, than the Âtman, the Supreme. प्रियं Priyam,
dearer. ब्रुवाणं Bruvâṇam, to the speaker, to the person who knows or
thinks that any other thing is dearer than Âtman. ब्रूयात् Brûyât, may
say. प्रियं Priyam, the thing which is dearer to you than Âtman. रोत्स्यति
Rotasyati, will destroy ; will deprive. The nominative of this verb is the
“ Lord,” “ Viṣṇu ” understood. इति Iti. सः Saḥ, He ; that devotee of
Viṣṇu. ईश्वरः Îśvaraḥ, strong or powerful, capable of. ह Ha, no doubt.
तथा Tathâ, of that sort) एव Eva, just. स्यात् Syât, must (he) be. आत्मानम्
Âtmânâṃ, the Âtman ; the Lord Viṣṇu. एव Eva, only. प्रियम् Priyam,
dear ; (dearer and dearest). Dear to some for no cause and dear to others
as an object of pleasure He is. उपासीत Upâsîta, (one) should worship.
सः Saḥ, He. यः Yaḥ, who. आत्मानम् Âtmânâṃ, Âtman, the Lord Viṣṇu
एव Eva, only. प्रियम् Priyam, as a dear thing. उपास्ते Upâste, worships.
अस्य Asya, His ; of the worshipper. प्रियं Priyam, the thing that is dear.
प्रमायुक्तं Pramâyuktam, subject to destruction ; or this word may mean any
perishable object. न Na, not. भवति Bhavati, is. ह Ha, certainly.

2. This Âtman, who is the nearest to us all is dearer
than son, dearer than wealth, dearer than one's own self, dearer
than everything else. If, therefore, any one were to say
“ Some thing else is dearer to me than the Âtman ” let the true
devotee address him saying “ The Lord will destroy your object
of love (if you hold anything else dearer than the Lord). ” The

word of such a devotee will come out to be true, for to him has been given the power of destroying that Man's object of love. Let one, therefore, worship the Âtman alone as dear. He who worships the Âtman alone as dear, he who worships the Âtman alone with love, the object of love of that man will never be destroyed.—46.

Note:—This verse shows that God should be worshipped with love, and not through fear, for he is the dearest object of love, dearer than all the things of the world, dearer than even one's own self.

MADHVA'S COMMENTARY.

[Lest one should think that the highest object of love to every body is his own self, the commentator explains this verse thus:—]

That Lord (who existed even in the great dissolution) and who (after creating the universe of matter and spirits pervaded them all), that Adorable Viṣṇu is naturally dearer than a son, dearer than wealth, dearer than one's own self, yea, dearer than every thing else.

[Says an objector:—Though a son or wealth is not naturally dearer to a man than his own self, for one's own self is naturally the dearest object of love to every one, therefore this verse really means that one's own self is dearer than all. How do you say that this verse refers to God and that God is the most natural object of love to all, dearer than one's own self. This question is thus answered by the commentator:—

The Lord himself has created in man the love for his own self.

[For a man is sometimes seen doing works against his own welfare, works which lead him into pain thus showing that one's own self is not always dear to every one]. [Had not the Lord implanted in the hearts of every creature the love for one's own self, and had this love been an un-created object, then all would be found doing, at every time, that which is good for their self, and never doing that which is injurious to their self, for no one can act against his innate nature; (as fire can never cease to burn, for that is its own nature). But the very fact that a man can do things which he knows would give pain to his self proves, that the love for one's own self is not an innate quality of man, but a quality implanted in him by the Lord, and which the Lord, if he so wills it, can be turned into the hatred of the self].

[Says an objector:—We can admit that God has implanted in the heart of every man the love for his own self, if we ever see that one's own self is ever hateful to any one. But the self is never hateful to one, and so it is natural for man to love his own self, not because God has created that love in him, but because it is the natural quality of the soul to love itself. Next this objection is answered:—]

Since a man is often seen doing acts against his own welfare, that very fact proves that his self is not always dear to him.

[For whom the Lord wishes to punish, he makes him do evil deeds and thus that man works evil against his highest interests showing that even the love of self may be trampled under foot when the Lord so wishes, and when the Karma of that man requires that he should be blinded into evil course. But does not this imply that man is not a free agent, but is impelled by God to perform evil acts, in order to qualify himself for the region of darkness? The answer to this is thus given:—]

[Some souls from very eternity are meant to go to hell, as the others, from very eternity, are destined to go to heaven. The souls which are predestined to go to hell, are the souls whom the Lord makes do evil deed, so that they may go to hell. As he makes the other class of souls do good deeds so that they may go to heaven. A man is not a free agent, though he imagines that he is so].

Since when Viṣṇu makes one hate one's own self even, then it follows that the self even is no longer an object of love.

Admitting that one's self is dear to one, simply because God has made it dear to him, and not because it is naturally so, how does it follow that it is natural for man to love God, and that God is naturally the most dear object to man? For we see that there are atheists who hate God, and, that there are worldlings, who love the objects of the world better than God. The answer to this is next given :—

[Atheists are those souls, which from eternity have been marked out as destined for hell, and who cannot but hate God; for that is the only way which would qualify them for that region; while worldly souls are temporarily blinded by the pleasures and attractions of the world and are destined for suffering to learn to love God.

Because when God becomes dear to one, everything else becomes dear to him, therefore the Supreme Lord is the only true object of love to all.

It is a well-known fact that saints and holy men, who abandoning all worldly loves, have loved their God, with all their hearts, were in their turn loved by all creatures. So much so that ferocious animals, like lions, and the rest, in the presence of such men, have forgotten their natural antipathy for man. To take an example from the Sacred Books of the East, we find that Prahalāda was thrown before the wild elephants and venomous snakes, but they did not hurt him. Daniel, who loved God above all things, was thrown into a lion's den and he was not killed. Abraham, who loved God dearer than his own son, was thrown into the fire, and the fire did not burn him. All these instances, and hundreds of such instances which can be quoted from the lives of the past and from those of the living saints, to prove that the love of God is above all loves, and that it is the most natural thing for man to love God and the most unnatural thing for him to hate him, prove the above statement.

But the text has the word *Ātman*, a word which is of doubtful import; it may mean one's own self and it may mean the Supreme self. You have shown above that it cannot mean, in the passage under discussion, one's own self; but how do you say that the word *Ātman* means Viṣṇu, and not any other deity? To this the commentator answer thus :—

Viṣṇu, the Supreme God, is indicated by the word *Ātman* because he has got (*Āpta*) all qualities in him. Therefore that person who thinks that his own petty self or any other worldly object is dearer to him than Viṣṇu should be addressed by every lover of Viṣṇu thus :—

“Thou art but doing harm to thy own self, Oh foolish man, and destroying thy own future happiness by loving others better than God.” He has not only the right to admonish such men, but he has the power given to him by God to destroy the object of that foolish man by cursing him,

But a man who does not love God above everything else finds his own punishment, by being sent to suffering. Why is it necessary that the devotee of God should admonish him, and even go to the length of cursing him? The answer to this is next given :—

Though that unfortunate man who loves others higher than God is already a miserable creature, yet the pronouncing of the curse on him, by the lover of God is necessary to draw his attention to his evil course.

(It has always been the rule, rather than the exception, that before a soul or a nation was condemned, God has sent His prophets and saints to warn such men or people, of the iniquity of their deeds, and to draw them back to the path of righteousness. Such holy men come to the world, and as representatives of God, with the delegated authority of God, to curse whole nations or individuals, when their message is not heard by them. The destruction of the Yadus by the curse of Duvāsa, the scattering of the whole nation of the Jews by the curse of the Christ, are living examples of the power of such god-like men to punish as well as to admonish. The evil-doer, no, doubt, by his evil deeds, draws on his head the imprecation of such holy men. It is not the imprecation, which is the cause of his suffering, but his own evil deeds. No more is the sentence passed by a magistrate on a criminal, the cause of the suffering of the criminal; but the crime committed by that offender against the laws of the sovereign. The magistrate, in passing the sentence, merely speaks out the will of the king; and punishes, not by any power inherent in him but by the power with which the royalty has invested him. Such are the holy men, when they curse and punish those who break the laws of God).

When a Vaiṣṇava thus speaks out to a sinner he has the power to destroy the object of love of the sinner. Though such a sinner is already a sufferer yet the speech of the Vaiṣṇava specifically gives him pain (by drawing his attention to the cause of his pain).

Therefore Viṣṇu is the dearest of all, and he who worships Him as the dearest of all, the object of his love never becomes impermanent, and his joy always subsists.

Therefore by constantly worshipping the All-beloved Viṣṇu the devotee draws the love of Viṣṇu and that Eternal Unborn Viṣṇu always does what is pleasant to his devotee.

Thus it is in the Adhyāṭma.

MANTRA I. 4. (a). 3.

तदाहुर्यद्ब्रह्मविद्याया सर्वं भविष्यन्ते मनुष्या मन्यन्ते
किमु तद्ब्रह्माऽवेदस्मात्तत्सर्वमभवदिति ॥ ३ ॥

ब्रह्मविद्या Brahavidyayā, through the knowledge of Brahman. सर्वं Sarvaṁ, all; whole, perfect. भविष्यन्तः Bhaviṣyantah, become, all get perfection according to their capacity. यद् Yat, that; what. आहुः Āhuḥ, say; that through Brahavidyā great ones attained wholeness or perfection according to their fitness, the natural purity of the soul (Jīva) is brought out by Brahma-vidyā. It was Ajñāna which hid the inherent splendour of the soul which is again brought out and made to shine

by Brahma-vidyâ. तत् Tat, regarding that. मनुष्याः Manuṣyâḥ, some men. मन्यन्ते Manyante, think. ब्रह्मन् Brahman, Brahman. यस्मात् Yasmât, since. सर्वं Sarvam, all ; full, perfect. अभवत् Abhavat, become. तत् Tat, that. अवेत् Avet, did he know it. Had he Brahmavidyâ. किमु Kimu, Is it ?

3. When the wise say that "through Brahma-vidyâ they attain fullness of perfection (according to their capacity)" some people think "Since Brahman is Perfect, did he also attain His perfection through Brahma-vidyâ ?"—47.

MADHVA'S COMMENTARY.

It has been said above that by the knowledge of the adorable Lord, one gets supreme happiness and perfect knowledge. This statement is now being further strengthened, by removing certain objections and misconceptions. The verse now under discussion is one which is the sheet anchor of the Mâyāvâdins. It is from this verse that they draw their theory that man is God and it is only when a man realises that he is God, and the world is a mere illusion, that he becomes free.

According to Śaṅkara this verse and the following one are thus translated by Max Muller :—

Here they say : "If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang ?"

Verily in the beginning this was Brahman, that Brahman knew (its) Self only, "I am Brahman." From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman) ; and the same with Ṛṣis and men. The Ṛṣi Vâmadeva saw and understood it, singing, "I was Manu (moon), I was the sun." Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant ; how much more when many are taken ? Therefore it is not pleasant to the Devas that men should know this.

But this explanation is wrong, as the commentator shows :—

When the great ones say : "By Brahma-vidyâ men become all, and attain fulness and perfection according to their capacity," they mean that by Brahma vidyâ, (which is the direct perception of God, as opposed to the belief in God), men obtain everything, according to their fitness.

An objector may say : but in Mukti, there is a cessation of all accidental pleasure, etc., how is it said that in Mukti the soul gets all ? This objection is thus met by our author :—

The highest class of Jīvas naturally possess from eternity a nature in which there is no pain and which has perpetual bliss and intuitive knowledge.

[The essential nature of such Jīvas is to be free from pain and to have the foundation of bliss and wisdom in themselves. The experience of pain and ignorance, through which such souls pass, is not in the nature of these souls, but in the veil of ignorance, which temporarily covers souls. The commentator however by using the words "highest class" (Uttama Jīva) indicates that class of souls, which are by nature fitted to go to heaven, and excludes that class of Jīvas, who are Tāmasic and are fitted for the region of darkness.]

This natural form of the highest Jīva (consisting of innate freedom from pain and possession of perpetual bliss and intuitive knowledge) is covered up by ignorance, and so the Jīva does not realise his true nature and it is merely made manifest by Brahma-vidyā alone (and not created by it). (It is not something newly acquired by the soul, but is an old thing, which the soul possessed from eternity, and which is made manifest Brahma-vidyā alone has the power of removing the ignorance that conceals the true nature of the soul and it reveals its real form).

The holy ones say :—"This natural form of the Jīva is hidden by ignorance, and the function of Brahma-vidyā is to remove this cloud of ignorance, which obscures the nature of the soul, and make manifest the real form of the Jīva. Brahma-vidyā alone (and not ritual worship or sacrifices, can remove this obscuration." Regarding this statement some men entertain notions like these :—"If even souls' true nature becomes manifest by Brahma-vidyā, then when Brahman became everything and full, did He also become so by knowing his true nature?"

The object of their question is this :—When men by Brahma-vidyā come to know the true nature of their own self, does the Supreme Brahman also pass through the same stages of acquiring Brahma-vidyā in order to realise his own nature?

The question is rather unnecessary. Brahma-vidyā or the direct knowledge of God reveals to man the powers and perfections of his own soul. It is rather absurd to say that God himself stands in need of the knowledge of his own self in order to acquire the omniscience and omnipotence that He possesses. The true answer however to the question is that God also has God knowledge, but His knowledge is never subject to obscuration as is the case with man. Man is also essentially all-joy and all-knowledge, but he does not always know himself, and therefore it is necessary to have Brahma-vidyā. But God is not only essentially all-joy and all-knowledge, but He is eternally conscious that He is so. His nature is never obscured by ignorance, so Brahma-vidyā is always His hand-maiden and not his mistress.

The commentator therefore says :—

True, God even knows His own self, from eternity, by direct knowledge, without any lapses in such knowledge. (Therefore, God is from eternity all-perfect, while a freed soul becomes perfection in time.) This is the answer to those who ask whether Brahman also stands in need of Brahma-vidyā. God knows Himself from eternity and consequently He is omniscient and all-powerful from eternity. (Man knows himself through Brahma-vidyā at a certain point of time, and becomes all-knowing and powerful, after such Brahma-vidyā. Herein lies the difference between God and God-like men.

MANTRA I. 4(a). 4.

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मा-
स्मीति तस्मात्तत् सर्वमभवत् तद्यो यो देवानां प्रत्यबुध्यत
स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्वैतत्पश्यन्-
नृषिर्वामदेवः प्रतिपेदेऽहं मनुर्भवत्सूर्यश्चेति तदिदमप्येतर्हि
य एवं वेदाऽहं ब्रह्मास्मीति स इदत्सर्वं भवति तस्य ह न
देवाश्च नाभूत्या ईशते । आत्मा ह्येषात्स भवत्यथ योऽन्यां
देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशु-
रेवत्स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेव-
मेकैकः पुरुषो देवान् भुनक्त्येकस्मिन्नेव पशवादीयमानेऽ-
प्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या-
विदुः ॥ ४ ॥

इदम् Idam, of this world. अग्रे Âgre, before the creation. ब्रह्म Brahma,
Brahman. आसीत् Âsit, alone was. वै Vai, Verily. तत् Tat, it, that
Brahman. अहं Aham, that which cannot be deserted (heyam) or
abandoned on account of being constant, unavoidable. ब्रह्म Brahma, full;
whole. अस्मि Asmi, always present. अस्=ever existent, मि=measure of
all. इति Iti, thus. आत्मानं Âtmānam, the Âtman, the Self. एव Eva,
only, nothing more or less. अवेत् Avet, knew. अस्मात् Asmât, therefore ;
since He was full. तत् Tat, that Brahman. सर्वं Sarvam, all ; full.
अभवत् Abhavat, was. देवानां Devānām, among the Devas. योयः Yoyah,
whoever. तत् Tat, that ; that Brahman is Aheya, etc. प्रत्यबुध्यत Pratyā-

budhyata, knew ; comprehended. सः Saḥ, he ; that Deva. एव Eva, only. तत् Tat, it ; fullness. अभवत् Abhavat, got ; attained. तथा Tathā, similarly. ऋषीणां R̥ṣīṇām, among the R̥ṣis. तथा Tathā, similarly. मनुष्याणां Manuṣyāṇām, among men. तत् Tat, therefore. एतत् Etat, this ; Brahman. पश्यन् Paśyan, seeing, comprehending. ऋषिः R̥ṣiḥ, the sage ; the seer of the mantras. वामदेवः Vāmadevaḥ, Vāmadeva by name. अहं Aham, that which cannot be abandoned. मनुः Manuḥ, Manu. अभवम् Abhavam, was. सूर्यः Sūryaḥ, the sun. च Cha, and. इति Iti, thus. प्रतिपेदे Pratipede, knew. तत् Tat, that. इदम् Idam, this, Brahman. एतर्हि Etarhi, now, in this age. अपि Api, even, also. यः Yaḥ, whoever. अहं Aham, that which cannot be abandoned. ब्रह्म Brahma, full. अस्मि Asmi, is. इति Iti, thus. एवं Evam, this ; that Brahman knew Himself as what cannot be abandoned, is full. वेद Veda, knows ; realises. सः Saḥ, He ; the knower. इदम् Idam, this, according to his capacity. सर्वं Sarvaṁ, full. भवति Bhavati, is. तस्य Tasya, of him ; of the knower. देवाः Devāḥ, the Devās. च Cha, even. न Na, not. अभूत्या Abhūtyā, harm, obstruct the realisation of his knowledge. न Na, not. ईशते Īśate, are able. हि He, because ; the reason why the Devas cannot do any harm to the wise, is that they are loved by the Lord and are under his special care. सः Saḥ, he ; the Lord who loves the wise. एषां Eṣām, of these Devas. आत्मा Ātma, the Lord ; the master, because He sets the Devas to work and because, He pervades them. भवति Bhavati, is. अथ Atha, again, on the other hand. यः Yaḥ, who. अन्यां Anyām, other than this ; not of the form of Aham Brahma. देवतां Devatām, God. उपास्ते Uṇāste, worships. अन्यः Anyaḥ, other ; other god, i.e., not he who is Aham Brahma. असौ Asau, this Viṣṇu. अन्यः Anyaḥ, other god, not Viṣṇu. अहम् Aham, that which cannot be abandoned. अस्मि Asmi, is. इति Iti, सः Saḥ, he. न Na, not. वेद Veda, knows. यथा Yathā, as. पशुः Paśuḥ, animal ; domesticated animal (liked by men). सः Saḥ, he. देवानां Devānām, of the Devas. एवम् Evam, such, liked by the Devas as an animal so liked by men. यथा Yathā, as. बहवः Bahavaḥ, many. पशवः Paśavaḥ, animals such as cow. मनुष्यम् Manuṣyam, men. भुञ्ज्युः Bhuñjyuh, feed with their milk. The ordinary form is भोजयेयुः. ह वै Ha Vai, it is well-known. एवम् Evam, similarly. एकैकः Ekaikaḥ, each. पुरुषः Puruṣaḥ, man ; the wise man. देवान् Dēvān, the gods. भुनक्ति Bhunakti, feeds ; pleases. The ordinary form is भोजयति. एकस्मिन् Ekasmin, one. एव Eva, only. पशौ Paśau, animal. आदीयमाने Ādiyamāne, being given. प्रियम् Priyam, dear ; giver of satisfaction. भवति Bhavati, is ; becomes. बहुषु Bahuṣu, many animals (being given). किमु Kimu, what ? Not to speak of. तस्मात् Tasmāt, therefore ; wisdom, being favourite of the Devas. मनुष्याः Manuṣyāḥ, men. यत् Yat, whatever ; that other gods have the quality of being Aheya (अहेय), etc.

विदुः Vidyuh, know. तत् Tat, that. एषां Eṣām, of these Devas न Na, not. प्रियम् Priyam, Dear ; liked.

4. (10) Before (the creation of) this (universe) there existed verily Brahman. He indeed knew the nature of His Self as Aham (Ever-present), Brāhma (Ever-full), Asmi (Ever-existing knowledge). Therefore, that Brahman is always Ever-full. Therefore among the Devas, whoever awoke to this knowledge (that Brahman is Ever-present, Ever-full, &c.), he became that (Full, according to his capacity), so also among the Ṛṣis and so also among the Men.

Seeing this Brahman, the Ṛṣi Vāmadeva understood (the scriptural text regarding Brahman exclaiming) "I was Manu, I was the Sun."

Even now also, whoever knows Brahman, as Ever-present, Ever-full, Ever-existing knowledge, he also becomes full, (according to his capacity.) The devas even have no power to obstruct the fruition of the knowledge of such a knower. For He (Brahman) is the Âtman (master) of the devas even (and whom God loves, the devas also cannot but love).

But he who worships any other god (than Brahman), he does not know. Similarly, who worships some other devatâ as Ever-present, Ever-full, Ever-existing knowledge (thinking that Brahman is devoid of qualities), he also does not know. (Such men are like beasts).

(The true knower of Brahman is) also like a beast to the devatâs. As many beasts go to nourish a single man (by supplying milk, &c.), so even one single knowing man nourishes many devas. (He is beloved of the devas). For as in this world, when one beast is given to a man, he becomes pleased, what to say when many are given. (Therefore, greater the number of the knowers of Brahman, greater the happiness of the devas). Therefore, the devas do not like this that men should know (worship) (any one else than Viṣṇu as the Ever-present, &c.).—48.

MANTRA I. 4 (a). 5.

ब्रह्म वा इदमग्र आसीदेकमेव । तदेकं सन्न व्यभवत् ।
 तच्छ्रेयो रूपमत्यसृजत क्षत्रं । यान्येतानि देवत्रा क्षत्राणीन्द्रो
 वरुणः सोमैरुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात्
 क्षत्रात्परं नास्ति । तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते
 राजसूये । क्षत्र एव तदशो दधाति । सैषा क्षत्रस्य योनिर्यद्-
 ब्रह्म । तस्मादपि राजा परमतां गच्छति ब्रह्मैवान्तत
 उपनिश्रयति स्वां योनिं । य उ एनं हिनस्ति स्वां स
 योनिमुच्छति । स पापीयान् भवति यथा श्रेयां स ह्यं
 सित्वा ॥ ११ ॥

इदम् Idam, of this. अग्रे Agre, in the beginning, the early part.
 एकम् Ekam, only one. एव Eva, only. ब्रह्म Brahma, Brahman; the four-faced
 God, the Brahmana by caste. आसीत् Âsît, there was. तत् Tat, it, He.
 एकं Ekam, alone. सत् Sat, being. न Na, not. व्यभवत् Vyabhavat, was sur-
 rounded by family members. तत् Tat, it, he. इन्द्रः Indrah, the Garuḍa.
 वरुणः Varuṇah, Varuṇa. सोमः Somah, the god moon (as well as
 the sun). रुद्रः Rudrah, Sadâsiva. पर्जन्यः Parjanya, Indra, the
 rain-god, Śakra as well as Kâma. यमः Yamah, Death. मृत्युः Mrityuḥ, Śesa.
 ईशानः Îśānah, Vâyu. इति Iti. एतानि Etāni, these. यानि Yāni, which.
 देवत्रा Devatrâ, among Gods, among Devas. क्षत्राणि Kṣatrâṇi, the Kṣatriyas.
 श्रेयोरूपम् Sreyorûpam, best of all classes. क्षत्रम् Kṣatram, the Kṣatriya
 class. अत्यसृजत् Atyasrijata, created. तस्मात् Tasmât, therefore, since the
 Kṣatriyas are best of all classes. क्षत्रात् Kṣatrât, than the Kṣatriya caste.
 परम् Param, better. न Na, not. अस्ति Asti, there is. तस्मात् Tasmât, there-
 fore, since the Kṣatriyas are better than the rest. ब्राह्मणः Brahmanah,
 a Brâhmana. अधस्तात् Adhastât, from below. राजसूये Râjasûye, in the Râja-
 sûya sacrifice. क्षत्रियं Kṣatriyam, a Kṣatriya; the king (soma) a Kṣatriya.
 उपास्ते upâste, worships; praises, gives homage to. तत् Tat, by that, by that
 worship, by the homage given by the Brâhmana with his seat below. यशः
 Yaśah, the fame. क्षत्रे Kṣatre, to a Kṣatriya. एव Eva, only. दधाति
 Dadhâti, gives, offers. यदि Yadi, if, though. अपि Api, even. राजा Râjâ,
 the king, a Kṣatriya. परमतां Paramatâm, superiority. गच्छति Gachchhati,
 gets, attains. यत् Yat, who (is). ब्रह्म Brahman, a Brâhmana. सा Sâ, she;

(He). एषा Eṣā, this Brāhmaṇa. क्षत्रस्य Kṣatrasya, of a Kṣatriya. योनिः Yonih, source, a Guru. तस्मात् Tasmât, therefore ; since a Brāhmaṇa is preceptor. अन्ततः Antatah, at the end of the Râjasûya sacrifice, स्वां Svâm, his. योनिं Yonim, preceptor, teacher. ब्रह्म Brahma, a Brāhmaṇa. एव Eva, only. उपनिःश्रयति Upanihârayati, salutes, bows at the foot of. यः Yaḥ, who. उ U, only. एनम् Enam, him ; a Brāhmaṇa. हिनस्ति Hinasti, kills, does harm to, injures. सः Saḥ, he स्वां Svâm, own. योनिं Yonim, father. ऋच्छति Richehhati, kills. यथा Yathâ, as. श्रेयांसं Śreyâṃsam, superior, the father who is superior. हिंसित्वा Hînsitvâ, after killing. सः Saḥ, he, the Kṣatriya. पापीयान् Pâpîyân, a sinner. भवति Bhavati, is becomes.

5.(11). Verily there was Brahmâ (representing the Brāhmaṇa caste) alone in the beginning of this (creation), one alone. (Representing a single class) he did not increase. He then created the Kṣatriyas, the best of all castes ; the Deva Kṣatriyas, such as Indra (Garuḍa), Varuṇa, the moon (the sun also), Rudra, Śakra as well as Kâma, Yama (Death), Mṛityu (Śeṣa) and Īsâna, (Vâyû) etc. Therefore, there is none superior to the Kṣatriyas. It is, therefore, that in the Râjasûya sacrifice, a Brāhmaṇa sits below and honors (the Kṣatriya). Thus a Brāhmaṇa supports the glory of a Kṣatriya, (from his seat below the king); yet a Brāhmin is the origin of the Kṣatriya. Therefore, though the king attains precedence (in the Râjasûya over the Brāhmaṇa), yet at the end of the sacrifice, a Kṣatriya bows at the foot of a Brāhmaṇa, his preceptor, as he is. Whoever of the Kṣatriyas again does harm to a Brāhmaṇa, he kills his own origin (or in other words), he is as much guilty as one who kills his own superior.—49.

MANTRA I. 4(a). 6.

स नैव व्यभवत् स विशमसृजत् । यान्येतानि देवजातानि
गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत
इति ॥ १२ ॥

सः Saḥ, he ; the four-faced God, Brahmâ. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increased, was surrounded by as much of his family members as he desired. सः Saḥ, Brahmâ. विशम् Viśam, the Vaiśya class. असृजत् Asṛijata, created. यानि Yâni, which. एतानि Etâni,

these. देवजातानि Devajātāni, the class of Devas. गणसाः Gaṇasāḥ, in a group. आख्यायन्ते Ākhyāyante, are mentioned ; are enumerated. वसवः Vasavaḥ, the Vasus. They are eight in number, but among these, Agni (the fire-god) is Brāhmaṇa ; therefore the seven of the Vasus are Vaiśyas. रुद्राः Rudrāḥ, the Rudras. They are eleven in number. Of them, Sadā Śiva is Kṣatriya ; therefore, ten of the Rudras are Vaiśyas. आदित्याः Ādityāḥ, the Ādityas, who are twelve in number. Of them, eight only are Vaiśyas; Vivasvata (विवस्वत), Indra (इन्द्र), Varuṇa (वरुण), and Viṣṇu (विष्णु) being excepted ; for the first three of these are Kṣatriyas, and Viṣṇu belongs to no class. विश्वेदेवाः Viśvedevāḥ, the Viśvedevas ; they are ten in number. मरुतः Marutaḥ, they are forty-nine in number. Of them, Íśāna is to be excepted, he being a Kṣatriya.

6.(12). He (Brahmā) even then did not increase. He created the Vaiśya class—those of the Deva-birth which are mentioned in groups, such as, (the seven out of the eight) Vasus, (ten out of the eleven) Rudras, (eight out of the twelve) Ādityas, (ten of the) Viśvedevas, (and forty-eight out of the forty-nine) Maruts.—50.

MANTRA I. 4 (a). 7.

स नैव व्यभवत् स शौद्रं वर्णमसृजत् । पूषणमियं वै
पूषेयत्स्नीदत्सर्वं पुष्यति यदिदं किञ्च ॥ १३ ॥

सः Saḥ, He; Brahmā. न Na, not. एव Eva, even now. व्यभवत् Vyabhavat, increased, had his family wholly created. सः Saḥ, He, Brahmā. शौद्रं Śaudram, of the Sûdras. वर्णं Varṇam, class. पूषणं Pûṣaṇam, Pûṣaṇa. असृजत् Asrijata, created. इयं Iyam, this; the earth. वै Vai, verily. पूषा Pûṣā, pûṣā the Nourisher. हि Hi, because. इयं Iyam, the earth. इदं Idam, the world. यत् Yat, whichever. किम् Kim, whatever. च Cha, and. पुष्यति Puṣyati, nourishes.

7.(13). He (Brahmā) did not even then increase. He created Puṣaṇ of the class of the Sûdras. This Earth is indeed Puṣaṇ, for She nourishes this whole world, whatsoever exists therein.—51.

MANTRA I. 4 (a). 8.

स नैव व्यभवत्तच्छ्रयोरूपमत्यसृजत् धर्मं । तदेतत्
क्षत्रस्य क्षत्रं यद्वर्मस्तस्माद्वर्मात्परं नास्ति । अथो । अवलीयान्

वलीयाश्च समाशश्च सते धर्मेण यथा राज्ञैव । यो वै स धर्मः
सत्यं वै तत् । तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं
वा वदन्तश्च सत्यं वदतीति । एतद्व्युच्यैतदुभयं भवति ॥ १४ ॥

सः Saḥ, He ; Brahmā ; the creator of the four castes. न Na, not.
एव Eva, even now. व्यभवत् Vyabhavat, increased, had his creation full.
तत् Tat, that ; Brahmā in the form of Chaturmukha. श्रेयोरूपम् Sreyorūpam,
(1) the best of all ; (2) the means of attaining Mokṣa or Perfection. धर्मम्
Dharmam, (1) Dharma ; the preserver of the world ; (2) Bhakti, love of god.
This Dharma is a form of Vāyu. अत्यसृजत Atyasrijata created. यत् Yat,
because. धर्मः Dharmah, the preserver of the world. तत् Tat, therefore.
एतत् Etat, this ; Vāyu. क्षत्रस्य Kṣatrasya, of a Kṣatriya, such as
Śeṣa, etc. क्षत्रम् Kṣatram, master. तस्मात् Tasmât, therefore. धर्मात्
Dharmât, than Dharma or Vāyu. परं Param, better ; higher ; of course
excluding Viṣṇu. न Na, not. अस्ति Asti, there is. अथ Atha, now. उ
U, therefore. अवलीयान् Avaliyan, the non-strong, the weaker person.
वलीयार्थसम् Valiyanasam, the stronger ; here Viṣṇu. धर्मेण Dharmena, through
Dharma or the Vāyu, called Bhakti. समाशश्च Samāśaṃsate, wishes for ;
or wishes to attain. यथा Yathâ, as for example. राज्ञा Râjñâ, through the
prince who is heir-apparent. एवम् Evam, thus. The complete sentence
is—a weak person wishes to see the king, through the help of the heir-
apparent only. यः Yah, which is. वै Vai, indeed ; in reality. सः Saḥ, that ;
धर्मः Dharmah, Dharma. तत् Tat, that. सत्यं Satyam, truth. वै Vai,
indeed ; in reality. तस्मात् Tasmât, therefore ; because Dharma and Satya
are in reality one and the same. सत्यं Satyam, truth. वदन्तम् Vadantam,
speaking ; one who is speaking. धर्मम् Dharmam, Dharma. वदति Vadati,
(He) is speaking. इति Iti, this. आहुः Âhuḥ, (They) say. वा Vâ, or. धर्मं
Dharmam, Dharma. वदन्तम् Vadantam, one who is speaking. सत्यं Satyam,
truth. वदति Vadati, (He) speaks. इति Iti. एतत् Etat, this, Vāyu. इ Ha,
indeed. एव Eva, only. एतत् Etat, these. उभयं Ubhayam, both. भवति
Bhavati, are.

8.(14). He (Brahmā) even then did not increase. He
created Dharma (Vāyu)—the best of all created forms. Therefore
this Dharma is the Master of all masters (like Śeṣa, &c.).
Therefore there is nothing (barring Viṣṇu) higher than Dharma.
Therefore a weak (sinful man) aspires to approach the Strong
(sinless God) through (the mediation of) Dharma, as through
the mediation of the Prince Royal (one expects to reach the

Royalty). That which is Dharma is verily Truth. Therefore of him who speaks the truth, they say that he speaks the dharma, and of him who speaks the dharma, they say he speaks the truth. For it is verily both.—51.

MANTRA I. 4 (a). 9.

तदेतद्ब्रह्मक्षत्रं विद् शूद्रः । तदग्निनैव देवेषु ब्रह्माभवत् ।
ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण
शूद्रः । तस्मादग्रावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु ।
एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लो-
कात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो
वाननूक्तोऽन्यद्वा कर्माकृतं । यदिह वा अप्यनेवंविद् महत्पुण्यं
कर्म करोति तद्वास्यान्ततः क्षीयत एव । आत्मानमेव लोक-
मुपासीत् । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म
क्षीयते । तस्मादध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥१५॥

तत् Tat, that, thus. एतद् Etat, this, what has been mentioned above.
ब्रह्म Brahma, the Brāhmaṇa caste, the four-faced Brahmā, who
considers himself to be Brāhmaṇa. The three words—"deveṣu," "manu-
ṣyeṣu" and "abhavat"—are to be supplied everywhere to complete the sense.
Thus among the devas, Brahmā became Brāhmaṇa, among men it became
of the Brāhmaṇa caste. क्षत्रं Kṣatram, the Kṣatriya, Vāyu. Vāyu among
the devas, along with Suparṇa, Śeṣa, &c., became Kṣatriya. Among men the
king, &c., became Kṣatriya. विद् Viḍ, the Vaiśya, the nasal Vāyu among the
devas, along with Vasus, &c.; among men, the Vaiśya caste. शूद्रः Sūdraḥ,
the Sūdra. The Nirṛiti, Āśvī, Pṛithivī among the devas, the Sūdras
among men. The Chaturmukha is present in Agni among the devas and
in Brāhmaṇa among men. So the chief Vāyu among all Kṣatriyas, divine
and human. So the Nasal Vāyu among all Vaiśyas, and Nirṛiti in the Sūdras.
तत् Tat, among them. ब्रह्म Brahma, Brahmā. देवेषु Deveṣu, among the
Devas. अग्निना Āgñinā, along with Agni. अभवत् Abhavat, was. मनुष्येषु
Manuṣyeṣu, among men. ब्राह्मणः Brāhmaṇaḥ, whoever is a Brāhmaṇa.
क्षत्रियः Kṣatriyaḥ, the Vāyu called Kṣatriya. क्षत्रियेण Kṣatriyeṇa, with those
that are Kṣatriyas among devas and men. वैश्यः Vaiśyaḥ; the Vaiśya;
the nasal Vāyu. वैश्येन Vaiśyena, with the Vaiśyas; the Vaiśyas among

devas and Vaiśyas among men. शुद्रः Śūdraḥ, the Śūdra, Nirṛitiḥ (निरृतिः). शुद्रेण Śūdreṇa, with the Śūdras ; the Śūdras among men and Śūdras among devas, such as Aśvins, &c. (अश्विनः). तस्मात् Tasmāt, therefore ; since Brahṁā is in Fire as well as in Brāhmāṇas. देवेषु Deveṣu, among the devas. अग्नौ Agnau, in the fire. एव Eva, only. मनुष्येषु Maṇuṣyeṣu, among men. ब्राह्मणे Brāhmaṇe, in the Brāhmaṇa. Supply हुत्वा Hutvā, performing the sacrifice, which means after satisfying fire and Brāhmaṇas. लोकम् Lokam, world support, Refuge. इच्छते Ichchhante, wish to attain. हि Hi, because. एताभ्यां Etābhyām, by these two. रूपाभ्यां Rūpābhyām, forms. The form of a Brāhmaṇa among men and the form of Fire among devas. ब्रह्मा Brahṁā, Brahṁā. अभवत् Abhavat, was ; became manifest. अथ Atha, moreover. यः Yaḥ, who ; he who worships Agni and Brāhmaṇa. ह Ha, it is said. वै Vai, indeed. स्वम् Svam, own. लोकम् Lokam, world ; support, Refuge, the Lord Hari. अदृष्ट्वा Adṛiṣtvā, not knowing, not seeing. अस्मात् Asmāt, from this. लोकात् Lokāt, from the body or world. प्रैति Praiti, goes out, departs. एनम् Enam, him ; the worshipper of Agni and Brāhmāṇa. सः Saḥ, He ; Hari. अविदितः Aviditaḥ, unknown. न Na, not. भुनक्ति Bhunakti, preserves, protects. यथा Yathā, as. अनूक्तः Ananūktaḥ, unread. वेदः Vedaḥ, the Vedas. वा Vā, or. अन्यत् Anyat, other. अकृतम् Akṛitām, not done. कर्म Karma, work. अनेवबित् Anevaubit, one who does not know this ; one who does not know the Lord. महत् Mahat, great. अपि Api, even. पुण्यम् Puṇyam, meritorious, holy. ह Ha, it is well-known. वै Vai, indeed. कर्म Karma, work ; sacrifices, such as Aśvamedha (अश्वमेधः), &c. करोति Karoti, performs. तत् Tat, that. अस्य Asya, his ; one who has the knowledge of Lord, the Aśva (अश्वः). अन्तः Antataḥ. in the end. क्षीयते Kṣiyate, perishes. एव Eva, certainly. ह Ha. आत्मानं Ātmānam, called Ātman, on account of fulfilment of desires. एव Eva, only. लोकम् Lokam, world ; Refuge, Lord Hari. उपासीत Upāsita, one should meditate on. सः Saḥ, he. यः Yaḥ, who. आत्मानं Ātmānam, ātman, the supreme Self. एव Eva, only. लोकम् Lokam, world ; support, Refuge. उपास्ते Upāste, worships, meditates on. अस्य Asya, his ; of the worshipper. कर्म Karma, the work accompanied with jñāna. (ज्ञानः) knowledge. न Na, not. क्षीयते Kṣiyate, perishes. ह Ha, verily. यत् यत् Yat yat, whatever. कामयते Kāmayate, he desires. तत्तत् Tat tat, the same ; those wished for objects. अस्मात् Asmāt, from this. हि Hi, indeed. एव Eva, only. आत्मनः Ātmanah, from Ātman ; from Lord Hari. सृजते Srijate, obtains.

9.(15). Thus there arose the four castes, the Brāhmaṇa, the Kṣatriya, the Vaiśya, and the Śūdra. Therefore, Brahṁā became Brāhmaṇa, with Agni among the devas, and among men, he (exists) among the Brāhmaṇas. (Similarly, the chief

Vāyu is) the Kṣatriya (and exists) among all the Kṣatriyas (divine and human). (Similarly, the Nasal Vāyu is) Vaiśya (and exists) among Vaiśyas (divine and human). (Similarly, Nīṛṛiti is) Śūdra (and exists) among Śūdras (divine and human). Therefore (by offering sacrifices) in Agni alone among the (devas), (men) wish (to attain) the world (divine) and (by offering gifts to) Brāhmaṇas (wish to attain position) among men. For Brahmā exists in these two Forms (Agni and Brāhmaṇa). Now, whoever goes out (dies) of this world (though he be the worshipper of Agni and Brāhmaṇa), but does not know his own world or Refuge (Hari), He (Hari) does not nourish him, because he did not know (Him). (Such a person is no better than) one who has not read the Vedas or who has not done good works. If one, who does not know Him, performs even the highest sacred sacrifices (like Aśvamedha), &c., verily the (fruit of) that (ultimately) becomes exhausted even. Therefore, let him worship the Supreme Self alone as the (true) Refuge. He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari).—53.

MANTRA I. 4 (a). 10.

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः । स यज्जु-
होति यदजते तेन देवानां लोकः । अथ यदनुब्रूते तेन ऋषी-
णाम् । अथ यत्पितृभ्यो निमृणाति यत्प्रजामिच्छते तेन
पितृणाम् । अथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति
तेन मनुष्याणाम् । अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन
पशूनां । यदस्य गृहेषु श्वापदा वयाथ्स्यापिपीलिकाभ्य
उपजीवन्ति तेन तेषां लोकः । यथाह वै स्वाय लोकायारिष्टि-
मिच्छेदेवथ्सैवविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति । तद्वा
एतद्विदितं मीमाथ्सितम् ॥ १६ ॥

अथो Atho, next. अयम् Ayam, this; just spoken before. आत्मा Âtmâ, the Âtman, the Lord Viṣṇu who is the principal Refuge and from whom one obtains all the objects of one's desires. The Lord exists amongst all householders. This is one of His forms. सर्वेषाम् Sarveṣâm, of all. भूतानाम् Bhûtânâm, of the beings; of all the created things. लोकः Lokah, place; principal stay; Refuge. वै Vai, verily. यत् Yat, what. Every sacrifice made by a householder is really made by the Lord through that householder. जुहोति Juhoti, offers oblations to Viśvedevas &c. यत् Yat, what. यजते Yajate, sacrifices (like Aśvamedha, &c.) तेन Tena, by that; by the oblations and by the sacrifices. देवानाम् Devânâm, of the Devas. लोकः Lokah, place; stay; support; Refuge. अथ Atha, moreover; further. यत् Yat, what. अनुब्रूते Anubrûte, repeats what the teacher says; recites (the Vedas). तेन Tena, by that. ऋषीणाम् Ṛṣiṇâm, of the Ṛṣis. अथ Atha, further; moreover. यत् Yat, what. पितृभ्यः Pitṛibhyaḥ, to the Fathers; ancestors. निमृणाति Nimṛiṇâti, offers a Piṇḍa or cake. यत् Yat, that. प्रजाम् Prajâm, son, offspring. इच्छते Ichchhate, wishes (to produce). तेन Tena, by that. पितृणाम् Pitṛiṇâm, of the Fathers. अथ Atha, moreover. यत् Yat, what. मनुष्यान् Manuṣyân, men, guests. वासयते Vâsayate, makes (men) live in a house by giving them shelter. यत् Yat, what. एभ्यः Ēbhyaḥ, to those (men). दानम् Dânam, gifts. Some read अशनम् Aśanam, food. ददाति Dadâti, gives. तेन Tena, by that मनुष्याणाम् Manuṣyâṇâm, of men. अथ Atha, moreover; further. यत् Yat, what. पशुभ्यः Paśubhyaḥ, to the cattle; to the beasts. तृणोदकम् Triṇodakam, grass and water. विन्दति Vindati, gives. तेन Tena, by that. पशूनाम् Paśûnâm, of the beasts; of the cattle. यत् Yat, what. अस्य Asya, his. गृहेषु Gṛiheṣu, in the houses श्वापदाः Śvâpadâḥ, the beasts, the quadrupeds, like cats, &c. वयंसि Vayâṁsi, birds. आ Â, up to; down to. पिपीलिकाभ्यः Pipilikâbhyaḥ, the ants; (all the beings) down to the ants (worms). उपजीवन्ति Upajîvanti, sustain their lives. तेन Tena, by that. तेषाम् Teṣâm, their. लोकः Lokah, place; support; Refuge. यथा Yathâ, as. इ Ha, it is well known. वै Vai, indeed; verily. स्वाय Svâya, for one's own. लोकाय Lokâya, for the principal stay or support; or Refuge. अरिष्टिम् Ariṣṭim, absence of misfortune, non-injury or non-destruction. इच्छेत् Ichchhet, wishes. एवं Evam, thus; so. एवंविदे Evamîvide, to one who knows thus; who knows that the Lord is the true Refuge. सर्वाणि Sarvâṇi, all. भूतानि Bhutâni, beings, such as gods, &c. अरिष्टिम् Ariṣṭim, absence of misfortune; welfare इच्छन्ति Ichchhanti. wish. इ Ha, indeed. तत् Tat, that; what has been just said. वै Vai, indeed. एतत् Etat, this; that Viṣṇu is the principal stay of all. विदितम् Viditam, has been declared or demonstrated in all the Vedas. मीमांसितम् Mîmâṁsitam, has been discussed and decided by reason. वै Vai, indeed; verily.

10.(16). Now verily this Supreme Self (Hari) is the Refuge of all beings. When (the Lord as a pious grihastha) offers an oblation or performs a sacrifice, thereby (He becomes) the Refuge of the Devas ; similarly, when He repeats the Vedas, He becomes the Refuge of the Ṛṣis. Similarly, when He gives obsequial cakes to the Fathers, and when He desires children, He is the Refuge of the Fathers. Similarly, when He offers lodging to guests and gives them food, He becomes the Refuge of all men. Similarly, when He gives grass and water to cattle, He becomes the Refuge of all cattle. Inasmuch as beasts, birds, yea the very ants even, find shelter in His house, He is their Refuge thereby. As every one wishes the welfare of his own world, so all creatures wish the welfare of such a (God-indwelt and) knowing (householder). Verily this has been declared (in the Vedas) and reasoned out (in the philosophies).—54.

MANTRA I. 4 (a). 11.

आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे
 स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । एतावान्
 वै कामः । नेच्छत्श्च नातो भूयो विन्देत् । तस्मादप्येतर्ह्य-
 काकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ
 कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव
 तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग्जाया ।
 प्राणः प्रजा । चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते । श्रोत्रं
 दैवत्श्च श्रोत्रेण हि तच्छृणोति । आत्मैवास्य कर्मात्मना हि
 कर्म करोति । स एष पाङ्क्तो यज्ञः । पाङ्क्तः पशुः । पाङ्क्तः
 पुरुषः । पाङ्क्तमिदं सर्वं यदिदं किञ्च । तदिदं सर्वमाप्नोति
 य एवं वेद ॥ १७ ॥

इति चतुर्थं (पञ्चमं) ब्राह्मणम् ॥ ४ ॥

Note—The Fourth Brāhmaṇa has been split up by Madhva into two. He calls the latter portion beginning with I. 4. 7, Avyākṛita Brāhmaṇa; hence the sub-numbering.

आत्मा Âtmâ, the Supreme Self, Hari. एव Eva, alone. इदम् Idam, of this (world), idam=asya, the nom. to be construed as Gen. अग्रे Agre, before, at the time of Pralya. आसीत् Âsît, there was. एकः Ekah, one; (not separate from his wife: she was merged in Him). एव Eva, only. सः Sah, He; the Âtman, the Supreme Self or Nârâyana. अकामयत Akamayata, wished, formulated a desire. मे Me, my, to me. जाया Jâyâ, wife. स्यात् Syât, let there be. Though Ramâ, the consort of Nârâyana, was co-eternal with Him, and never separated from Him, the desire was to realise her presence. अथ Atha, next, after realising Her प्रजायेय Prajâyeya, let me have progeny, let me have children. अथ Atha, next. वित्तं Vittam, wealth. मे Me, my, to me. स्यात् Syât, let there be. अथ Atha, afterwards. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurviya, let me perform. इति Iti, thus. एतावान् Etâvân, this much; the whole. वै Vai, in deed; in fact. कामः Kâmah, desire; objects of desire. न Na, not. इच्छन् Ichchhan, wishing. च Cha, and. न Na, not. अतः Atah, than this. भूयः Bhûyah, more. विन्देत् Vindet, he would get; he might have. तस्मात् Tasmât, therefore; since the Lord had so desired in the beginning of a creation, or, since such is the extent of desire. एतर्हि Etarhi, now. अपि Api, even. एकाकी Ekâkî, a man when alone. कामयते Kâmayate, wishes, desires. जाया Jâyâ, wife. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. प्रजायेय Prajâyeya, let me get progeny: let me have offspring. अथ Atha, and. वित्तं Vittam, wealth, divine and human. मे Me, my; to me. स्यात् Syât, let there be. अथ Atha, moreover. कर्म Karma, work; sacrifices, &c. कुर्वीय Kurviya, let me perform. इति Iti, thus. सः Sah, he; the man of the world. यावत् Yâvat, when, as long. अपि Api, even. एतेषाम् Etesâm, among these. एकैकम् Ekaikam, one at least: any one of these. न Na, not. प्राप्नोति Prâpnoti, gets; obtains. तावत् Tâvat, then, so long. अकृत्स्नः Akṛitsnaḥ, not whole; not complete. एव Eva, only. मन्यते Manyate, thinks; considers. तस्य Tasya, his, of the incomplete person. The man who has no wife, children or riches. उ U, also, even. कृत्स्नता Kritsnatâ, fullness; completeness; Supply “वक्ष्यमाण प्रकारेण भवति” (is made up by the method hereinafter mentioned), or उच्यते (Uchyate, is being said.) मनः Manah, mind. एव Eva, (It is) even, or indeed अस्य Asya, his. आत्मा Âtmâ, Self. वाक् Vâk, speech; the organ of speech. जाया Jâyâ, wife प्राणः Prâṇah, the Vayus; energy. प्रजाः Prajâḥ, progeny. चक्षुः Chakṣuḥ, the eye. मानुषम् Mânusaṁ, earthly, human. वित्तं Vittam, wealth. हि Hi, because. चक्षुषा Chakṣuṣâ, by the eye. तत् Tat, that; the wealth of a man, such as gold, silver, &c. विन्दते Vindate, (one) obtains. श्रोत्रं Śrotam, the ear. दैव Daivam, belonging to the gods, heavenly. हि Hi, because. श्रोत्रेण Śrotreṇa, by the ear. तत् Tat, that; Vidyâ or knowledge. शृणोति Śṛṇoti, hears; learns by hearing. अस्य Asya, his:

who thinks thus. आत्मा Âtmâ, thinking ; meditation, mental activity. एव Eva, only, indeed. कर्म Karma, work, sacrifice. हि Hi, because. आत्मना Âtmanâ, by thinking, by mind. कर्म Karma, work, sacrifice. करोति Karoti, performs. सः Saḥ, that, well-known. एषः Eṣaḥ, this. यज्ञः Yajñaḥ, sacrifice, the physical well-known sacrifice. पाङ्क्तः Pāṅktaḥ, fivefold, to be performed by five means (such as 1. self, 2. wife, 3. son and 4. worldly wealth, 5. learning, or divine wealth). पशुः Paśuḥ, the animal. पाङ्क्तः Pāṅktaḥ, fivefold. पुरुषः Puruṣaḥ, the sacrificer. पाङ्क्तः Pāṅktaḥ, fivefold. इदम् Idam, this. सर्वम् Sarvam, all ; whole. यत् Yat, what. इदम् Idam, this. (यत्) किञ्च (Yat) kiñcha, whatever. पाङ्क्तं Pāṅktam, produced by five. तत् Tat. इदम् Idam, this. सर्वं Sarvam, all. आप्नोति Âpnoti, he obtains. यः Yaḥ, who. एव Evam, this. वेद Veda, knows ; realises.

11.(17). In the beginning (of this creation) there existed the Supreme Self alone, one only. He wished "let me have a wife, so that I may have progeny ; let me have wealth, so that I may do (good) works." For so far extends the scope of desire (and it sums up all desires). No one can wish for more than these (wife, children, wealth of riches and wealth of learning). And even if he were to wish for more, he would not get it (for there is nothing more to get on this earth).

Therefore (since the Lord Himself in the beginning of the present creation formulated these desires) now even every solitary man desires, saying: "Let me have a wife, so that I may have progeny, let me have wealth (worldly and divine), so that I may do (good) works." And so long as he does not get every one of these objects of desire, he considers himself as not whole. (Even) of such (an incomplete person), there may be wholeness (by the following method of meditation). (Let him meditate that) his mind is his self, his speech is his wife, the Prâṇic energies are his children, the sense of sight is his worldly riches, for by sight he finds out worldly riches ; and the sense of hearing his divine riches, for by the ear he acquires knowledge which is the heavenly riches. His Atmâ (mind, this mental meditation) is even (as if it were) his good deeds ; for by this mental meditation, he performs good deeds (which others perform with riches).

(Thus this mental sacrifice consists of five parts: mind, speech, vital energy, sight and hearing). That well-known

worldly sacrifice is also fivefold, the sacrificial victim is also fivefold, the sacrificer is also fivefold, yea all that exists here is fivefold. He who knows this (mystery) obtains all this.—55.

Here ends the Avyākṛita Brāhmaṇa.

MADHVA'S COMMENTARY.

[It has been said that Brahman is always perfect and eternally possesses direct knowledge. Why then the text uses the words Avet "He knew" and Abhavat "He became" showing that Brahman knew himself to be perfect and became all-knowing? The past tense in the words "knew" and "became" shows that Brahman was not omniscient or perfect before that time. This objection is next considered:—]

The past tense in the sentences Tadâ Âtmânâ eva avet and Tasmât tat sarvam abhavat (then he knew himself, and therefore he became full) is similar to the past tense employed in other passages of the scripture where it has the force of indicating a permanent fact. As the past tense used in the first verse of the Ait. Up., I, 1., and in the Chh. Up., VI., 2., 1:—

Âtmâ va idam eka eva agra âsīt (the Âtmâ verily was alone in the beginning of the creation); Sad eva somyedam agra âsīt (Oh child! the Ever-existent was in the beginning of this creation). The verb "was" in both the passages does not mean strictly past tense, but the fact that God was in the beginning and still exists. Therefore, the past tense employed in the text under discussion, merely declares that the knowledge and perfection of God-head are eternal and do not arise in time.

The words Idam agre literally mean "This in the beginning," but the nominative case "this" must be explained in the genitive case, that is to say, Idam is equal to Asya "of this." It means "in the beginning of this."

The word Aham in the sentence 'Aham Brahma asmi', does not mean "I," and the sentence above given does not denote "I am Brahman." On the other hand Aham means Aheyam "that which cannot be neglected, cannot be avoided;" similarly, the word Brahma means "all-full." Asmi does not mean "I am" but it is a compound of two words "As" meaning existence and "Mi" meaning knowable. So Asmi means ever-existing knowledge or He whose knowledge is ever-existing and is never obscured. Brahman knew (always realises) the nature of His self as being Aheyam (all pervading ruler of the world), Brahma (all-full) and Asmi (ever-existing knowledge). Had the word Aham meant here "I" and had the word "Asmi" denoted "I am," then

the employment of the word *Ātmānam* in the above sentence would be a superfluity. For the sentence is, "he knew his self as I am Brahman." The word "self" here has no force, for the simple sentence, "He knew I am Brahman," would have been enough.

Therefore the two words *Aham* and *Asmi* have the meaning of "unavoidable" and "ever-present knowledge."

The sense is that Brahman knows His self as existing even from the beginning-less time, and this is the meaning of the word *Agre* (in the beginning).

The force is that not only God exists from the beginning-less time, but He knows that He exists so. The *Jīvas* also exist from the beginning-less time, but they are not conscious of their existence.

(If you explain the word *Aham*, as *Aheyam*, "unavoidable," "inexorable", then the question arises, is his own self unavoidable to him, or is everything else unavoidable? Not the first. Because all persons in general cannot say about their own self that it is unavoidable. Nor is the second meaning possible, for there is no reason why everything should be unavoidable to God. Therefore, the commentator explains the word *Aheyam* thus):—

Brahman is unavoidable by all, because He is the ruler of all and because He pervades all.

(A world-sovereign is also the ruler of all so far as his dominion extends, but he being limited in place cannot be said to be unavoidable. Therefore, with regard to God, the further qualification has been added that He is all-pervading. No human king can be all-pervading. But a thing may be all-pervading still not be unavoidable, since there might be no reason to avoid it. For instance space is all-pervading and time is all-pervading. But no one ever tries to avoid space or time, for they have no ruling power over man, and man therefore has no reason to avoid these. But man can sin against God and may wish to avoid God, but God is unavoidable as space; and over and above that, He punishes the sinner which space cannot).

(Therefore, God is said to be the ruler of all; no one can escape from his laws, no one can break his law and escape punishment, for He is all-pervading. Thus God is the only true *Aheya* or the unavoidable).

(Had the other passages of the *Upaniṣad* established the unity between the *Jīva*, and *Īśvara*, then we might have taken the passage, *Aham Brahmasmi*, as declaring that unity also. But other passages

of the Upaniṣad do not declare any such unity). Says an objector—
 “How do you say there are no other passages in the Upaniṣad which declare the unity of man and God? How do you explain the following? :—

(1) Tad Yo’ham so’sau ; Yo’sau, so’ham.

That which I am, that is he ; what is he that I am.

(2) Yo asau Asau Puruṣaḥ, so’ham asmi.—(Īśa. Up.)

That person is that what I am.

In the above passages, the word Aham does not mean “I,” but it denotes the inner ruler of all and consequently it means the unavoidable, inevitable Lord.

(The first passage means that Viṣṇu who is in the thousand-petalled lotus, the sun, is the same Viṣṇu who dwells in the souls of men pervading the seventy-two rays of the Prāṇa and controlling the man from within. The appearance of the human soul to the eye of a seer is very much like that of the sun. As the sun spreads his rays throughout the world, so the soul spreads its rays throughout its world, namely, the body of man. And as God rules the sun from within the sun, so He rules the soul of man by being within it. Therefore Viṣṇu is called Aham in the above passage. He is Aham or unavoidable, because He dwells within the very soul of man, and do what he may, man cannot get rid of God, but is always under His control. The above passage, therefore, declares the identity of the Viṣṇu within the solar logos with the Viṣṇu inside the souls of men. And it does not teach that man is God. That Viṣṇu verily dwells in the sun, also he pervades the sun having seventy-two thousand forms. He is the inner controller of the deities of the sun. And they cannot avoid him. Had this not been the meaning, the one sentence Yo’ham, So’sau, would have been enough, and would have expressed the identity of man with God, but there is the next sentence, Yo’sau, so’ham, what was the necessity of it? You cannot say that the first sentence declares the identity of the sun with man, but it does not establish the identity of man with the sun, and so the second is necessary. For, when the identity of the sun with man is declared, there would not arise any doubt as to the identity of man with the sun. So under your explanation, the second sentence is superfluous. Nor can you say that it is an example of Abhyāsa or scriptural repetition in order to impress the teaching. For the scriptural repetition must always be a verbal repetition, but here we do not find such a verbal repetition. The first sentence is Yo’ham so’asau. The second sentence is not a repetition of it, but is differently worded as Yo’sau, so’ham. Under our explanation there is no such

fault. The first sentence declares that the Lord is Aham or unavoidable with regard to all men. The second sentence declares that the Lord is Aham or unavoidable with regard to all Devas. Not only men, but even the angels are under His sway).

(As regards the second passage quoted above, it is to be found in the fifth Chapter of this very Upaniṣad. We shall explain it there. See also S. B. H., Vol. I, page 14. We give the following quotation from it:—

(He is called Aham, because he is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings and thus He is the measure (Ma) of their existence (as). (Their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, however, is apart from all His devotees (Jivas), though ensouling all).

[Says an objector, admitting that these two passages can be explained in a dualistic sense, how do you explain the passages of the Chh. Up. VI, 8. 7 ? :—]

(3) Tat Satyam, Sa Ātmā, Tat Tvam Asi Śvetaketo.

He is the true, he is the self, that thou art Oh Śvetaketu !

[This assertion 'that thou art,' has been repeated in that Up. from sections 7 to 16. This repeated declaration—That thou art—shows that unity is the real teaching of the Scriptures. The man called here "thou" is declared as one with the Lord called here "that." What other passage do you require for establishing the identity of man with God ? With the help of this passage, we are justified in explaining the above two passages also in a monistic way, as declaring the unity of man with God. Consequently, we should explain the passage of this Up :—(4) Aham Brahmasmi, as declaring the same unity and identity. To this objection the commentator replies :—]

All the above passages quoted by you, namely (1) Tad Yo'ham etc., (2) Asau Puruṣaḥ, (3) Tat tvam asi and (4) Aham Brahmasmi, have been wrongly understood by you. Through the non-understanding of the right meaning of these passages, there has arisen the delusion that the scriptures teach non-duality and unity. In order to remove this wrong notion, which one might get from the passages like (1), (2) and (4), the great Upaniṣad of the Chhandogas repeats nine times persistently, the solemn declaration :—He is the Ātman, thou art not that, Oh Śvetaketu !

[In order to understand this discussion properly, it is necessary that the entire passage of the Chh. Up. referred to above be given here. We do so below :—

(That highest God is) the Essence and Ruler (of all), the desired (of all) and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (why then this conceit ?).

"Please, Sir, instruct me still more" said the son. "Be it so, my child," replied the father.

1. As the bees, my child, make honey by collecting the juice of different trees and bring together and mix them in one place.

2. And as these juices have no discrimination, so, that they might say, "I am the juice of this tree, I am the juice of that tree", in the same manner, my child, all these creatures, when they get mixed in the Sat, do not know that they have got mixed in the Sat.

3. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.

4. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (Why then this conceit ?).

"Please, Sir, instruct me still more," said the son. "Be it so, my Child," replied the father.

1. These rivers (Devatās), my child, run, the Eastern towards the east, the Western towards the west. They rise from the sea and go back to the sea. But that sea even remains the sea (whether the rivers come out of it or go back to it; nor does it become the river). And as these river gods, when they are in the sea, do not know "I am this river," "I am that river" (cannot discriminate the waters that formed their body).

2. In the same manner, my child, all these creatures when they have come from the Sat (the good), know not that they have come from the Sat. Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a worm, or an insect, or a gnat, or a mosquito, that they become again and again.

3. (That highest God is) the Essence and Ruler of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (why then this conceit ?)

“ Please, Sir, instruct me still more,” said the son “ Be it so, my child,” replied the father.

1. If some one were to strike at the root of this large tree, it would live, so long as the Jīva (the Lord Aniruddha) presides over it, though it would bleed. If he were to strike at its middle, so long as the Jīva (Aniruddha) is there, it would live, though it would bleed. If one were to strike at its top, it would live, so long as the Jīva (Aniruddha) is there, though it would bleed. That Jīva of the tree is pervaded by the Jīva (living) Self, the lord called (Jīva Âtman) ; and hence the body of the tree stands firm, drinking in nourishment, and the juice of the tree rejoices.

2. (But even when not struck by any one, still) when the Lord Aniruddha leaves one of its branches, that branch withers, if he leaves the third branch, that also withers, if he leaves the whole tree, the whole tree withers. In exactly the same manner, my child, know this. Thus he spoke.

3. This tree indeed withers and dies when the Lord, called Jīva, has left it, but the Living Lord dies not. (That Highest God is) the Essence and Ruler of all, the desired of all and known only through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (why then this conceit ?).

“ Please, Sir, instruct me still more,” said the son. “ Be it so, my child,” replied the father.

1. “ Bring a fruit of that Nyagrodha tree.” “ Here it is, Sir,” “ Break it.” “ It is broken, Sir.” “ What dost thou see there ? ” “ These extremely small seeds, Sir.” “ Break one of these, my dear.” “ It is broken, Sir.” “ What dost thou see there ? ” “ Nothing, Sir.”

2. The father said, “ My child that Atomic essence (Anīman) which thou perceivest not, of that very essence, this Nyagrodha tree subsists. Believe it so, my child.”

3. (That highest God is) Essence and Ruler of all, the desired of all, and known through the subtlest intellect, All this universe is

controlled by Him, He pervades it all, and is the Good. The God is the destroyer of all and full of perfect qualities. Thou, Oh Svetaketu, art not that God ; (why then this conceit ?).

" Please, Sir, instruct me still more," said the son. " Be it so, my child," replied the father.

1. Put this salt in water and then come to me in the morning. The son did so. The father said to him, "Take out the salt which you put in the water last night." The son looked for it and did not find it, for it had become dissolved.

2. The father said, " Child, taste it from the surface. "How does it taste?" The son replied, "It is saltish." "Taste it from the middle, how is it?" The son replied, "It is saltish." "Taste it from the bottom how is it?" The son replied, "It is saltish." The father said, "Throw it away and then come to me." The son did so. That salt exists for ever in the water. Then the father said to him, "Here also, O child, you do not perceive the existing salt, though it is there certainly."

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (why then this conceit?).

" Please, Sir, instruct me still more," said the son. " Be it so, my child," replied the father.

1. As a person (may be kidnapped and) brought from the country of the Gāndhāras blindfolded, and then left in a place where there are no human beings, cries out east and west, north and south, saying : "I have been brought here blindfolded, I have been left here blindfolded."

2. And as thereupon some (kind-hearted) person might loosen his bandage and say, "Go in that direction, there is Gāndhāra, go in that direction." Thereupon, being wise and retentive, he would ask his way from village to village, and arrive at last at Gāndhāra—in the same way does a man, who finds the Teacher, obtain the knowledge. For him there is delay only so long as his Prārabdha karms are not exhausted. Then he reaches the perfect.

3. (That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that God ; (why then this conceit ?).

" Please, Sir, instruct me still more, " said the son. " Be it so, my child, " replied the father.

1. As a man suffering from disease, and surrounded by his kinsmen, who ask : " Do you know me, do you know me ? " (goes on answering) so long as the speech (Umâ) is not merged in the (Rudra), the Mind in Breath (Chirst), the Breath in the Fire (Śrî, the Holy Ghost), and the Fire in the Highest God (Viṣṇu) : he knows so long.

2. But when his speech is merged in the Mind, the Mind in Breath, the Breath in Fire, the Fire in the highest God, then he knows them not.

(That highest God is) the Essence and Ruler of all, the desired of all, and known through the subtlest intellect. All this universe is controlled by Him, He pervades it all, and is the Good. This God is the destroyer of all and full of perfect qualities. Thou, Oh Svetaketu, art not that God ; (why then this conceit ?).

" Please, Sir, instruct me still more, " said the son. " Be it so, my child, " replied the father.

1. My child, the king's officials bring a man handcuffed, saying " He has robbed, he has committed a theft. " When he denies, the king says, " Heat the axe for him. " If he is the doer of the crime imputed to him (by the fact of his commission of the offence and its denial), he makes his soul a liar. That false-minded one, having covered his soul with falsehood, grasps the heated axe, he is burnt, and then (his guilt being proved) he is killed.

2. But if he is not the doer of the crime, by that alone he makes his soul a speaker of truth. That true-minded one covers his soul with truth and grasps the heated axe. He is not burnt, but is released.

3. As that innocent man is not burnt even slightly, by this ordeal, (so he believes in God). All this universe is controlled by Him, He pervades it all, and is the Good. He is the destroyer of all and full of perfect qualities. Thou, Oh Śvetaketu, art not that ; (why then this conceit ?). Then he verily knew this.

Thus these nine repetitions of the Chhân. Up. strengthen the case of the dualist and not of the monist.

(Though there are clearer texts in the Up. to show the difference between the Jiva and Brahman, yet the commentator has taken the doubtful passage of the Chh. Up. ' Atat tvam asi ' to disprove the contention of the non-dualist, by showing that the repetition of separation in those

nine passages shows that the difference is the theme of the Up. and not the establishment of the unity of man with God.

(But, says an objector, this passage of the Chh. Up. might establish your position if the Sandhi were to be resolved, as you have done. But this is not a proper resolution of the Sandhi. The unity of Jīva and Īvara not being known from any other source, it was not necessary for the Up. to teach the difference between man and God, but to teach their unity. The negation of a thing is only necessary when there is some doubtful positive assertion. But, as a matter of fact, all men know that they are not God ; why then teach that they are not God ? To this, the commentator answers :—)

It was necessary to show by this negation, nine times repeated, that man was not one with God, because passages like "That which I am, he is, that which he is, I am" (Tad yo'ham so'sau), I am Brahma (Aham Brahma asmi), etc., have a *prima facie* non-dualistic significance ; and, if not rightly understood, their meaning may lead people to fall into the error of thinking that the scriptures teach the unity of the human soul with God ; hence the necessity of repeating nine times the declaration "thou art not that."

(But, says an objector, how do you show that a misconception caused by the wrong understanding of some scriptural passage is corrected by another scriptural passage explaining the previous ambiguous passage ? To this, the commentator replies by showing that there are several passages of the scripture which apparently teach which was not correct, and so they are explained in subsequent passages. As an illustration of this, he quotes the well-known passage of the Tait. Up. (III. 7) which declares that non-being existed in the beginning and all things came out of that non-being (Asat vā idam agre āsīt tato vai sad ajāyata), Asat verily was in the beginning of this. From it the Sat (being) was produced.

If one understood the above declaration in its superficial sense, one would have understood wrongly, and therefore the Śruti itself in another Up. corrects this *prima facie* view. Thus the right interpretation is given in the Chh. (VI, 2, 1):—

1. The Sat (Good) alone, O child ! existed in the beginning (of this creation), one only without an equal. About this others say, the Asat (Void) alone existed in the beginning of this creation. One only without a second, from that Void (Asat) was produced the Plenum (Sat).

2. "But, O child! how could it be thus?" said the father. "How from the Void should be born the Plenum? Therefore the Sat (the Good) alone existed, O child! in the beginning of this creation. One only, without an equal.

Thus we see one Up. corrects the misconception caused by another Upaniṣad.

Or the misconception might have been caused by the previous sentence of this very Chh. Up., and hence the repetition of *Atat tvam asi*. In the previous passage, the word *Ātmā* has been used; though the word *Ātman* is principally applied to the Supreme Self, yet it is liable to misconception and may be applied to the human self also; therefore, to remove this misconception, the Upaniṣad says 'thou art not that.'

In the previous passages, 'Sa ya eṣo'nimāitadātmīyam idam sarvam tat satyam sa ātmā'tat tvam asi,' are the words 'Aitad ātmyam' which are ambiguous and may mean that whose essence is this Sat. The word *Ātmā* is the doubtful word, hence the necessity for correcting this misconception.

The word '*ātman*' has several meanings, as given in the following verse:—

'Yachchā'pnoti yadādatte yachchā'tti viśāyaniha

'Yachchā'sya santato bhāvas tasmād ātmeti bhanyate.'

Because He pervades all (*Āpnoti vyāpnoti*), he is called *Ātman*; because he takes everything, he is called *Ātman*; because he takes all as his own (*Ādatte*—accepts everything as his own), he is called *Ātman*. Because he eats all (*atti*—eating) objects, here he is called *Ātman*. Because his essence, is eternal, he is called *Ātman*.

(Thus *Ātman* has four meanings, the all-pervading, the Lord of all, the enjoyer of all, the ever eternal. Thus the word '*Ātman*' is a word of several meanings, and it was therefore necessary to explain the word '*Ātman*' in the phrase, '*aitadātmīyam idam sarvam*.'

Doubts may arise whether all this world is this *Ātman*; the *Ātman*, the derivative meanings of which are given before. In order to avoid this, it may be said that, besides these, there is another word '*Ātman*' of which the meaning is whole or full. For example, in the sentence, *Ātmā pārnatvato hariḥ*—*Hari* is called *Atman*, on account of His fulness. Therefore the meaning of the phrase '*Sa ātmā*' in the above verse of the Chh. Up. is 'He is the whole or full.'

Says an objector, your explanation that the teaching is "Thou art not that" might be correct, only if it might be reconciled with the

teaching given in the same Upaniṣad, Chapter III, section IV, beginning with "Saravṁ khalv idam brahma" (all this is verily Brahman). By the sentence—"All this is verily Brahman—" the whole universe is described as having Brahman for its self. In answer to the question, how is the universe Brahman: the Upaniṣad answers, "Taj-Jalân;" because the universe takes its birth (Ja—birth), has its dissolution (La-laya) and has its animation (An—living) from, in, and through Brahman. Hence everything has Brahman for its substantial cause (Upâdâna). The Brahman is the substantial cause of the world, not in the sense as the clay is the substantial cause of the pot; for Brahman does not change himself into the world by any modification or evolution (Pariṇâma) of its substance, for that would imply that Brahman is liable to change, which is against all Śrutis, as they declare that Brahman is changeless. But Brahman is the substantial cause of the world, in the sense of being the substrate of the appearances which we call the world. It is like the rope which is the substrate of the appearance of the snake in a dark night. The rope undergoes no change, when it appears like a snake to the vision of the passer-by; similarly, Brahman undergoes no change when it appears as transformed into the universe in the eyes of the ignorant. To explain this fact that the Brahman is the substantial cause of the universe, the Upaniṣad, in the first half of the VI chapter, describes how the world appears to come out of Brahman. The sections I to VII of the VIth chapter of the Chh. Up. describe this appearance of the world in the Brahman, by the method of Vivarta or super-imposition; as the snake appears in the rope by super-imposition. The snake is in the fancy of the man and not in the rope. So, this world is in the fancy of the man, and not in Brahman. It is absolutely non-existent but in the imagination of the frightened passer-by.

Note:—The non-reality of the world is not the peculiar doctrine of the monistic Hindus, but is largely utilised by the modern sect of the Christian Scientists, who strongly deny the existence of pain and illness in this world. They teach that the world being an expression of God, cannot be evil. The so-called evil that we see in it is our own fancy. Wonderful cures are reported to have been effected by this sect among its votaries by their firm belief that illness or disease has no existence.

Śvetaketu is taught in this Chapter VI, in the first portion, the world-process as a Vivarta in Brahman. Thus in the very first section of that chapter, the father asks the son whether he has learnt that science, by knowing which everything else is known. The son replies that he has not. Then the instruction is given. The very question implies that by the knowledge of one Brahman alone, everything else is known. We give the story below:—

1. There once lived Śvetaketu Āruṇeya. To him his father said, "Śvetaketu, go to the house of a teacher to study Vedas; for there is none belonging to our family, O son, who has not studied (Vedas) and is merely like a kinsman of Brāhmaṇas. "

2. Having gone, when twelve years old, he came back, when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read, and arrogant. His father said to him: "Śvetaketu, since thou art so conceited, considering thyself well-read, and arrogant, didst thou ask for that instruction—?"

3. "By hearing about which we hear (learn about that which was never heard before, by understanding which we understand what was never understood before, by meditating on which we know even that which was never known before." Śvetaketu replied, "What is that instruction, Sir? "

The above question thus indicates the identity of the world with Brahman. For if the world were different from Brahman, the knowledge of Brahman would not be the knowledge of the world, for the knowledge of one thing cannot lead to a thing dissimilar from it. (As the knowledge of gold does not lead to the knowledge of copper), therefore, Brahman and the world must be held to be identical, for the knowledge of Brahman is said to be the knowledge of the world. Now, the son did not understand this, and therefore, at the end of the third verse, he puts the question: "What is that instruction, Sir? " Then Uddālaka answers this by explaining that the effect is not different from its cause; and he gives three illustrations, that of the clod of earth, the nugget of gold, and the nailclippers, in the following words:—

4. The father replied: "My dear child, as by knowing one clod of clay, all that is made of clay is known (by its similarity to clay), so is that instruction: or as by knowing the true word Mṛttika all other words (like Mitti, mud, &c.) are known, for they are corruptions of it, (owing to the difference of pronunciation) caused by the organ of speech.

5. As my child, by knowing one nugget of gold (as gold or metal) all that is made of metal is made known (by its similarity), so is that instruction; or as by knowing the correct word Loha, (all other words like Loha, &c.) are known, for they are corruptions of it, (owing to the difference of pronunciation) caused by the organ of speech.

6. And as, dear child, by knowing one pair of nail-scissors all that is made of black metal is known by its similarity with it, so is that instruction; or as by knowing the correct word Kārṣṇāyasam one knows

all other words, which are corruptions of it, (owing to the difference of pronunciation) caused by the organ of speech.

The meaning of these illustrations is this. As by knowing thoroughly the nature of clay, gold, etc., in their true form, one knows all objects made of clay, gold, etc., so the world is false and unreal, the reality is Brahman alone. This truth has been taught in the first half of the sixth Chapter. The second half of the same Chapter, in which occurs the famous aphorism—*Tat tvam asi*—cannot teach anything different from the first half. For then there would be conflict of teachings. The second half, therefore, does not teach that the word is different from Brahman. In fact, it asserts the same teaching of the unity of the world with Brahman, as was taught before also in Chapter V, section XXIV, verse IV, where it was said that if such a knower were to give the leavings of his food to a *Chāṇḍāla* even, it would really be offered to God.

Note.—This shows that, in the eyes of a real knower, the lowest *Chāṇḍāla* is even equal to God. That verse clearly shows that the soul of the *Chāṇḍāla* is the same as the soul of the highest *Brahmaṇa*. In order to firmly establish this proposition that all *Jīvas* are one with Brahman the *Up.* declares by repeated illustrations that the *Jīva* is not different from Brahman and gives nine illustrations in this second half of the VIth chapter.

[To this argument, the Commentator answers.]

True, Brahman knows His own self and the knowledge is direct and eternal, so He is always the whole (Full); such is the way in which the argument of the former should be met with. Then it follows that the Brahman had the knowledge of self and it is therefore that He was whole (full). In the following mantras, the eternal knowledge and the wholeness of the Lord, is spoken *आत्मा वा इदमग्र आसीत्* “Verily *Ātman* there was before the creation of this,” and *सदेवसौम्येदमग्र आसीत्* “Oh beautiful one, before the creation there was only *Sat*.” The word *इदम्* in *इदमग्रे* is in modern Sanskrit *अस्य अग्रे*—before the creation of this world; the second case ending in *इदम्* has been used for the sixth. The word *अहम्* means *अहेयम्*—unavoidable. The word *ब्रह्म* means “Whole,” “Full.” *अस्मि* means producing the knowledge that it always is; always existing. He was always conscious of Himself by these three qualities. First, the quality of unavoidableness; secondly, the quality of wholeness or fullness; thirdly, the quality of being always present or existing. If the word *अहम्* meant “I” and the meaning of the word *अस्मि* were “Am,” in this case the word *आत्मानम्* in *आत्मानमेव अवेत्* would be useless and redundant *अवेत्* means he knew. He knew what? The answer is *अहम्ब्रह्मास्मीति*—That “I am Brahman”; here the word “I” satisfies the sense of *Ātman*, for “I” is a pronoun and refers to *Ātman*. So the words *अहम्* and *अस्मि* cannot be used in the sense

of "I" and "Am". They must have been used in the sense of unavoidable and always existing.

So the sense of the mantra is that before the creation that Brahman knew Himself to be existing from time immemorial. He is अहेय or unavoidable, because He is the ruler of all and present in every body. So also in the mantras योऽहं सोऽसौ—That is. He who is Aham, योऽसौ सोऽहं What is He that is Aham, योऽसौ असौ पुरुषः सोऽहमस्मि—The Puruṣa who is that, is Aham and Ashmi; and in the mantras like these the word अहम् means nothing but अहेय, unavoidableness of the Lord governing from within.

It is true in स आत्मा अतत्त्वमसि—He is Ātman and not That thou art, the mode of recitation does not indicate difference, i.e., does not indicate that there is one अ, meaning not omitted; yet the wrong notion of oneness with Ātman derived from the misinterpretation of योऽहुं सोऽसौ—That He is what I am, अहं ब्रह्मास्मि I am Brahman, cannot change the mode of recitation if the reading is अतत्त्वमसि not That thou art. As the wrong notion derived from misinterpretation of the mantra असद्वद्वा इदमग्र आसीत्, असतः सञ्जायते—"Before the creation of this world, verily there was Asat and from this Asat came to be the Sat"—can be removed by the mantra तदैकब्राहुः असदेवेदमग्र आसीत् एकमेवाद्वितीयं कुतस्तुल्लुसौम्येवं स्यात् कथमसतः सञ्जायते—"Strange it is that some say that before the creation there was only Asat, One only without a second; but how can it be, Oh my child, how can Sat be from what is Asat?", so can this wrong motion स आत्मा अतत्त्वमसि—He is Ātman and That thou art—can be removed by reading (स आत्मा) अतत्त्वमसि, not That thou art, and by explaining स आत्मा as He is the Lord Ātman.

Moreover it may be said that the word Ātman though chiefly leads one to think of Paramātmān, the Great Lord, yet it may mislead one to think of the Jīva. It is in order to avoid this confusion, it has been said "Not That thou art," meaning He is not Jīva and thou art different from Him. Because He pervades everything, He is called Ātman, All-pervading; because He takes everything for His own, He is called Ātman, the Master; because He enjoys all the objects, He is called Ātman, the Enjoyer of everything; because He exists for ever He is called Ātman, the Ever-existing. Doubts may arise whether all this is denoted by the word Ātman. The answer is yes, Atman has four root-meanings as shown above. Besides these, there is another word Ātman, of which the meaning is Whole or Full, for example आत्मा पूर्णत्वतो हरिः—Lord Hari is called Ātman, on account of His Wholeness or Fullness. Therefore, the meaning of स आत्मा is He is the Whole or Full,

In the story where it has been said यथा सौम्यैकेन मूत्रपिबेन, &c., it has been shown that knowledge of one thing produces the knowledge of another thing similar to the former. The example of लोहमणि—shows that the knowledge of a chief of a class easily produces the knowledge of minor things of the class, because the word मणि means prominent, chief and best, &c.

Again, the example of a nail-pairer यथासौम्यैकेन नखनिकृत्तनेन सर्वं कार्णायसं विज्ञातं ह्यात्—“As, Oh my dear child, the knowledge of one nail-pairer helps to produce the knowledge of all of black iron (steel)”—shows the knowledge of a thing helps to produce the knowledge of another thing similar to the former.

Had these examples all intended to speak of the material oneness only, then it may be said that in that case the force of the adjective एकेन (by only one)—in पिंड (lump) the first example, in मणिना in the second example and again in the third example, would be useless. In that case it would have been better to say मृदा विज्ञातया—earth being known, लोहेन विज्ञातेन—by iron having been known, कार्णायसेन च विज्ञातेन—on the black iron being known, all is known. Moreover, all things that are made of earth are not made from the same (lump of) earth, and there is no oneness amongst all things. All things made of iron are not from the same iron ; nor are they one with that piece of iron. Similarly, all things made of steel are not made from the nail-pairer. वाचारंभणं विकारो नामधेयं मृत्तिका हृत्वेव सत्यं । वाचा—means—by words only. आरंभणं—production ; creation of names. विकारः—variety ; variety in object, *i. e.*, various names that we give to them originate in language only. सत्यं—The constant thing ; the thing that is at the basis of all those varieties of objects which is real and constant. नामधेयं—the name. मृत्तिका—earth : clay. Therefore the meaning of the whole sentence is that the varieties in objects, *i. e.*, the different names that are given to them originate in words (language) only and the constant thing that is at the basis of all those varieties is nothing but the same earth. These and the portions like these speak that the chief object being known, the minor or dependant points are known of themselves. The different names that are given are mere signs. They can be made as many as one likes.

However, who knows the chief names of those things (such as earth, iron, &c.)—knows those things by the chief names (earth, iron, &c.) only, but not the varieties of those things (pitcher, cup, &c.). It is in this way that a man is said to know all when he knows the Great Lord, who is eternal, beyond this world and possessing all the qualities possible.

As when only important persons in a province are known or are invited, or arrived, or killed or protected (the people) of the whole province, is said to be known, invited, come, killed and protected ; again, when the kings are killed, it is said the whole earth is killed (destroyed), or some important person being protected, a king is said to protect the whole earth with its forests or mountains ; so the Great Lord only being known, it is said everything in the world has almost been known. But it must be borne in mind that one who knows all things made of earth to be earth only, may not know the names of the varieties in the earthly things, for in that case there would not have been a desire in that man to know what is a pitcher and what is a cup.

Now we shall speak something of creation ; it will give the reader a knowledge of objects that are chief as well as of the objects that are minor or dependant. The Satya or constant things are three and three only, and these are the presiding deities.

Brahmā is the presiding deity of the Tejas (तेजः)—fire, heat, &c., Vāyū is the presiding deity of Apas (water), and Rudra is the presiding deity of Pṛithivī (earth).

This world consists of these three only. These three presiding deities, with the three things over which they preside, were produced from the Lord Viṣṇu, and one after another, each from that which immediately proceeds. The names of these gods are Tejas (fire), Apas (water) and Anna (food), and these are the three forms of the gods and such are their names, i. e., Brahmā is the presiding deity of fire and is called Tejas ; he was born of Viṣṇu. Vāyu is the presiding deity of water and is called Apas, he was born of Brahmā, and Rudra is the presiding deity of earth and is called Anna, he was borne of Vāyu. From these gods Brahmā, Vāyu and Girīśa this world was produced ; it is therefore that gods Agni, Sūrya and Soma had their origin in these gods. So these names Agni, Sūrya and Soma though applied to the gods fire, the sun, the moon are in reality the names of these gods Brahmā, Vāyu and Rudra. These three gods are what is called Satya with respect to Agni, Sūrya and Soma &c., for they it is that govern all ; and the Lord Hari is the Satya with respect to these three gods, because, it is He who governs them. Again the Śrutis apply this term Satya in the sense of chief. For example Kāñchana (gold) has been called chief of all irons. As all things made of clay are equal with or resemble the lump of clay, or as all things made of steel resemble the piece of steel (in the nailpairer), so does the Lord Hari resemble all things in the world and He is the best or chief thing amongst them. So whoever knows the Lord has, so to speak,

the knowledge of all things in the world. The Lord Hari is the Creator, the Destroyer, the Regulator and Protector of this world and pervades through the world. It is therefore that, He has been called Âtman of this world. He is Âtman of this world on account of His Fullness in quality. He is in fire and everywhere, and He is Satya because He is the best or chief thing. Those that are demoniac in spirit think Him to be one with Jīva (human soul). Śvetaketu was made to understand that He was not so, i. e., the Lord Hari and the Jīva were not one and the same; but He was quite different from the Jīva and God of the gods and Master and Governor. Svetaketu was also made to understand that he, Jīva, was quite different from Viṣṇu, and his strength, knowledge, pleasure, &c., were but limited and far inferior to those of the Lord; by such a knowledge, Śvetaketu was told, he would get Mokṣa. When the Lord is known as the best and the Chief Thing, He gives Mokṣa to the knower, but in blinding darkness does He throw him who knows Him to be one and the same with the Jīva (human soul). Mokṣa is to get to the vicinity of the Lord with a full knowledge of being an obedient servant of His; but Mokṣa is not to become Viṣṇu, for never does a man (who has attained Mukti) think that "I am the Lord Viṣṇu." He always believes or, in other words, his state of mind is that "I have got beyond the high water mark of worldliness, so I am Mukta." When such is the state of the mind of a Mukta Puruṣa (of one who has attained Mukti) of what use it is to say that to attain the knowledge of oneness with the Lord is Mukti? For what benefit (pleasure) does he derive from such a knowledge? Honey (which is so sweet) and which the bees collect in their hives from various flowers, does it feel happy, does it derive any pleasure because of its own sweetness? So, can a man feel happy because of his having become Viṣṇu?

The rivers, mark you, all unite and become one with the ocean; are they Mukta? A person in deep slumber also has no knowledge of Self and is never conscious that "I am so and so," is he then to be called to have attained Mukti? Again, mark you, at the time of Pralaya all the Jīvas go back to Viṣṇu, do you mean to call them to have attained Mukti? Certainly not. It is because there is no consciousness of the difference (between a Jīva—human soul, and Viṣṇu—the universal soul) in these states. So the Mukti must always be attended with the knowledge of a difference between the Lord and the Jīva (human soul). Therefore a man that has a knowledge of such difference may be said to have attained Mukti (otherwise not). This is the conclusion after all. Such is the discussion given in the Brahmanḍa Purāṇ. It has been said in the Mokṣa Dharma what thing more miserable can be to the lot of a man if he has ignorance regarding the Lord.

It has been said in the *Harivaṁśa*—Viṣṇu showed His own Loka or world to Brahmā, the world to which no world is higher and where the Mukta Puruṣas are busy worshipping the Lord.

After this śloka of the *Harivaṁśa* there are two words न, यत् । Here the word यत् means—यद्मात् whence. For the words यत् and तत् may also be taken with the sense of the fifth case ending. It is said विद्यात्मनि भिदाबोधः; विद्या is knowledge or consciousness of difference with respect to Âtman, the great Lord. (Here follow a few extracts from the *Bhāgavata* and the *Śiva Purāṇa*, all in support of the above theory of Mokṣa. From the Ślokas quoted the author shows,) first, when one gets Mukti one gets to the vicinity of the Lord. (2) One retains one's own separate existence and does not become one with the Lord. (3) In Mukta condition one's acts one has none, except those that he does with the holy heart for the worship of the Lord, for, in this alone he finds pleasure. (4) In the following creations he goes to the Viṣṇu Loka where he is not troubled by the three Guṇas—Sattva, Rajas and Tamas. All the Mukta Puruṣas are in all respects such as pleasure, act, objects and their enjoyment, equal to the Brahman, excepting in one, which is the government of the world. They at the same time retain their individuality suitable to the condition. The Mukta Puruṣas have no gross organs of sense which are the works of Prakṛiti; they then regain their own pure form. Prakṛiti (whose form consists of Sattva, Rajas and Tamas) ceases to extend her influence on the Mukta Puruṣas; for, it is her nature to go away from those Puruṣas whom she helps to see the great Lord Paramâtman, and she engages herself with other Puruṣas, of whom there are many, and commences the work of creation with them. But while engaged in the work of creation Prakṛiti lets all the Mukta Puruṣas alone. For, those Puruṣas have got what is called Tattvajñāna,—a knowledge of the difference between what is Prakṛiti and what is the real self of the Puruṣa. Prakṛiti has no capacity to bring those under her power that have attained such a Tattvajñāna. As regards the cessation of miseries, the condition of all the Mukta Puruṣas is all alike. The bliss enjoyed by a Mukta Puruṣa, be he a man or Viriñcha himself, is the same in nature; so says the *Vāyu Purāṇa*. Some there are that speak of Mokṣa to be one and the same with the Lord. These are not versed in the Śāstras. They do not know the real spirit (sense) that pervades in them all. Wrangling and false argument is their strength. They have haughtiness of spirit for they have not learnt to control themselves. This does not let them know the real sense of the Śāstras. These miserable wretches, may be called Śāstra pirates, for they rob Brahman out of the Śāstras. Poor fellows! very poor is the range of their mind. They only see the absence

of qualities both in Brahman and Jīva; but they forget to see that these have some inherent qualities in them (such as omniscience) These fellows were chiefly made of Tamas (तमोगुणः) and to Tamas (a hell) must they go.

Whilst those that are really wise know for certain that the Lord is one and Jīva (the human soul) is another; there is always a line of demarcation between the Lord and the Jīva. In Mutki there is always a consciousness of the superiority in the Lord together with the consciousness of His being other than the Jīva. From the Lord, the Jīva (the human soul) is different in essence, in kind (जाति), in its functions (कार्य) and so do the Śrūtis say. So how can it be possible to say "I am he (the Lord)" when there is nothing common between the Jīva (indicated by the term "I") and the Lord Paramātmā (indicated by the term "He"). In the Mokṣapārvādhyaṃya this matter has been thus discussed in the form of question and answer. "As regards Puruṣas are they many or one? And will you be good enough to tell us which of the Puruṣas is the best, or in other words supreme?" In answer Vaiśampāyana says—"the number of Puruṣas is not one but many; such is the conclusion of the wise. And of these One is the cause and therefore supreme; He pervades the world and He has more qualities than the rest. So I shall tell you of Him."

It has been said in the Gītā also—"If the matter be taken fully into consideration, it will be found that the Puruṣas there are of two kinds,—One क्षर and the other अक्षर. All the Bhūtas, that is all the beings up to Brahmā, are called Kṣara because of their body which decays; and the other the Kūṭastha (कूटस्थ) or in other words Mahā-lakṣmī is the अक्षर (Akṣara) Puruṣa. But the supreme Puruṣa is another. He is called Paramātmā; it is He who pervades all the three worlds, and maintains them. He is Avyaya (अव्यय) who suffers no change, and he is Īśvara (ईश्वर) who lords it over the world. People in general as well as the Vedas call Me the Puruṣottama, the best Puruṣa, because I am beyond (surpassing) those that are Kṣaras as well as those that are Akṣaras. He who knows me to be the Puruṣottama,—the best Puruṣa, in the way described before, and makes no mistake in grasping it,—he alone knows everything (regarding me) and he alone is devoted to me in all the ways possible. This is the most secret part of the Śāstras,—this that I tell you. He who knows it by realisation, acquires a knowledge which is supernatural (अपरोक्षज्ञान) and he at the same time is said to be Mukta, because he has done in the world what one ought to do."

These and such like extracts that may be given by hundreds, tell that oneness with the Lord is not Mukti for the Jīva. Such never is the

spirit of the Śāstras. Nay,—there are courses on those that think so. In the Pañigî Śruti it has been said :—

Adharatamas (अधर) or the lowest part of the dark hell shall be the lot of him who thinks that Brahman, and its qualities are different things or in other words Brahman, is Nirguṇa (निर्गुण). Middle or interior part of that Tamas shall be residence for those who think that the qualities, though separate from Brahman, yet appear to be inherent in him (भेदाभेद प्रदर्शी). And the upper part of the hell shall be the residence of those that think that qualities are partly separate from and partly inherent in Brahman.

It must be known then that the qualities Brahman always has, and that in higher degree; and it is not that those qualities are not inherent in Him. All those qualities are full, full in both quality and quantity; and Para Brahman is He in whose body those qualities are. To the darkest hell (अधर तमः) shall they go who think that the Lord Viṣṇu whose body is the seat of the qualities such as bliss (आनंद), knowledge (ज्ञान) and energy (शक्ति), etc., has no body or has a gross body, or has a body like any one of ours or has a body which consists chiefly of works only. Mukti therefore is near at hand to that best among the sons of man, even who knows that the Lord has a body which is all bliss and chit (चित्), His head and face are all Ânanda (आनंद) and all chit (चित्), so also are His two hands, the toes of His foot are capable of giving knowledge and pleasure and His whole body from the top of the hair of the head down to the end of the nails of the foot consists of Chit and Śakti in the full extent, and who knows at the same time each and every one of His qualities and that these qualities are as qualities only.

Those that know that the Lord is not different from the Jīva or from the material world, shall go to the lowest hell, for they rob (deny) Brahman. Those that know that Para Brahman though different from the Jīva and the world yet is or appears one with them, go to the upper part of the hell. Those that do not see the difference between Brahman and Prakṛiti (Lakṣmī), or those that look upon Brahman different, at the same time one with Prakṛiti, go to the deep and dark hell. If one is to attain Mukti one should know the Lord Viṣṇu as the best or Supreme Puruṣa, in whom there are all the qualities fully developed and who is separate from all things besides. Dense darkness shall they get into that consider the Lord Viṣṇu otherwise than of Sachchidânanda form. Such shall also be the fate of those that think Him to be partly so and partly not. Dense darkness shall they go to that consider all incarnations such as Matsya (fish), etc., as well as the Lord who is present inside

the soul of each being, not to be of Sachchidânanda form or to be of partly of that form and partly not. Nay, such shall be the fate of those who think so of the limbs of the Lord. Those that consider other beings that are not really incarnations of the Lord to be also the incarnations,—they too shall go to the dark abode. All these that are sent to the dark abode shall never get out of it. The real incarnations of the Lord are:—Matsya (the fish) Kûrma (the tortoise), Barâha (the Boar), Nṛisîṅga (the Lord of the form of partly man and partly lion), Vâmana (the Dwarf), Bhârgava, Râmachandra, Kṛiṣṇa, Buddha, Kalki, Dattâtreyâ, Hayagrîva, Aitareyaka, Vyâsa, Kapila, Vaikuntha, Riṣabha, Yajña, Dhanvantari, Strîrûpa, that Manu whose name is Tâpasa, Nârâyana, Hari, Kṛiṣṇa and Upendra. All these are the direct incarnations of the Lord. Śrî, Bhûḥ, Durgâ, Ambharaṇî, Śrî, Mahâlakṣmî, Dakṣiṇâ, Sitâ, Jayantî, Satyâ, Rukmiṇî are all the Prakṛiti; they are guided or presided over by the Lord, and, therefore, wholly under Him, and they are not the Lord Himself, nor is the Lord Himself under them. This Prakṛiti is far far inferior to the Lord in Her power, knowledge, bliss and in the qualities that she has; but she is through the grace of the Lord free from all sorts of bondage; bliss and knowledge are the constant qualities which she always manifests. All the Hiranyagarbhas that were born, that will be born and that exist at present,—the Hiranyagarbhas (like the presiding deities) of Prâṇa, Sûtra (the thread of Karma), Mahân (the Mahattatva), Brahmâ (the creator), Chitta (the internal world), Vâyu (the wind), Valam (the strength), Dhṛiti (patience), Sthiti (the stay), Yoga (checking of the Vṛittis of the mind), Vairâgya (renunciation), Jñânânam (knowledge), Prajñâ (insight), Smṛiti (remembrance), Sukha (bliss), Medhâ (intellect), Mukti (liberation). Viṣṇu Bhakti (Devotion to Viṣṇu), the Âdigopa, Riju, Samâna, Vijñâtâ, Mahâdhyâta, (the great meditator), Mahâguru (the great teacher), Haunmân, Bhîma, Ânanda—these and many like these, all are directly under the Lord though they have all attained Mukti. But Śrî is always million and million times superior in knowledge, bliss and capacity to all these Mukta Puruṣas. The Brahmâs are all similar, separate individuals, they all are conscious of their individual existence. and the bliss they all enjoy is common with Brahman the creator. They are always separate from the Lord Hari as well as from Śrî and others. Viṣṇu presides in them all (भविष्ये) but is not in essence one with them. Because they are all dear to Viṣṇu they are called चर्यर्षा “They are dear to the Lord Viṣṇu, excepting Śrî.” Of the rest that are other than the Lord they are most dear. Even in their Mukta condition they are all far inferior to Śrî in Viṣṇu’s love for them, in their devotion to Viṣṇu and in their knowledge of Viṣṇu. Sarasvatî and Gâyatri and the deities of Śraddhâ (love), Prîti (delight),

Buddhi (the knowledge of all the Vedas), Anubhūti (perception that gives pleasure, devotion to the preceptor, the devotion to Hari), Bhuji (the mantras) and Śivakanyā, Indrasenā, Draupadi, Kāśijā and Chandrā are far inferior to all those Brahmās, after they have attained Mukti, in their love and devotion to Viṣṇu as well as in their knowledge, bliss, etc.

Śeṣa, Sadāśiva, Urdva, Tapas, Ahṁkāra, Nara, Apaṭa, Lakṣmaṇa, Rauhiṇeya, Śuka, newly born Vāmadeva, Aghora, Durvāsā, Drauṇi, Aurva, Jaigīṣavya, these and many likes these, that were born, now exist and will come to exist, are always in every way inferior to Sarasvatī, etc., both past, present and future in the qualities mentioned before. Such also is the case after when they have attained Mukti. The Suparṇas (past, present and future) are always equal to Śeṣas in those qualities, and their wives—the wives of Śeṣa, Suparṇa and Sadāśiva are hundred times inferior. Even in their Mukti such is the case. It is said that the Indras who pass by the name of Purandara, are hundred times inferior to them. Other Indras and other gods are far inferior to the former. But these Indras and gods again are not equal; some twice, some three times and some five times higher than the other of their own group. All the Sanat Kumāras are always equal to Purandara. Sanaka and others as well as Nārada, Dakṣa, Bhṛigu, &c.,—also are inferior to Purandaras, so also are the Manus.

But among these there is inequality, some being three times, some four times higher than the other. Vāli, Gādhi, Vīkṣi, Pārtha, Indra, Purandara, Sudarśana, Pradyumna, Skanda, Sanat Kumāra and Kāma, all these are equal. Svāyambhuva Manu, Dakṣa, Vāyu who is the presiding deity of touch, Bṛhaspati and Aniruddha, these are higher than Sūryas, the Sun, Sūrya (the sun), Chandramā (the moon) and Yama (Death), these three gods are inferior to the gods mentioned above, but they are superior to many other gods not enumerated. Kārtavīrya, Pṛithu, Bharata, the son of Duṣmanta, Śaṣavindu, Māndhātā, Kakutstha and many others like these are never Viṣṇu Himself, they are always presided by (possessed by) Viṣṇu. They are hundred times inferior to the gods and they are known as men of godly deeds (कर्मदेव). The Gandharvas like Tumburu, &c., the Apsarās like Urvaśi &c., and all the Rīṣis excepting Viṣvāmitra and the sons of Brahmā (Marīchi, &c.) are inferior to the Suns and Manus and others of their respective group. Vaivasvata Manu who is possessed by Viṣṇu (आविष्ट) is always higher than the above.

The servants of the gods are hundred times inferior to the kings like Kārtavīrya, &c. These are called Ājānadevas, i. e., born in the family of gods but not reckoned as such. The Pitṛis are again inferior to these Ājānadevas, the servants of the gods. The seven only of the Pitṛis are

equal to the Karmadevas like Kārtavīrya, &c. Viśvāmitra is said to hold the same position with Marīcha, &c., the sons of Brahmā; but he is sometimes said to be equal to the Pitṛis because he is their preceptor. It follows, therefore, that the Pitṛis excluding Viśvāmitra and the sons of Brahmā (eight in all) are all hundred times inferior than the Âjānadevas, the inferior gods. Eight only of the Gandharvas are equal with the Karmadevas, the men of godly deeds; and the hundred of the Gandharvas after them hold an equal position with the Âjānadevas; and the group of the Gandharvas called Devagandharvas are hundred times inferior to the Pitṛis; and these are called Devagandharvas because they receive orders directly from the mouth of the gods themselves. And the rest of the Gandharvas that do not receive the orders directly from the mouth of the gods themselves are called Mānusas and their position is hundred times inferior to that of the former. And the group of those that are best among men are hundred times inferior to the former. In these groups of the gods, &c., some are one-fifth, some are one-tenth inferior to others of their own group. The wives of the gods are one-tenth inferior to their own husbands; and the wives of the rest are one-eighth less than their own husbands. But such is the relation of the position of the husband and wife in Mukta condition only. Such a superiority and inferiority as has been mentioned before is eternal and not accidental. None among man has at any time and at any place been able to set at naught this difference, and whoever wishes to bring a change in it shall go to dark hell. Whoever think or tell that these all from Brahmā down to men among whom there is an eternal difference of position are equal, they too shall go to darkness. It is through the grace of Lord Viṣṇu that a man first gets knowledge and Bhakti and then he gets Mukti. Everyone has Bhakti, knowledge, &c., for ever and these are eternal. Bhakti and Knowledge, &c., are developing from time immemorial, and when these are fully developed as much as one has capacity to undergo, it is then that the eye of Viṣṇu falls on him.

As the filling up of the various water vessels such as pitcher, &c., as well as of the rivers and the oceans vary according to their respective capacities, some can be filled with small quantities of water, some with large quantities, so does the filling up of all beings from men up to Brahmā with Sādhana and ever existing Bhakti, &c., vary according to the capacity of each of the beings; those having small capacity can be filled with small quantity of Sādhana, Bhakti, &c., and those that have greater capacity can be filled with greater amount of Sādhana, Bhakti &c. The means of attaining Mukti which every one may have recourse to are:—hearing, thinking, meditation, devotion, seeing and knowing. Without these

no one can ever expect to get Mukti. By the word Bhakti towards Viṣṇu means the attachment (of the heart towards Him) presided by a full knowledge and belief that He is the best thing; and Bhakti to other than Viṣṇu varies according to fitness or importance. Bhakti towards Viṣṇu, towards the gods, towards the Guru or preceptor varies according to their importance; and these all are the means of attaining Mukti. When one has as much Bhakti as one is fit to have, *i. e.*, one has got as much Bhakti as one has the capacity to contain or when one's Bhakti has a full development in him, and no more development is possible, it is then that one can expect to get Mukti or liberation, otherwise not. Bhakti, Jñāna (knowledge), and Dhyāna (meditation)—these three, as a rule, never, leave those that have got Mukti, for these only are the peculiar characteristics of a Mukta Puruṣa. All those that have been mentioned as Sādhana help us in enhancing our Bhakti and Jñāna (ज्ञान). Bhakti itself is not the means or Sādhana. It is the consequent result that follows when one has had recourse to Sādhana.

It is an unavoidable law that to dark hell must he go who envies those that are superior to him. To look down upon the merits (of another), to bear an attachment for the women, and an unfavorable feeling against those that are hostile, these three are called technically द्वेष (Dveṣa). The Bhakti that has not even a touch of the three kinds of Dveṣa (mentioned above) leads certainly to Mukti. And Mokṣa is but permanent and eternal bliss without any touch of misery or grief. The head, the body, the hands and the legs all being of Chit and Ānanda, and they themselves being free from all Doṣas (दोष), those that pollute a man, the Mukta Puruṣas lead a very happy life. It is a general rule that the wives of the Mukta Puruṣas, even the gods like Brahmā, &c., keep their husband's company even in their husband's Mukti; and it shall be borne in mind that the wives are the wives of their respective husbands even from the time immemorial and so they will continue to be even in Mukti. The wife of one Mukta Puruṣa can never be that of another; in Mukti there is no separation, no jealousy, no attachment. All the Muktas, male and female, husband and wife, all together live a very happy life, devoted to Viṣṇu as they all are.

Now in the mantras

(1) एकमेवाद्वितीयं—One only without the second. (Chh., VI. 2. 1).

(2) नेह नानास्ति किंचन—Here is not anything several. (Kaṭha., IV. 11.)

(3) मृत्योः समृत्यु मामोति य इह नानेव पश्यति—From death he finds death who regards as if there is severalty here. (Kaṭha., IV. 10).

(4) एकधैवानुदृष्ट्यमेतदप्रमेयं भ्रुवम्—Of one kind should one see (know) this deathless and changeless (Being.) (Br. Âr., IV. 4. 20).

(5) मृत्योः समृत्युं गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severalty here. (Kāṭha. IV. 11.)

(6) एकधैवानुदृष्ट्यनेह नानास्त्विकिंचन—Of one kind should one see (know) this deathless and changeless (Being.).

(7) मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति—From death he finds death who regards as if there is severalty here.

(8) यथोदकं दुर्गेवृष्टं पर्वतेषु विधावति । एवं धर्मान् पृथक् पश्यन्तानेवानुविधावति ॥ इत्यादिच ॥ (Kāṭha. IV. 14.)

These and (such like) are the mantras that are quoted and put forward as a proof of unity of the human soul (Jīva) with the Paramātmān. Now the real explanation of these are given below :—

The word इह means in the forms of the Lord, in the various limbs of His body, and in His qualities. So the texts mean in the forms of the Lord, in the various limbs of His body and in His qualities, there is not severalty, i. e., distinction or variety. एकमेवाद्वितीयं—There is none equal to or greater than or not under him;—such is the Lord. This mantra prohibits the oneness of the Jīva with the Lord. The Lord Hari has been described in the Vedas as one only and without a second, He is one and without a second in the sacrifices called Aśvamedha; and among the Sādhanaś or the means, Viṣṇubhakti is only one and without a second; and this Praṇava (ओम्) is the only mantra and without a second. These and such like are the instances where the words एक एव and अद्वितीय have been used in the sense equal to, greater than and not under. When it is said of a man that he is the only man in the town and there is none else, it is understood that there is none who is equal to or greater than that man.

It has been said also in the Brahma Purāṇa—that the Lord Puruṣoṭtama is एकएव अद्वितीय—because there is none who is not under Him or who is equal to or greater than Him. The application of the word इह would be useless if it had not been used to speak of the distinction of variety in the (Person of) Lord Himself. The word नाना इव avoids unity and variety. For it has been said in the Śābdatattva that the term इव unites two ideas contrary to one another. So the mantra—यथोदकं दुर्गे, &c.,—when explained in this way—means that as the rain that falls on the tops of the mountains (पर्वतेषु दुर्गे) runs downwards, so does he run downwards to the dark hell, who sees or knows that there is variety or distinction in the qualities of the Lord. This Mantra has been explained

in the Brahmāṇḍa Purāṇa in this way: the moment a man begins to see a difference or distinction or partly distinction and partly unity among the qualities, forms, faces and limbs in the body of the Lord, that very moment he goes down to the dark hell. In support of the explanation given of the previous extracts the following also may be cited:—**उष्टं यदा पश्यत्यन्यमीशमस्यमहिमानम् इति वीतशोकः** The substance of the above is when the Jīva sees the glory of His, (of the Lord), then it is that he becomes Mukta or liberated. **द्वा सुपर्णासयुजा सखाया**—&c., very close there are the two birds (one the Jīva, the other the Lord) residing in the tree which is our body. Of those two one (the Jīva) eats and realises the fruits bitter though they are; and these fruits are the fruits of his actions; and the other (the Lord) does not eat those fruits but shines in His full glory. These two mantras certainly speak of the difference between the Jīva and Paramātmā (the Lord).

Moreover, **यो वेदनिहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।** (Tait. Up.), He who knows him hid within his heart of hearts, enjoys all the objects of his desire together with the Brahman.

एतमानन्दमयमात्मानमुपसंक्रम्यहर्माल्लोकान् कामाक्षी कामरूप्यनुसंचरन् । In those two mantras of Tait. Up. the words **सह**—together with—in the first, and **उपसंक्रम्य**—going to—in the second speak in our favour. When we say together with somebody else, that body must be a different one. So Jīva is different from Brahman. And when one goes to something else, that thing cannot but be different from that one; for, motion in the one can never take place unless the other be quite a separate body.

Again there is a chapter in Tait. Up. beginning with—**अथात आनन्दस्य मीमांसा भवति**—“and hence the decision of the bliss is made.”

That chapter certainly speaks of the gradations of the happiness existing in all the beings from men up to Brahmā, and this gradation of happiness again is in their Mukta condition; this we can conclude from the words—**श्रोत्रियस्य चाकामहतस्य**—in the text: “Of the Śrotriya, of the one who is versed in the Vedas and who is at the same time **अकामहत**—not troubled by desires”.

Now among the gods Brahmā, &c., none there are who are not acquainted with the Vedas and their teachings; nor do we ever hear that such and such gods among Brahmā, &c., are troubled by desires and such and such are not so; and proofs there are none to that effect. Therefore the gods do not come under the signification of the term—**श्रोत्रियस्य अकामहतस्य**. Who can they be then those Śrotriyas who are **Akāmahata**,—those acquainted with the Vedas and their teachings, and at the same time not troubled by desires?

They are none but men that have learnt and realised the teachings of the Vedas and are, therefore, not troubled by desires,—and these are only the Mukta Puruṣas. In support of our conclusion we may quote the Mahābhārata, for in it, it has been said, “Śrotriyas are those that have attained Mukti; they are so called, since they have realised the teachings of the Vedas; they are Akāmahata—not troubled by desires, because they have attained the object of a man’s desire.”

Moreover, even Brahmā himself cannot be said Akāmahata in the true sense of the term, *i.e.*, not in the least troubled by the desires, if he be not Mukta, for he has momentary desires. The desires, though Brahmā has, yet he is not troubled by them; for he has no Abhimāna—no knowledge of “I” and “mine.” So it may be said that Brahmā is not at all troubled by desires.

On the other hand, a Śrotriya that is not troubled by desires, or, in other words, a person who has attained Mukti does not enjoy as much bliss as is enjoyed by Brahmā himself; though a Śrotriya may enjoy a greater degree of bliss than the rest on account of his knowledge, Vairāgya, Dharma and Aiśvarya—these being inherent in him.

It has been said that the happiness which one enjoys—one who does not wish for the high position of Indra,—is equal to that which is enjoyed by Indra himself; or that the happiness which one enjoys,—one who does not wish for the high position of Brahmā,—is as much as enjoyed by Brahmā himself, &c.

These sentences do not speak of any scale or gradation of the happiness enjoyed. It is true that men are found to enjoy a kind of happiness in absence of the troubles and exhaustions consequent on their Vairāgya (want of hankering) for the worldly possessions. But no difference is ever known (experienceh) to exist between the happiness enjoyed by one not hankering after the position of Indra, and that of his who does not hanker after the position of Brahmā. So it is contrary to actual experience and therefore much value is not to be laid on such sayings. Such an explanation may be justified by an extract from the Harivaṁśa which runs as follows:—“Of those that have attained Mukti, be they men or Brahmās, the bliss that they enjoy though eternal vary in degree; the bliss of the gods being a hundred times more, and it has therefore been said in the Taittirīyaśruti that the bliss of a Śrotriya is quite different.” True the same Up. in mantra—यदाहो वैष एतस्मिन्नुदरमारं कुरुते—&c. speaks of the woes that befall on him who sees any difference in Mukti. But it must be borne in mind that there is an adjective एतस्मिन् (in this, &c); this adjective leads us to think of Pramā to mean the Lord within each

individual ; therefore the mantra forbids to see any difference among the Lords that are within each individual and does not forbid us to see the difference among the individuals themselves and in their bliss. We may quote here an extract from the Bhaviṣyat Purāṇa in support of our explanation. The Purāṇa says—The man whose mind is so pacified that he can see no difference among the Lords present in all the individuals and who finds a difference between the Lord within him and his own self (Jīva) is said to have attained Bhakti and he shall get Mukti or liberation.

Again in Chh. Up., VIII. 12. 3, we read :—परं योतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः—That Uttama Puruṣa having assumed the form of a bright light goes out in his own form.

स तत्र पर्येति जक्षन् क्रीडन् रममाणः स्त्रीभिर्वायानैव ।—

There he comes back eating, playing and enjoying in the company of women or by means of vehicles. The sum and substance of the above extract is—He (the Jīva) after going to those worlds, gets back his own natural form and goes back to the vicinity of the Lord Viṣṇu whose grace is at the root of all this, that Lord is none but Puruṣottam.

In the R̥g Veda, X. 71. 7, we read :—प्रक्षयंतः कर्णवतः सखायो मनोजवेश्व-समाबभूवुः । आदन्नासवपक्ष्मासवरे इदाहव स्नात्वा ऊत्वेददध्रे ।

This mantra also supports the explanation given ; for the explanation of it is as follows :—Then some go to the ocean of milk, some go to the two sides of the Aśvattha, some go to the lake of nectar and drink there after bathing in those lakes, some see that Lord and some live in His vicinity. So the whole mantra does not speak of the one and the sameness of the Paramātmā and the Jīva, though it is sometime quoted specially the first part of it, in support of oneness.

Again R̥g. I. 35. 6 :—आणि न रथममृताघितस्थुः इह ब्रवीतु य उतचिकेतत्—may be quoted in support of the argument for proving that the Jīva and the Paramātmā are not one and the same. All the Amṛitas or Mukta Puruṣas up to Brahmā depend upon the Lord, as all the parts of a chariot depend upon the pin ; if any one sees or thinks otherwise let him come and speak before me.

The sum and substance of the above mantra is,—My salutations be to the Lord Svayambhuva, the Great Lord, on whom rest all the Puruṣas that have attained Mukti ; just as all the objects of a chariot do on the pin. This certainly does not speak of the one-and-the-sameness between the Lord and the Jīva. It has been said that there is no proof in the Vedas which may lead one to think that the Jīva and the Lord Paramātmā are not one and the same ; for the mantra—सर्वश्चायमशरीरः प्रज्ञात्मा यश्चासी

आदित्येष्कमेतत् इति—The Puruṣa who is formless and is called Prajñātmā (प्रज्ञात्मा) in man is the same and one with that one in the sun.

This at first may lead one to think so, but there is another mantra a part of which is तौ यत्र विहीयेते—when those two leave. But the word तौ—They two—speaks of the two forms of the one and the same Paramātmā (and not of Jīva and Paramātmā). The Lord who is within the body of each individual does not think himself one with the physical body. (He never thinks that this body is his); but it is the Jīva which has such an अभिमान (Abhimāna); the Jīva only thinks this body is his. The Lord Janārdana is the guide or governor of this Jīva. That Lord Janārdana who is in the sun is called Haṃsa (हंसः) and it is He who is Aham—unavoidable or constant; He is Haṃsa because He goes (from हन्—Han—to go). And because He is Aheya (अहेयः)—unavoidable or constant, it is therefore He is अहम् Aham.

That Janārdana is present in the eyes of a man in that form in which He presides in the sun. He who is in the eye is separate from Him who is in the sun. These two, the Janārdana in the sun and he who is in the eye of a man go away from the body of the dying man. When these two gods,—the two Janārdanas, one of the eye and one of the sun, leave the dying man, it is then that he sees the symptoms that portend approaching death. It is then that the Puruṣottama should be meditated on. This is what has been said in the Harivaṃśa. (Hence it is that तौ does not mean the Lord and the Jīva, but the two forms of the Lord).

It has been said that the Paramātmā it is who directs the Jīva; in support of this argument we may quote the Śloka from the Bhāgavata,—“Pure is the Kṣetrajña (क्षेत्रज्ञ) and these pleasures and pains of the Jīva are of Māyā and therefore momentary and so they appear and disappear and they are nothing but different varieties of the changes of the mind. Kṣetrajña is Ātman. He is Puruṣa the Old One within, He is Himself the illuminating light. He has no birth and He is the Lord of all. He is Nārāyaṇa (the prop of all human beings), He is Vāsudeva (the bright existing Lord), it is through His Māyā that He appears different.”

Moreover in Harivaṃśa it has been said—The Lord Viṣṇu is always within the Jīva surrounding Himself by His Ichchhā (इच्छा) or will (which is another name for Māyā).

It is He who directs the Jīva and it is He who is called Kṣetrajña.

Prajñātmā is Aśarīra (without body); this qualifying term “without body” does not suit a Jīva; therefore Aśarīra Prajñātmā cannot but mean any one else other than the Paramātmā. “He is thy Ātman,

governor of thy inner-world and deathless. Anything other than Him is touched by misery." Here also we learn that none but the Jīva can be subject to misery.

Moreover there is another Śruti—"The Âtman is within the heart of hearts of all the beings and He is all one; such should one know Him &c."

"Brahmā and the others are all beings and Lord Hari is within them all; He is equal in all the beings. He really knows who knows Him as such." This extract from the Mahābhārata speaks in our favour. In proving oneness of the Jīva with the Paramâtman some accept the terms in their actual or literal sense, and some have recourse to Lakṣaṇā (लक्षणा) i. e., accept the secondary meaning of the terms. As far as the direct meaning of the terms can be accepted one must not have recourse to Lakṣaṇā.

Should one say the terms can be taken in their literal sense, we may object by saying it is quite against actual experience; (the Jīva never experiences oneness with the Paramâtman). In support the following Śruti may be recited:—"Knowing Him to be so, (the Jīva) becomes deathless in this world, no other path there is."

Here it has been said that the Jīva attains Mokṣa when he actually knows the Paramâtman to be thousand-headed, to be the governor of all and to be the superior to all; but the Śruti never says of becoming one with the Lord. Though it has been said—पुरुष एव हृद् सर्वं—This is all Puruṣa—it is to be understood thereby that it means to say of the overlordship of the Paramâtman, but not of the oneness of the world with the Paramâtman; for it is supplemented by उतामृतत्वयेशानः—He is the governor in Mokṣa. Now one may object the oneness is apparent in the mantra—पुरुषः एवेदं सर्वं भूतं भव्यं भवच्च यत्—"This is all Puruṣa,—this what has been, this what shall be and this what is at present." In answer this Śloka of the Mahābhārata may be quoted as the explanation of the above mantra,— "All this is His (of the Paramâtman) and not is one with Him. The Paramâtman is the master of what has been, of what shall be, and of what is at present, as well as of those that have attained Mukti. It is therefore Viṣṇu who has been called, in the Śruti, the Puruṣottama,—the Puruṣa who is the best or over-lord of all."

Mukti can be attained by Bhakti only. Bhakti is the firm belief (मति) attended with steady attachment towards the Paramâtman,—the belief that is the consequence of clear knowledge that He is the best (over lord) of all. No other means there is for attaining Mukti. That Bhakti is sure, to bring on Mukti, if she is fully developed according to

one's capacity. She cannot be called fully developed if she is not attended with a direct knowledge of the Lord. One must know that the direct knowledge of the Lord must follow the instructions of the great teachers who can instruct according to the capacity of his disciples ; this is also necessary in attaining Mukti. The attainment of such a teacher or guru cannot but bring Mukti. Dhyâna (meditation, serving a great teacher, performance of daily and occasional rites, seeing the holy shrines, giving away gifts, repeating the mantras, the study of the Vedas, singing songs in praise of the Lord Hari, the performance of the acts of religious devotion (*व्रत*), etc., and worshipping with the Tulasî (*तुलसी*) leaves, all these are intended for generating Bhakti ; but these go for nothing if there be no Bhakti. One who has got Bhakti is sure to attain Mukti ; but none can ever expect to attain Mukti without Bhakti. The Śâstras that do not teach about Bhakti are like paths that lead astray. They speak for misleading the people by generating in them a wrong notion,—who say Mukti can be attained without Bhakti or love of the Lord, who say that the Paramâtman and the Jîva are one, and who say that the Lord Hari is the same as Śiva or Brahmâ. Such teachings should not a wise man accept. The Lord has been brought down to a lower level by such teachings as the Jîva and the Paramâtman are one, or Lord Hari is the same God as Śiva or Brahmâ. The object of doing so is to produce a wrong notion in the minds of the devils (Daityas). Viṣṇu, Vâyu, Girîśa, Indra, the Devas, the Rîṣis are all different, they have different capacities and they have all different qualities. Viṣṇu is inferior to none ; but He is known to be the superior. Any of the Śâstras that teach other doctrines than this must be regarded, to be the Śâstra for misleading the Asuras. "Paramaloka (*परमलोक*) or Mukti may be attained," it is said in the Harivaṁśa, "by one who comes to know the Lord Viṣṇu to be the superior or governor of all." It has been said in the Padmapurâṇa—"By giving away one's own weight of gold, silver, etc., (commonly known as Tulâdân — *तुलादान*), by performance of the sacrifices such as Aśvamedha, &c., by bathing in such holy places as Kâśî, Prayâga, &c., by performing the Śrâdhas of the forefathers at Gayâ, by studying the Vedas, by repeating the mantras, by austere penances, by checking the internal organs such as mind, &c., by subduing the external organs, by kindness to all beings, by serving the great teachers, by speaking what is true, by performing the rites enjoined by the Śâstras in different stages of life, by acquiring knowledge by meditation a man cannot attain Mukti (*परमश्रेयः*), if they be performed without connection with a fully developed Bhakti." Again the Nṛsiṁha Purâṇa says—"The term Bhâva (*भाव*) means Bhakti and the man who has attained Bhâva or Bhakti is called Bhâbuka,"

Moreover it is written in the Bhāgavata—"Among millions of the Muktas that do not look upon their bodies as their own, and of the Siddhas that have attained knowledge, hardly can be had such a one who is Nārāyaṇaparāyaṇa—that is, who looks upon the Lord Nārāyaṇa as the best of his support and who enjoys therefore a real peace at heart." Here the adjective Parāyaṇa clearly speaks that Nārāyaṇa must be looked upon as the chief support before one can expect to attain Mukti.

The Bhāṣya on Abhyākṛita Brāhmaṇam.

MANTRA 5.

The four-faced god Brahmā was born a Brāhmaṇa from the Lord Viṣṇu, and this was before the world was created; and out of Him, grew those that are Kṣatriya by caste. Vāyu, Sadāśiva, Ananta, Garuḍa, Śakra, Kāma, Varuṇa, Soma, Sūrya and Yama, these were the Kṣatriyas among the gods that were first created by Brahmā. The Śrutis say that the Kṣatriyas are superior to all the castes. Nowhere is any caste superior to the Kṣatriyas except the Brāhmaṇas. In the Rājasūya sacrifice as well as in the Aśvamedha sacrifice only, the Rājā (Soma) becomes superior to the Brāhmaṇas. It is therefore that a Brāhmaṇa setting his seat below, worships a Kṣatriya (Soma) in the Rājasūya sacrifice; in spite of all that a Brāhmaṇa is of a higher class than of a Kṣatriya. This is why at the end of the Rājasūya, a Kṣatriya should bow at the foot of a Brāhmaṇa. A Kṣatriya who kills or does harm to a Brāhmaṇa is regarded as one who has killed his father. It has been said in the Vāmana Purāṇa "He who is injurious to Brāhmaṇa becomes a sinner (guilty) amounting to having killed his own father." So also it has been said in the Agni Purāṇa—"A Kṣatriya who has killed a Brāhmaṇa is as much guilty as is he who has killed his own father possessed of higher qualities." In the dictionary named Śabdatattva the words Īśāna and Vāyu, Mrityu and Śeṣa, Indra and Garuḍa, Parjanya and Purandara or Śakra have been given as synonymous words. It has been said in the Pratyaya: though a Brāhmaṇa deserves respect, yet he himself sits below and worships a Kṣatriya. The object of doing so is to pay respect to a Kṣatriya in the Rājasūya sacrifice.

MANTRA 6.

All the sons of Diti (दिति) excepting Vivaśvān (Sun), Indra, Varuṇa and Viṣṇu, all the Rudras excepting Rudra, all the Vāyus excepting the Vāyu, all the Vasus excepting Agni, these all are called of the Vaiśya class. Brahmā who was alone born from the Lord Hari, after creating the Kṣatriyas such as Vāyu, &c., thought his family insufficient.

Since he had still a desire for a larger family, he created the class of the Vaiśyas; even then he had a desire for a much more large family, so he created the gods of the Sudra class, such as the twin Aśvins, the earth, Kāla (time) and Mṛtyu (death). Though Sudras, they are no doubt gods.

Brahmā himself was the creator and these were the Pālaka gods, i. e., the Protectors. Now a thought crossed the mind of Brahmā as to how the created world should be maintained and how the world should attain a higher condition. Then with the permission of the Lord Viṣṇu, he created Dharma (धर्म) called Haribhakti (हरिभक्ति), i. e., steady attachment to the Lord Hari. He also created Dhairya (धैर्य) in all the living beings. This is only a different form of Vāyu. Superior to Vāyu, therefore, there is none excepting the Ever-Lasting Lord Viṣṇu. Vāyu is the master of all the Kṣatriyas, such as Śeṣa, &c. Since Vāyu upholds the people, he is called Dharma, (Lit. the Upholder). He who is weaker than this Vāyu of which the form is devotion towards the Lord Viṣṇu, may wish with the help of this Vāyu to attain the Lord, just as a man expects to see the great king through the help of a prince. The Vāyu who is Dharma (the Upholder) is the same that is Satya (सत्य) Truth. This is why one who knows Dharma is said to know Satya also. So it has been said also in the Naradiya Purāṇa—"One who knows Satya is also said to know Dharma, because the same Vāyu is the presiding deity of them both." Brāhmaṇas are so called because they are Bṛihat or superior to all the classes. The Kṣatriyas are so called because they defend from injury. The Vaiśyas are called viṭ (विट्), the inferior, because among the three classes, Brāhmaṇa, Kṣatriya and Vaiśya, they are the inferior. The word Śūdra consists of three words शु (Śu), द (da) and र (ra). शु (śu) means शुभ; the उ (u) of शु (śu) has been lengthened into शू (śū) to mean excess of शुभ or welfare. The word द (da) means दत्त (datta) given, and र (ra) means one who takes delight. Therefore Śūdra is he who always takes delight in whatever is given by the other three classes for his welfare.

Brahmā who is Brāhmaṇa by caste is in Agni (Fire) among the gods and with the Brāhmaṇas among men. Pavana (पवन) who is a Kṣatriya, is with Suparṇa, Śeṣa, Rudra,—they all being the kings among men. The nasal Vāyu is a Vaiśya and he is with the Vasus &c., among the gods, as well as with the Vaiśyas among men. Nirṛiti who is a Śūdra is with Nāsatyayaḥ (नासत्ययः) among the gods, in the earth with the Śūdras among men. Since, Agni is the special seat of Brahmā, so it has been ordained that हविः (Haviḥ), clarified butter, should be poured into the fire in order to satisfy the gods and then one should ask for the worlds (that one desires).

So also Brahmā resides in the body of the Brāhmaṇas among men. Because Brahmā who is of the highest caste resides in fire and in the body of the Brāhmaṇas, it is therefore, that one desirous of satisfying Brahmā, should satisfy the fire and the Brāhmaṇas. When Brahmā is satisfied, Viṣṇu is satisfied, and then the latter is pleased to give the worlds desired (to the one who satisfies Brahmā). One who tries to satisfy the fire and Brāhmaṇa but fails to know that Lord Hari is the great support of all, is not allowed by Him to enjoy (the worlds). As the Vedas will bear no fruit if they are not properly studied, as no action bears fruit if it is not properly performed, so Viṣṇu, the Lord of the world, will give no fruit to one who does not know him rightly. So it is, that if a man who has no real knowledge about the Lord Hari, performs such great sacrifices as Ásvamedha, &c., the fruits that He will reap will be momentary and subject to decay. He who is Viṣṇu is the Âtmā, because He is Âptakāma (**आप्तकाम**), in Him all the objects of desire are attained. He is the great support of all; a wise man should meditate on Him as such. A man who checks the course of his restless mind and constantly meditates on the Lord Viṣṇu, so as to realize that He is the great support of all, that man has the fruits of his good actions for ever by him. The Brahmāṇḍa Purāṇa also says just what has been said above, when that Purāṇa says that through worship a man becomes pure of all the evils, attains Mukti and goes on constantly enjoying the fruits of his good deeds residing in the vicinity of the Lord Viṣṇu.

That one who directs all the Jīvas residing in their heart of hearts, is the Lord Viṣṇu; He is called the Âtman or Âptakāma in whom or from whom all the objects and desires are attained. He is the Loka or support of all the beings, He is present in the heart of hearts of all the beings. It is He who performs the Vaiśvadeva Homa and other sacrifices.

The Lord Hari has pity for the gods and it is therefore that He is the support of them all. He is also the support of all the Ṛṣis; which is evident from the knowledge of the Ṛṣis that has been enjoined in the mantras. He is the support of the Pitṛis because He who is present in the Jīvas, gives birth to the sons as well as their bodies. The Lord is the support of all the beasts because it is He who maintains them with food and drink; He is the support of the human beings because He maintains them with their food and He is the support of all the animals because He maintains them somehow or other. It was on the banks of the **क्षीरसमुद्र** (Kṣīra-samudra) or the milky-ocean, that the Lord gave the sacrifices to the gods as their food when Brahmā asked him for it. All these facts clearly show that none but the Lord is the support of all the

worlds. All the beings wish for the eternal life of him who knows full well how the Lord Viṣṇu is the Great Support of all. As no one wishes the destruction of his kings, &c., who are his own support, so do no beings wish for the destruction of one who knows full well how the Lord is the great support of all. It has rightly been said in the Bhaviṣyat Parvādh-yāya that all the Vedas and all the philosophies unanimously speak of the great support of the Lord. It is not that the Lord Hari when he incarnated as Rama, Kṛiṣṇa, &c., worshipped the gods simply because to do so has been enjoined as the duty of all ; but formerly in the Satya Yuga Brahmā and the other gods worshipped the Lord Hari when they found all attain purity after worshipping the Lord and become free from the fear of hell and assume any position according to their own will ; and when they (the gods) found that they received no worship from the others on that account. They worshipped the Lord because they were bid by the Lord to do so, so that the others might follow their example. And I, Rudra, too, worshipped Him with a proud heart that I might excel him. Then the Lord of the world, who is all kindness and always favourable towards the devotees, was pleased to worship these gods after when he had incarnated as Rāma, Kṛiṣṇa, &c. This very thing has been said in the Padma Purāṇa—"The kind-hearted Lord worshipped the Pitṛis, the Devas and the Brāhmaṇas with हव्य Havya and कव्य (Kavya) (oblations &c.) Hence it is that the gods are worshipped in the worlds by all the beings.

First there was one Nārāyaṇa. He wished for a wife ; this wish was for भोग (Bhoga) or enjoyment ; for it is not that there was not Śrī, for she is ever existing. Though Nārāyaṇa and Śrī are both ever-existing, yet when He is separated from Her, He is said to be alone. Joining with Her the Lord wished for a son, and Brahmā was born and then were all the Devas. The son having been born he wished for wealth, when the Egg and various things came into existence ; and in the midst of this Egg are all the worlds. Then that Superior Being wished to act and the effect was He offered sacrifices to His own Self. That Eternal Great Lord Viṣṇu is called the Âtman because He is full in Himself. Thus it is, whenever a man desires even now, he desires this much, i.e., the four things only, viz., the heavenly possessions, the सुख (Sukha) or heavenly bliss, the Vedas and the worldly friends which excludes such things as gold, &c. Any man who is wanting in any of these four, regards himself as not full. Hear now, how a man becomes full. That knowledge which is not separate from the Âtman is the Superior mind ; and one's own Âtman is what remains even when one has attained Mukti. The pure and immaterial vāk is the wife, the strength or energy that is pure is the

progeny, the pure ear and the eye are the possessions, the first is the heavenly and last is the earthly. The work is to meditate on the Âtman in this way. These six should all be given over to Lord Hari. With the help of these five, viz., the Âtman, the wife, the son and the two kinds of possessions, the sacrifice is performed; and the Puruṣa only is the Paśu (पशु) (animal to be sacrificed), who again is the outcome of these five viz., the parents, their previous deeds, the food and the deed of the one born. All the animals that are born, are born subject to the five above. He who having the position of the Brâhmaṇa worships these five, gets through the grace of the Lord Viṣṇu mastery over this world. Those that are incapable of attaining the position of the Brâhmaṇa may get to the position of the gods or the Devas; those again that are unable to get the position of the gods may become dear to the people of all the worlds; and they all may gradually attain Mukti; no one should entertain a doubt about this.

A man can never reap the fruits of his own meritorious deeds, if he does not realise within himself that his parents are the great support and are superior to all in their real worth. He who is fully conscious of the value of his parents, infinitely great is the result when he worships the Lord and performs the duties enjoined; also he gets whatever he desires to get. It has been said in the Nârâyaṇa Śruti which we quote here in support of what has been just said. The Paramâtman may be called the Support of all the worlds, because He is in the heart of hearts of a householder (a grihastha) on whom depend all the worlds. Viṣṇu is the great support of the gods in the sacrifice because He is in the heart of hearts of the householder (be he wise or not). The Lord is the support of the Ṛṣis because they all are called on (remembered) in the study of the Vedas (performed by the householder). The house-holder who is thus conscious of the presence of Viṣṇu within his heart, in his study of the Vedas, in performing Śrâddha of his forefathers, in giving food to all beings and in worshipping the gods, may that householder live long, such is the desire of the gods, for he is their support. Such is the only conclusion arrived at by all the Ṛṣis, in all the Śâstras written by them. But that Nârâyaṇa Śruti goes on to say that the gods are the support of the human beings, but human beings must not be known to be the support of the gods. Nârâyaṇa again is the support of both men and the gods. Moreover that Purāṇa says: "Brahmā is the Âtmā or soul of the world, and Hari is the soul of that Brahmā."

From the Lord Vāsudeva was first born the four-faced god Chaturmukha. He wished for a wife, then for progeny, then for wealth and then to work for Hari. With such desires in his mind he did not think

himself full; in order to make himself full he took to wife the goddess Vāk, he got Prāṇa for his son, the eye both internal and external and hearing (a form of knowledge) for his wealth, and Âtman (i. e., the worship of Âtman) for his work. In this way he worshipped the Lord Keśava by his mental sacrifice. Then from Vāk appeared Sarasvatî for his wife, and from Prāṇa sprang up Vāyu for his son, and from quarters the Lokas or the worlds bright as gold. Then the Lord Puruṣottama disappeared from her direct vision or sight. She produced varieties of knowledge which the Lord accepted with the help of the ear and he devoted as he was to the great Lord, did various acts by meditation. He had manas (मनस्) or mental sacrifice also owing to which, it is said, that he had five or he is five-fold; because from the five (such as Vāk, Prāṇa, Chakṣu, Śrotra and Deha) he got the five beginning with wife and ending in Karma (thinking). So even now, the wise man who worships the five or looks upon those five as a means of worshipping the Lord Viṣṇu does not fail to get everything. That man is sure to attain Mukti in the end who meditates on the gods of those five viz., Hari, Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The five sacrifices are—the three Savans (सवन) together with the one preceding and the one following; the five of the Puruṣas as well as of the animals are the middle part, the head, the two sides and the tail; the four quarters together with the middle these are the five everywhere.

Here ends the Bhāṣya on the Avyākṛita Bāhmanam.

FIFTH (SAPTĀNNA) BRĀHMAṆAM.

MANTRA I. 5. 1.

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।

एकमस्य साधारणं द्वे देवानभाजयत् ।

त्रीण्यात्मनेऽकुस्त पशुभ्य एकं प्रायच्छत् । तस्मिन्सर्वं
प्रतिष्ठितम् । यच्च प्राणिति यच्च न । कस्मात्तानि न क्षीयन्तेऽ
द्यमानानि सर्वदा ।

यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ।

स देवानपि यच्छति स ऊर्जमुपजीवतीति श्लोकाः ॥१॥

यत् Yat, which. पिता Pitā, (Lord Viṣṇu who is the common) father (of all). सप्तान्नानि Saptānnāni, seven kinds of food or objects of enjoyment. They are called Anna, (अन्न) since they all give satisfaction. These are:—1. What is eaten by all animals. 2. Vaiśvedeva, i. e., offerings made to the Vaiśvedevas. 3. Valiharāṇa (बलिहरण), offerings made to the gods. 4. The mind of the animals. 5. Their speech. 6. Their five Vāyus. 7. Payas (पयस्) milk. मेधया Medhayā, by his own will. तपसा Tpasā, by karmas of the creatures. अजनयत् Ajanayat, made; created. एकं Ekam, one, out of these seven. One kind of food. अस्य Asya, of this world. साधारणं Sādhāraṇam, common. द्वे Dve, the two, Vaiśvedeva and Valiharāṇa. देवान् Devān, to the gods. अभाजयत् Abhājayat, assigned, gave. त्रीणि Trīṇi, the three, mind, speech, and five Vāyus. आत्मने Ātmane, for his own self. अकुरुत Akuruta, made. पशुभ्यः Paśubhyaḥ, to the animals. एकं Ekam, one; Payas (पयस्). प्रायच्छत् Prāyachchhat, gave. तस्मिन् Tasmin, in that payas. सर्वं Sarvam, all; the whole world. प्रतिष्ठितं Pratiṣṭhitam, is dependant. यत् Yat, whatever. च Cha. प्राणिति Prāṇiti, breathes; is alive. यत् Yat, whatever. च Cha, and. न Na, not; does not breathe. कस्मात् Kasmāt, from (Hari called) Ka. तानि Tāni, these (foods). सर्वदा Sarvadā, always. अद्यमानानि Adyamānāni, being eaten. न Na, not. क्षीयन्ते Kṣīyante, are consumed; are exhausted. यः Yaḥ, who. वै Vai, verily. ताम् Tām, that. अक्षितिम् Akṣitim, inexhaustible; the Lord Hari who is the constant source of food to all. वेद् Veda, knows. सः Saḥ, he; the knower. अन्नं Annam, food; this word has been used to indicate all the objects of enjoyment. प्रतीकेन Pratīkena, tending towards himself; without any effort अस्ति Atti, eats; enjoys. सः Saḥ, he; the knower. देवान् Devān, to the gods; among the gods. अपि Api, even. गच्छति Gachchhati, goes. सः Saḥ, he. ऊर्जं Ūrjam, the food that gods eat. उपजीवति Upajīvati, lives on. इति Iti, these. श्लोकाः Ślokāḥ, the verses; that need the explanation.

1. Of the seven kinds of food which were created by our Father (Viṣṇu) by His own will and according to the works (of the Jīvas), one is common of all; two He gave to the devas; three He made for His own self; and one He gave to the animals, on which depend all,—all that breathe and all that do not. (Because they proceed) from क Ka (Hari) they are not exhausted, though they are always being consumed. One who knows that Lord Inexhaustible eats the food easily. He goes even to (the level of) the devas. He lives on the foods of the gods. Such is the Vedic mantra (which needs the following explanation).—56,

MANTRA I. 5. 2.

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति मेधया हि तपसाऽजनयत्पिता । एकमस्य साधारणमिति । इदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रं ह्येतत् । द्वे देवानभाजयदिति । हुतं च प्रहुतं च तस्माद्देवेभ्यो जुह्वति च प्रच जुह्वति । अथो आहुर्दर्शपूर्णमासाविति ।

तस्मान्नेष्टियाजुकः स्यात् ।

पशुभ्य एकं प्रायच्छदिति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात् कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वानुधापयन्त्यथ वत्सं जातमाहुरतृणाद इति ।

तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति । पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।

तदादिदमाहुः संवत्सरं पयसा जुह्वदपुनर्मृत्युं जयतीति न तथा विद्यात् । यदहरेव जुहोति तदहः पुनर्मृत्युमपजयति । एवं विद्वान्तसर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति ।

कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति । पुरुषो वा अक्षितिः स हीदमन्नं पुनः पुनर्जनयते । यो वै तामक्षितिं वेदेति । पुरुषो वा अक्षितिः स हीदमन्नं धियाधिया जनयते । कर्मभिर्यद्वैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतिकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपि गच्छति स ऊर्जमुपजीवतीति प्रशंस्यसा ॥ २ ॥

यत् Yat, which. पिता Pitā, Lord Viṣṇu who is the common father to all. सप्तान्नानि Saptānnāni, seven kinds of food. मेधया Medhayā, by His

own will. तपसा Tapasā, according to the deeds of the Jivas. अजनयत् Ajanayat, created. इति Iti, this; such is the mantra. हि Hi, certainly; indeed. पिता Pitā, the father. मेधया Medhayā, by His own will. तपसा Tapasā, according to deeds. अजनयत् Ajanayat, created. एकं Ekam, one. अस्या Asya, of this. साधारणं Sādhāraṇam, common. इति Iti, this; such is the mantra. इदम् Idam, this; it. एव Eva, only. अस्या Asya, of this; of mankind. तत् Tat, that. साधारणं Sādhāraṇam, common. अन्नं Annam, food. यत् Yat, that. इदम् Idam, which. अद्यते Adyate, is eaten. सः Sah, He. यः Yah, who. एतत् Etat, this food. उप Upa, near at hand. His own. (This word is to be supplied). उपास्ते Upāste, thinks. सः Sah, he. पाप्मनः Pāpmanah, from sin. न Na, not. व्यावर्तते Vyāvartate, turns. हि Hi, because. एतत् Etat, this food. मिश्रं Mīśram, mixed, common to the Devas and Brāhmaṇas. वै Vai, truly; in fact. द्वे Dve, the two. देवान् Devān, to the gods. अभाजयत् Abhājayat, (He) assigned; gave. इति Iti, this; such is the mantra. हुतं Hutam, offerings poured into the fire for Viśvedeva (विश्वेदेव); this is done at the time of receiving guests. It is called Viśvedeva. च Cha. प्रहुतं Prahutam, offerings or oblations made to the gods. च Cha, and. तस्मात् Tasmāt, therefore; because Viśvedeva and Valiharāṇa are two foods of the Devas. देवेभ्यः Devebhyah, for the gods. जुहति Juhvati, (offerings) are poured into the fire. च Cha, and. प्रजुहति Prajuhvati, the offerings are made. The nominative of these two verbs is अद्यतनाः Adyatanāḥ, men of the present day. अथ Atha, on the other hand. दर्शपूर्णमासौ Darśapūrṇamāsau, ceremony at the new moon (दर्श) and the ceremony at the full moon (पूर्णमास) आहुः Āhuḥ, say. इति. तस्मात् Tasmāt, therefore; because Vaisvedeva and Valiharāṇa are foods of the gods याजुकः Yājukaḥ, the sacrificer. इष्टिः Iṣṭiḥ, kāmya offering. न Na, not. स्यात् Syāt, should be. पशुभ्यः Paśubhyah, to the animals. एकं Ekam, one. प्रायच्छत् Prāyachchhat, gave. इति Iti, this. तत् Tat, that; that food. पयः Payaḥ, milk and such other like liquid food. अग्रे Agre, in the beginning; in infancy. मनुष्याः Manuṣyāḥ, men. च Cha पशवः Paśavaḥ, the animals. च Cha, and. पयः Payaḥ, milk. उपजीवति Upajivanti, live on. हि Hi. तस्मात् Tasmāt, therefore; since milk is the food in infancy. जातं Jātam, new born. कुमारं Kumāram, child. घृतं Ghṛitam, ghee; melted butter. वा Vā, or; or butter. अग्रे Agre, first. प्रतिलेहयति Pratilehayanti, make it lick. वै Vai, it is well-known. स्तनं Stanam, breast. अनुधापयति Anudhāpayanti, make it suck. वै Vai, it is well-known. अथ Atha, on the other hand. जातं Jātam, new born. वत्सं Vatsam, young one (of animals). अतृणाद् Atrīṇādah, non-eater of grass. इति Iti, this. आहुः Āhuḥ, they say; they call. तस्मिन् Tasmin, in it. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. यत् Yat, whichever. च Cha, and. प्राणिति Prāṇiti. breathes. च Cha, and. यत् Yat, whichever. न Na, not. इति Iti, this;

such is the mantra. हि Hi, because. पयसि Payasi, on milk. सर्वं Sarvam, all. प्रतिष्ठितं Pratiṣṭhitam, depend. यत् Yat, whichever. च Cha, and. प्राणिति Prāṇiti, breathes. यत् Yat, whichever. च Cha, and. न Na, not. पयसा Payasā, with milk. संवत्सरं Samvatsaram, the whole year. जुह्वत् Juhvat, after having performed homa. पुनर्मृत्युम् Punarmṛityum, repeated death; the world; ignorance. अपजयति Apajayati, conquers; attains Mukti or Knowledge. इति Iti. यत् Yat, as; which. इदम् Idam, this. आहुः Āhuḥ, (The wise) say. तत् Tat, that. तथा Tathā, in that sense; in literal sense. न Na, not. विद्यान् Vidyān, should know. एवं Evam, this; the creation of seven kinds of food. विद्वान् Vidvān, one who knows. यत् Yat, the very. अहः Ahaḥ, the day. पयसा Payasā, with milk. जुहोति Juhoti, performs the homa (होम). तत् Tat, that very. अहः Ahaḥ, day. पुनर्मृत्युम् Punarmṛityum, repeated death. अपजयति Apajayati, overcomes. (Supply—यतः Yataḥ, because; and अतः Ataḥ, hence). हि Hi, because. देवेभ्यः Devebhyḥ, to the gods. सर्वं Sarvam, all. अन्नाद्यं Annādyam, food, &c. प्रयच्छति Prayachchhati, gives. (Supply—पयोहोमेन Payo hōmena, performing the homa (होम) with milk). कस्मात् Kasmāt, owing to क (a name of Hari). तानि Tāni, these foods. सर्वदा Sarvadā, always. अद्यमानानि Adyamānāni, being eaten. न Na, not. क्षीयन्ते Kṣīyante, are exhausted. इति Iti, this; such is the mantra. पुरुषः Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षितिः Akṣitiḥ, (Food) inexhaustible. सः Saḥ, He. इदम् Idam, this. अन्नं Annam, food. पुनः पुनः Punaḥ-punaḥ, again and again. जनयते Janayate, produces. यः Yaḥ, who. वै Vai, verily. ताम् Tām, that. अक्षितिम् Akṣitim, inexhaustible. वेद Veda, knows. इदं Idam, this. पुरुषः Puruṣaḥ, Viṣṇu. वै Vai, indeed; in fact. अक्षितिः Akṣitiḥ, inexhaustible. सः Saḥ, He. इदं Idam, this. अन्नं Annam, food of seven kinds. धियाधिया Dhiyādhiyā, through His own will. कर्मभिः Karmabhiḥ, by His acts. जनयते Janayate, produces. यत् Yat, if. वै Vai, indeed. एतत् Etat, this; repeated production of food. न Na, not. कुर्यात् Kuryāt, should do. तत् Tat, then. क्षीयते Kṣīyate, becomes exhausted. ह Ha, it is certain. सः Saḥ, he. अन्नं Annam, food. अस्ति Ati, eats. प्रतीकेन Pratīkena, without any effort. इति Iti, this; such is the mantra. मुखं Mukham, the mouth. प्रतीकं Pratīkam, the word Pratīka मुखेन Mukhena, by the mouth इति Iti. एतत् Etat, this; the eating of food. सः Saḥ, He. देवान्, Devān, to the gods. अपि Api, even. गच्छति Gachchhati, goes. सः Saḥ, He. ऊर्जं Ūrjam, the food that gods eat. उपजीवति Upajīvati, lives on. इति Iti, this; such is the mantra. प्रशंसा Praśaṁsā, praise; a word of praise.

2. (When the mantra that says) "our Father created seven kinds of food by His own will and deed" (it recites a true fact for) the Father created them by His will and

according to the deeds (of the creatures). (When the mantra says) "One is common to all;" (it means) the thing that is common to all, is what is (the) food which is eaten (by them all). He who thinks this food as exclusively his own does not turn from sin, for, it is common,—common to all creatures. When the mantra says "two of them He gave to the gods" (it means) these two are Vaiśvedeva Karma, and Valiharaṇa Karma. Therefore, it is even now, that offerings are poured into the fire (at the time of receiving guests) and oblations are made (to the gods). But on the other hand, some say that these two are Darśa and Pūrṇamāsa. Therefore, a sacrificer should not look to the fruits (of the sacrifices). (In the mantra it has been said) "to the animals one He gave." (It means) what He gave was Payas,—milk. For, men and animals in their infancy live on milk only. This is why a newly born child is made to lick Ghṛita (clarified butter) or it is made to suck the breast (of his mother). Therefore all newly-born young ones of animals are called Atriṇāda (non-eaters of grass). In the mantra it has been said—"on it depend all that breathe and that do not." (Such has been said) because it is on milk only that all depend, all that breathe and all that do not. It is said by some that one overcomes repeated death by performing the sacrifice, for a year with milk. This is not to be understood (as literally correct. On the contrary) he who has a knowledge of these (seven kinds of food) gets rid of repeated death, the very day that he performs the sacrifice with milk, because (on performing the homa with milk) he supplies the gods with everything (such as food, &c.) The mantra says—"owing to the Ka, the All Blissful Hari, they are not exhausted, though they are always being consumed." It is so said because the Puruṣa (the Lord) is, in fact, Inexhaustible. It is He who produces food again and again. It has been said in the mantra—"one who knows that Lord Inexhaustible." It means that the Puruṣa (the Lord) is Inexhaustible. It is He who by His own will and according to the deeds of the creatures produces these foods. If He had not made food grow again and again, then it would have, indeed, been wholly exhausted.

In the mantra it is said—"He eats the food (Pratīkena) easily." The word Pratīka means mouth. The sense of the sentence is—He eats by the face. "He goes even to (the level) of the gods. He lives on the food of the gods." This is a sentence expressive of praise.—57.

MANTRA I. 5. 3.

त्रीण्यात्मनेऽकुरुतेति । मनोवाचं प्राणं तान्यात्मनेकुरुत ।
अन्यत्रमना अभूवंनादर्शमन्यत्रमना अभूवं नाश्रौषमिति ।
मनसा ह्येव पश्यति मनसा शृणोति ।

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्धी-
र्भोगित्येतत्सर्वं मन एव । तस्मादपि पृष्ठत उपस्पृष्टो मनसा
विजानाति । यः कश्च शब्दो वागेव । सैषा ह्यन्तमायत्ता ।
एषा हि नः । प्राणोऽपानो व्यान उदानः समानोऽन इत्ये-
तत्सर्वं प्राण एव । एतन्मयो वा अयमात्मा । वाङ्मयो
मनोमयः प्राणमयः ॥ ३ ॥

त्रीणि Trīṇi, the three. आत्मने Ātmane, for Himself; for His own satisfaction. अकुरुत Akuruta, made. इति Iti, this; such has been said in the mantra. मनः Manaḥ, mind. वाचं Vācham, the speech. प्राणं Prāṇam, the Prāṇa Vāyu. तानि Tāni, these three आत्मने Ātmane, for His own satisfaction. अकुरुत Akuruta, He did; He made. अन्यत्रमनाः Anyatramanāḥ, with my mind directed to another thing, unmindful. अभूवम् Abhūvam, I was. न Na, not. अदर्शम् Adarśam, I saw. अन्यत्रमनाः Anyatramanāḥ, with my mind attached to another thing. अभूवम् Abhūvam, I was. न Na, not. अश्रौषम् Aśrauṣam, I heard. इति Iti, these; these two are the indirect proofs. हि Hi, because; the reason why a man says on being asked that I did not see, or did not hear, my mind being directed towards other things. The reason, why a man does not see or hear when he is unmindful. मनसा Manasā, by the help of the mind. एव Eva, only. पश्यति Paśyati, a man sees. मनसा Manasā, by the help of the mind. शृणोति Śṛṇoti, (a man) hears. कामः Kāmaḥ, a desire for one thing only. संकल्पः Saṃkalpaḥ, determination. विचिकित्सा Vichikitsā, a desire for things more than one; curiosity. श्रद्धा Śraddhā,

faith ; confidence. अश्रद्धा Aśraddhā, unbelief ; want of faith. धृतिः Dhṛitiḥ, steadiness ; fortitude. अधृतिः Adhṛitiḥ, want of steadiness ; impatience ; intoleration. ह्रीः Hrīḥ, modesty ; bashfulness (in giving away things.) धीः Dhīḥ, intellect. भीः Bhīḥ, fear. इति Iti. एतत् Etat, these. सर्वं Sarvam, all. मनः Manaḥ, mind. एव Eva, only ; these are positive proofs. तस्मात् Tasmāt, therefore ; on account of the superiority of the mind to the organs of the senses. अपि Api, it is. पृष्ठतः Pṛiṣṭhataḥ, on the back. उपस्पृष्टः Upaspiṛṣṭaḥ, touched. मनसा Manasā, by the help of the mind विजानाति Vijānāti, knows ; is aware. यः Yaḥ, that. कश्चित् Kaśchit, whatever. शब्दः Śabdah, a significant sound ; a word. वाक् Vāk, vāk or speech. एव Eva, indeed. हि Hi, because. सा Sā, that ; just mentioned. एषा Eṣā, this ; Vāk. अंतं Antam, the End, the Final, namely, Viṣṇu. आयत्ता Āyattā, traceable to. Every term speaks of Viṣṇu, because every term is the name of the Lord. नः Naḥ, our, of the Ṛiṣis who are the seers of mantras एषा Eṣā, she ; the Vāk. हि Hi, it is well-known. Supply अंतमायत्ता (Antamāyattā). प्राणः Prāṇah, the Prāṇa Vāyu ; the vital air that makes us work. अपानः Apāṇah, the Apāṇa Vāyu ; the vital air whose function it is to stop. व्यानः Vyāṇah, the Vyāṇa Vāyu ; the vital air that makes us perform deeds of strength. उदानः Udāṇah, the Udāṇa Vāyu that performs the function of union with God. समानः Samāṇah, Samāṇa Vāyu ; the vital air whose function it is to direct the body, the organs and the mind. इति Iti. एतत् Etat, these. सर्वं Sarvam, all. प्राणः Prāṇah, the Prāṇa Vāyu. एव Eva, only. अयम् Ayam, this. आत्मा Ātmā, jīva. एतन्मयः Etanmayah, has these prevailing as chief. वै Vai, truly, indeed. वाङ्मयः Vāṅmayah, having speech prevailing as chief. मनोमयः Manomayah, having mind prevailing as chief. प्राणमयः Prāṇamayah, having Prāṇa or vital airs prevailing as chief.

3. “The three He made for His own self”—(so says the mantra). (By it, it is to be understood, that) the mind, the speech, and Prāṇa are the three which He made for Himself. By the help of the mind only one sees, and by the help of the mind only one hears, (because one is heard to say)—“I did not see it because my mind was directed towards something else,” “I did not hear it because I was absent-minded.” Desire, determination, curiosity, faith, unbelief, steadiness, intoleration, modesty, intellect, fear, these all are but mind only. It is therefore, that when one is touched on the back, he becomes aware of it by his mind. Whatever is a significant sound is but speech. This Speech, depends on the Final (Lord Viṣṇu). Certainly our speech is such,—(we who are

Ṛiṣis)—our Prâṇa, our Apâṇa, our Vyâṇa, our Udâna, our Samâna, these Vâyus (our vital airs) are all nothing but Prâṇa. This Âtmâ or Jîva has, indeed all (of these three) prevailing as chief,—in him the mind prevails, the speech prevails, and the Prâṇa Vâyus prevail.—58.

MANTRA I. 5. 4.

त्रयो लोका एत एव : वागेवायं लोको मनोऽन्तरिक्ष-
लोकः प्राणोऽसौ लोकः ॥ ४ ॥

एते Ete, these. एव Eva, only; these—mind, speech and Prâṇa. त्रयः Trayah, three. लोकाः Lokâḥ, worlds; the presiding gods of the worlds. वाक् Vâk, Vâk; Sarasvatî. अयं Ayam, this. लोकः Lokah, world; Bhûloka; the presiding deity of the world. एव Eva, only. मनः Manah, the presiding deity of the mind, Brahmâ. अंतरिक्षलोकः Antarikṣalokah, the presiding deity of the heavens. प्राणः Prâṇah, Vâyu; the presiding deity of the Prâṇa. असौ Asau, this लोकः Lokah, Svargaloka (स्वर्गलोकः).

4. These only are the presiding gods of the three worlds. Sarasvatî is the presiding deity of this Bhûloka. Manas or Brahmâ is of the heavens; and Vâyu is of that world (the heaven).—59.

MANTRA I. 5. 5.

त्रयो वेदा एत एव वागेवर्ग्वेदे मनो यजुर्वेदः प्राणः
सामवेदः ॥ ५ ॥

त्रयः Trayah, the three. वेदाः Vedâḥ, the Vedas; the presiding deity thereof. एते Ete, these. एव Eva, only. वाक् Vâk, Vâk; Sarasvatî. एव Eva, indeed. ऋग्वेदः Ṛigvedaḥ, the presiding deity of the Ṛigveda. मनः Manah, mind; Brahmâ. यजुर्वेदः Yajurvedaḥ, the presiding deity of the Yajurveda. प्राणः Prâṇah, the Prâṇa Vâyus. सामवेदः Sâmavedaḥ, the presiding deity of the Sâmaveda.

5. These only are the presiding deities of the Vedas. Sarasvatî is the presiding deity of the Ṛigveda, Brahmâ of the Yajurveda, and Vâyu of the Sâmaveda.—60.

MANTRA I. 5. 6.

देवाः पितरो मनुष्या एत एव वागेव देवा मनः पितरः
प्राणो मनुष्याः ॥ ६ ॥

देवाः Devâḥ, the gods. पितरः Pitarah, Pitṛis. मनुष्याः Manuṣyâḥ, the presiding deities of men. एते Ete, these. एव Eva, indeed. वाक् Vāk, Vāk ; Sarasvatî. एव Eva, indeed. देवाः Devâḥ, the presiding deity of the gods. मनः Manaḥ, Brahmâ. पितरः Pitarah, the presiding deity of the Pitṛis. प्राणः Prâṇah, the Prâṇa Vâyus. मनुष्याः Manuṣyâḥ, the presiding deities of men.

6. The presiding deities of the Devas, the Fathers and men are indeed these three. Sarasvatî is the presiding deity of the devas, Brahmâ of the Fathers and Vâyû of men.—61.

MANTRA I. 5. 7.

पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राणः
प्रजा ॥ ७ ॥

पिता Pitâ, the father. माता Mâtâ, the mother. प्रजा Prajâ, children. एते Ete, these. एव Eva, indeed. मनः Manaḥ, Brahmâ. पिता Pitâ, the father. वाक् Vāk, Vāk ; Sarasvatî. माता Mâtâ, the mother. प्राणः Prâṇah, the Prâṇa Vâyus. प्रजाः Prajâḥ, children.

7. These are, indeed, the presiding deities in father, mother and children. Brahmâ is the presiding deity in the father, Sarasvatî in the mother and Vâyû in children.—62.

MANTRA I. 5. 8.

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव यत् किञ्च विज्ञातं
वाचस्तद्रूपं वाग्धि विज्ञाता वागेन तद्भूत्वाऽवति ॥ ८ ॥

विज्ञातम् Vijñâtam, what is known ; the presiding deity thereof. विजिज्ञास्यम् Vijijñâsyam, what is desired to be known ; every object of knowledge ; the presiding deities thereof. अविज्ञातम् Avijñâtam, what remains unknown. एते Ete, these. एव Eva, indeed. यत् Yat, anything. किञ्च Kiñcha, whatever. विज्ञातम् Vijñâtam, known. तत् Tat, that. वाचः Vâchah of Sarasvatî. रूपम् Rûpam, image or representative form. हि Hi, because. वाक् Vāk, vāk ; Sarasvatî. विज्ञाता Vijñâtâ, knower ; the presiding

deity thereof. वाक् Vāk, Sarasvatī. एनं Enam, him, who knows her greatness. तत् Tat, that ; the presiding deity of the thing known. भूत्वा Bhûtvâ, being. अवति Avati, protects.

8. These three are the presiding deities of what is Known, what is desired to be known (Knowable) and what is Unknown. The Known is the image of Sarasvatī ; because Sarasvatī is the presiding deity in the knower. Vāk, indeed, protects the knower (of her greatness) after having assumed the form of that which is Known.—63.

MANTRA I. 5. 9.

यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं
मन एनं तद्भूत्वाऽवति ॥ ९ ॥

यत् Yat, anything. किञ्च Kiñcha, whatever. विजिज्ञास्यम् Vijijñâsyam, what is desired to be known ; object of knowledge. मनसः Manasaḥ, of Brahmâ. तत् Tat, that. रूपं Rûpam, image, or representative form. हि Hi, because. मनः Manaḥ, Brahmâ. विजिज्ञास्यम् Vijijñâsyam, the presiding deity in what is wished to be known. मनः Manaḥ, Brahmâ. एनं Enam, him who knows his greatness. तत् Tat, that ; the presiding deity of the thing which is wished to be known. भूत्वा Bhûtvâ, being. अवति Avati, protects.

9. That verily is the image of Brahmâ which is the Knowable ; because Brahmâ is the presiding deity of what is Knowable. Brahmâ having assumed the form of that protects him (who knows his greatness).—64.

MANTRA I. 5. 10.

यत्किञ्चाविज्ञातं प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः प्राण
एनं तद्भूत्वाऽवति ॥ १० ॥

यत् Yat, anything. किञ्च Kiñch, whatever. अविज्ञातम् Avijñâtam, unknown. प्राणस्य Prâṇasya, of the Vâyu. तत् Tat, that. रूपम् Rûpam, image or representative form. हि Hi, because. प्राणः Prâṇaḥ, the Vâyu. अविज्ञातः Avijñâtaḥ, unknown. प्राणः Prâṇaḥ, the Vâyu. एनं Enam, him who knows his greatness. तत् Tat, that ; the presiding deity of the thing unknown. भूत्वा Bhûtvâ, being. अवति Avati, protects.

10. Whatever is Unknown is the image of Vâyu ; because Vâyu is the deity of the thing unknown. Vâyu protects him

who knows his greatness (after having assumed the form of the presiding deity of the thing unknown).—65.

MANTRA I. 5. 11.

तस्यैव वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निः ।
तद्वावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥ ११ ॥

तस्यै Tasyai, of that ; the ordinary form is तस्याः (Tasyāḥ). वाचः Vāchah, of Sarasvatī. पृथिवी Pṛithivī, the earth. शरीरं Śarīram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. अयम् Ayam, this. अग्निः Agniḥ, fire. एव Eva, indeed. तत् Tat, therefore ; because both the earth and fire are Vāk. यावती Yāvatī, as far extending. एव Eva, only. वाक् Vāk, speech. तावती Tāvati, so far extending. पृथिवी Pṛithivī, the earth. तावान् Tāvān, so far extending. अयम् Ayam, this अग्निः Agniḥ, fire.

11. Of that Sarasvatī the earth is the body, this light, (the light that is fire) is the image. Therefore as far as speech extends, so far extends the earth, so far fire.—66.

MANTRA I. 5. 12.

अथैतस्य मनसा द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्वा
वदेव मनस्तावती द्यौस्तावानसावादित्यः । तौ मिथुनश्च
समेतां । ततः प्राणोऽजायत । स इन्द्रः स एषोऽसपत्नः ।
द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद ॥ १२ ॥

अथ Atha, next. एतस्य Etasya, this. मनसः Manasah, of Brahmā. द्यौः Dyauh, heaven. शरीरं Śarīram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, image. असा Aśau, this. आदित्यः Âdityah, the sun. तत् Tat, therefore. यावत् Yāvat, as far extending. एव Eva, only. मनः Manah, Brahmā. तावती Tāvati, so far extending. द्यौः Dyauh, heaven. तावान् Tāvān, so far extending. असा Aśau, this. आदित्यः Âdityah, the sun. तौ Tau, the two. Vāk and Manas, i. e., Brahmā and his wife Brahmānī or Sarasvatī. मिथुन, Mithunam, union as husband and wife. समेतां Sametān, got. ततः Tataḥ, then ; after their union as husband and wife. प्राणः Prāṇah, Vāyu. (in a different form). अजायत Ajāyata, was born. सः Sah, he ; the Vāyu. इन्द्रः Indraḥ, supreme ; having divine perfection and attributes such as Animā, Laghimā, &c. सः Sah, he. एषः Eṣah, this ; Prāṇa. असपत्नः Asapatnah, without rival or enemy. द्वितीयः Dvītiyah, a second, who is equally strong. वै Vai, indeed. सपत्नः Sapatnah, rival. यः Yah, who. एवं Evam, this, that

Prâṇa is without rival. वेद् Veda, knows ; realises. अस्य Asya, his. सपत्नः Sapatnaḥ, rival ; enemy. न Na, not. भवति Bhavati, is.

12. Next, of this Brahmâ the heaven is the body ; this light, that is Âditya, is his image. Therefore as far as Brahmâ extends, so far extends the heaven and so far that Âditya. Those two got united as husband and wife. From this union Prâṇa was born. He is supreme. This Prâṇa, just mentioned, is without a rival, for a second equally strong is regarded as a rival. Whoever realises this (that Prâṇa is without a rival) has no rival to meet.—67.

MANTRA I. 5. 13.

अथैतस्य प्राणस्यापः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्वावा
नेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः । त एते सर्व एव समाः
सर्वेऽनन्ताः । स यो हैतानन्तवत् उपास्तेऽन्तवन्तश्च लोकं
जयत्यथ यो हैताननन्तानुपास्तेऽनन्तश्च लोकं जयति ॥ १३ ॥

अथ Atha, next. एतस्य Etasya, this. प्राणस्य Prâṇasya, of Vâyu. आपः Âpaḥ, waters. शरीरं Śarīram, body. ज्योतिः Jyotiḥ, light. रूपम् Rûpam, form. असौ, Asau, this. चन्द्रः Chandrah, the moon. तत् Tat, therefore. यावान् Yâvân, as far extending. एव Eva, in fact, indeed. प्राणः Prâṇaḥ, Prâṇa ; Vâyu. तावत्यः Tâvatyaḥ, so far extending. आपः Âpaḥ, waters. तावान् Tâvân, so far extending. असौ Asau, this. चन्द्रः Chandrah, the moon. ते Te, those. एते Ete, Vâk, mind and Prâṇa, i. e., Sarasvatî, Brahmâ and Vâyu. सर्व Sarva, all. एव Eva, indeed. समाः Samâḥ, alike. सर्वे Sarve, all. अनन्ताः Anantâḥ, possessed of infinite qualities. सः Saḥ, he. यः Yaḥ, who. एतान् Etân, these (there). अन्तवत् Antavat, as finite (like Jîva). उपास्ते Upâste, worships. सः Saḥ, he. अन्तवन्तम् Antavantam, finite or limited. लोकं Lokam, world. जयति Jayati, conquers, gets the mastery over. ह Ha, indeed. अथ Atha, on the other hand. यः Yaḥ, who. एतान् Etân, these (three). अनन्तान् Anantân, possessed of infinite qualities. उपास्ते Upâste, worships. सः Saḥ, he. अनन्तम् Anantam, infinite. लोकं Lokam, world ; Viṣṇuloka. जयति Jayati, conquers. ह Ha, indeed.

13. Next, of this Vâyu waters are the body, the light which is called the moon, is his form. Therefore as far as Vâyu extends, so far extend the waters and so far extends that moon. They are, in fact, all alike, all infinite. Whoever

worships them as finite, conquers a finite world ; on the other hand, he who worships them as infinite, conquers an infinite world.—68.

MANTRA I. 5. 14.

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय एव
पञ्चदशकला ध्रुवैवास्य षोडशी कला स रात्रिभिरेवा च
पूर्यतेऽप च क्षीयते । सोऽमावास्याश्च रात्रिमेतया षोडश्या
कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते । तस्मा-
देताश्च रात्रिं प्राणभृतः प्राणं न विच्छिन्दादपि कृकलासस्यै-
तस्या एव देवताया अपचित्यै ॥ १४ ॥

सः Saḥ, he. एषः Eṣaḥ, this. प्रजापतिः Prajāpatiḥ, Vāyu. संवत्सरः Samvatsaraḥ, named Samvatsara. षोडशकलः Ṣoḍaśakalāḥ, consisting of sixteen parts ; is especially in the moon that has sixteen phases. तस्य Tasya, his ; of the Vāyu present in the moon. पञ्चदशकलाः pañchadaśakalāḥ, fifteen parts. रात्रयः Rātrayaḥ, called nights ; the parts are called nights, because they increase by the bright fortnight and decrease by the dark fortnight. एव Eva, certainly. अस्य Asya, his ; of the Vāyu present in the moon. षोडशी Ṣoḍaśī, the sixteenth. कला Kalā, part. ध्रुवा Dhruvā, fixed ; constant. एव Eva, certainly. सः Saḥ, the Vāyu in the moon. रात्रिभिः Rātribhiḥ, by the nights ; by the fifteen of the bright fortnights. आपूर्यते Āpūryate, becomes full. च Cha. अपक्षीयते Apakṣīyate, wanes by the fifteen of the dark fortnight. च Cha, and. एव Eva, certainly. सः Saḥ, he ; deprived of fifteen parts. अमावास्यां Amāvāsyām, new moon. रात्रिं Rātrim, in the night. एतया Etayā, this ; by this part. षोडश्या Ṣoḍaśyā, the sixteenth. कलया Kalayā, with the part. सर्वम् Sarvam, all इदम् Idam, this. प्राणभृद् Prāṇabhṛt, having beings. अनुप्रविश्य Anupraviśya, entering. ततः Tataḥ, then. प्रातः Prātaḥ, in the morning ; in the day after new-moon. जायते Jāyate, is born ; is increased by the second part. तस्माद् Tasmāt, therefore ; because the Vāyu in the moon is with the living beings in the night of the new-moon. एतां Etān, this. रात्रिं Rātrim, in the night. प्राणभृतः Prāṇabhṛtaḥ, of the living beings. प्राणं Praṇam, the life. न Na, not. विच्छिन्दाद् Vichchhindyāt, should cut off. अपि Api, even. कृकलासस्य Kṛikalāsasya, of a lizard ; of a chameleon. एतस्यः Etasyāḥ, this. देवतायाः Devatāyāḥ, of the god. एव Eva, even. अपचित्यै Apachityai, in honour of.

14. This Prajâpati (the Vâyu that is in the moon), named Sainivatsara, consists of sixteen parts. The nights, (the nights of the dark fortnight as well as of the bright fortnight) are his fifteen parts. Certainly constant is his sixteenth part. It is by the nights (of the bright fortnight) that he becomes full, and by the nights (of the dark fortnight) that he wanes. In the night of the new-moon, entering with this sixteenth part all that is endowed with life, he is then born the next day in the morning. Therefore, in that night, no one should cut off the life of any living beings, not even of the lizard. It is, indeed, in honour of this god (Vâyu).—69.

MANTRA I. 5. 15.

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽय-
मेवंवित्पुरुषः । तस्य वित्तमेव पञ्चदशकला आत्मैवास्य
षोडशी कला स वित्तेनैवा च पूर्यतेऽप च क्षीयते । तदेतन्ना-
भ्यं यदयमात्मा प्रधिर्वित्तं । तस्मादयदपि सर्वज्यानिं जीयत
आत्मना चेज्जीवति प्रधिनागादित्येवाहुः ॥ १५ ॥

सः Saḥ, He; that. संवत्सरः Sainivatsaraḥ, named Sainivatsara. प्रजापतिः Prajâpatiḥ, Prajâpati. यः Yaḥ, who. षोडशकलः Ṣoḍaśakalaḥ, consisting of sixteen parts. सः Saḥ, he. अयम् Ayam, this. एव Eva, in fact; indeed. यः Yaḥ, who. अयम् Ayam, such. एवंवित् Evānvit, one who knows the creation of seven kinds of food. पुरुषः Puruṣaḥ, man; person. वै Vai, indeed. तस्य Tasya, his; of the Vâyu present in him who knows the creation of seven kinds of food. वित्तं Vittam, wealth such as gold, &c. एव Eva, only. पंचदशकलाः Pañchadaśakalâḥ, fifteen parts. अस्य Asya, of this Vâyu. आत्मा Âtmâ, the body of the wise men in whom he is. षोडशी Ṣoḍaśî, sixteen. कला Kalâ, part. सः Saḥ, the Vâyu in the wise men. वित्तेन Vittena, by the wealth. एव Eva, only. आपूर्यते Âpûryate, becomes full. च Cha, and. अपक्षीयते Apakṣîyate, diminishes. च Cha, and. एतत् Etat, that. यत् Yat, which. अयम् Ayam, this. आत्मा Âtmâ, body. तत् Tat, that. नाभ्यं Nābhyam, the nave of a wheel. वित्तं Vittam, wealth. प्रधिः Pradhîḥ, the periphery. तस्मात् Tasmât, therefore; since the body is like the nave of a wheel and wealth its periphery. यद्यपि Yadyapi, if. सर्वज्यानिं Sarvajyānim, all the wealth. क्षीयते Kṣîyate, is stolen by others; is lost. आत्मना Âtmanâ, by the body. जीवति Jîvati, (He) lives. चेत् Chet, if. प्रधिना

Pradhinā, by the periphery; by the wealth. अगात् Agāt, is gone. इति Iti, this. एव Eva, only. आहुः Āhuḥ, (they) say.

15. He, the Prajāpati named Saṁvatsara that has sixteen parts, is, indeed, such a one as knows this (creation of seven kinds of food). The wealth is his fifteen parts and the body is the sixteenth part. By the wealth (when accumulated) he becomes full, (and by the wealth when lost) he is reduced. That which is the body (of the wise) is like the nave of a wheel and (his) wealth is like its periphery. Therefore, when a man lives with his body only when all the wealth is gone, they say that he is gone by periphery.—70.

MANTRA I. 5. 16.

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक
इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा
कर्मणा पितृलोको विद्यया देवलोकः । देवलोको वै लोका-
नां श्रेष्ठस्तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

अथ Atha, again. त्रयः Trayah, three. लोकाः Lokāḥ, worlds. वाव Vāva, verily; truly. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पितृलोकः Pitṛilokaḥ, the world of the Pitṛis or Fathers. देवलोकः Devalokaḥ, the world of the Devas. इति Iti, सः Saḥ, that; just spoken. अयं Ayam, this. मनुष्यलोकः Manuṣyalokaḥ, the world of man. पुत्रेण Putreṇa, by a true begotten son or by a disciple. एव Eva, only. जय्यः Jayyaḥ, can be coquered or attained. न Na, not. अन्येन Anyena, other. कर्मणा Karmanā, by work. कर्मणा Karmanā, by work; by the sacrifices such as Jyotiṣṭoma, etc. पितृलोकः Pitṛilokaḥ, the world of the fore-fathers. विद्यया Vidyayā, by knowledge. देवलोकः Devalokaḥ, the world of the gods. देवलोकः Devalokaḥ, the world of the gods. वै Vai, indeed. लोकानां Lokānām, of the three worlds. श्रेष्ठः Śreṣṭhaḥ, the best. तस्मात् Tasmāt, therefore. विद्याम् Vidyām, tattva-jñāna (तत्त्वज्ञानं). प्रशंसन्ति Praśaṁsanti, (they) praise.

16. Again, there are verily three worlds, the world of Man, the world of the Fathers and the world of the Devas. This world of man, just mentioned, can be attained by sons or disciples; but not by any other work; by works (such as Jyotiṣṭoma, etc.), the world of the Fathers can be attained, whilst that of the Devas by knowledge. Of the three worlds, the best is, indeed, the world of

the Devas. It is, therefore, knowledge is so highly spoken of.—71.

MANTRA I. 5. 17.

अथातः संप्रतिः । यदा प्रैष्यन्मन्यते । अथ पुत्रमाह ।
त्वं ब्रह्मत्वं यज्ञस्त्वं लोक इति । स पुत्रः प्रत्याहाऽहं
ब्रह्माऽहं यज्ञोऽहं लोक इति । यद्वै किञ्चानूक्तं तस्य सर्वस्य
ब्रह्मेत्येकता ।

ये वै के च यज्ञास्तेषां सर्वेषां यज्ञइत्येकता ये वै
के च लोकास्तेषां सर्वेषां लोक इत्येकता । एतावद्वा
इदं सर्वमेतस्मात् सर्वं सन्नयमितोऽभुनजदिति । तस्मात्
पुत्रमनुशिष्टं लोक्यमाहुः । तस्मादेनमनुशासति । स यदेवं-
विदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति । स
यदनेन किञ्चिदक्षण्या कृतं भवति तस्मादेन सर्वस्मात्पुत्रो
मुञ्चति तस्मात्पुत्रो नाम । स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति ।
अथैनमेते देवाः प्राणा अमृता आविशन्ति ॥ १७ ॥

अथ Atha, and, now. अतः Atah, hence. Because by a wise son this world can be conquered. संप्रतिः Samprattiḥ, gift, i.e., the instruction ; the instructions of a father to his son. यदा Yadā, when. प्रैष्यन्मन्यते Praiṣyan-manyate, (the father) thinks that " I shall die." अथ Atha, then. त्वं Tvam, thou. ब्रह्म Brahman, Veda. त्वं Tvam, thou. यज्ञः Yajñah, sacrifice. त्वं Tvam, thou. लोकः Lokah, world. इति Iti, such. पुत्रं Putram, to the son. आह Aha, says. सः Sah, that. पुत्रः Putrah, son. प्रत्याह Pratyāha, says in reply. अहं Aham, I. ब्रह्म Brahman, Brahman. अहं Aham, I. यज्ञः Yajñah, sacrifice. अहं Aham, I. लोकः Lokah, world. इति Iti. यद् Yat, anything. किञ्च Kiñcha, whatever. अनूक्तं Anūktam, what is read from the preceptor. तस्य Tasya, that. सर्वस्य Sarvasya, of all. ब्रह्म Brahman, Brahman, with the word Brahman. इति Iti. एकता Ekata oneness ; identity. वै Vai, verily ; indeed. ये Ye, those. केच Kecha, that are. यज्ञाः Yajñāḥ, sacrifices. सर्वेषां Sarveṣām, all. तेषां Teṣām, of them. यज्ञः Yajñah, with the word Yjña (यज्ञ). इति Iti. एकता Ekata, oneness ; identity. वै Vai, indeed. ये Ye, those. केच Kecha, that are. लोकाः Lokāḥ, worlds. सर्वेषां Sarveṣām, all.

तेषां Teṣām, of them. लोकः Lokah, with the Loka. इति Iti. एकता Ekatā, oneness; identity. वै Vai, indeed. इदम् Idam, this. सर्वं Sarvam, all ; that have been mentioned as a duty to a son. एतावत् Etāvat, so much; up to this extent. (Read the Vedas, perform the sacrifices, and make me attain all the Lokas or worlds up to Mokṣa). वै Vai, only. सन्नयः Sannayam, treading in the right path ; dutiful. (Supply पुत्रं Putram after it). इतः Itah, having obtained ; having got. एतस्मात् Etasmāt, from this dutiful son. सर्वं Sarvam, all ; the result of the son's study of the Vedas and the performance of the sacrifices. अभुनजत् Abhunajat, gets ; obtains (the father). इति Iti. तस्मात् Tasmāt, for this reason. अनुशिष्यः Anuśiṣṭam, who has received instructions from his father. पुत्रं Putram, son. लोक्यं Lokyam, lokya, i.e., the means of attaining all the worlds up to Mukti. आहुः Âhuḥ, (They) say. तस्मात् Tasmāt, therefore ; because the son is the means of attaining all the Lokas. एनं Enam, him ; the Son. अनुशासति Anuśāsati, instructs (the father). एवमित् Evamvit, one who is Saptānavit, i.e., who has the knowledge of the seven kinds of food. सः Saḥ, he. यदा Yadā, when. अस्मात् Asmāt, this. लोकात् Lokāt, from the world. प्रैति Praiti, departs ; dies. अथ Atha, then. एभिः Ebhiḥ, by these. प्राणैः Prāṇaiḥ, prāṇa (Vāyu), Manas (Brahmā) and Vāk (Sarasvatī). एव Eva, certainly. सह Saha, with. पुत्रं Putram, the son. आविशति Âviśati, enters ; gets into. अनेन Anena, by him ; by the father. यदि Yadi, if ; at any time. अक्षयया Akṣṇayā, through weakness. किञ्चित् Kiñchit, any ; a simple act. कृतं Kṛitam, committed. भवति Bhavati, is. तस्मात् Tasmāt, from that. सर्वस्मात् Sarvasmāt, all. एनं Enam, him ; the father. सः Saḥ, that ; instructed. पुत्रः Putrah, the son. मुञ्चति Muñchati, releases. तस्मात् Tasmāt, therefore ; since he releases the father from sins committed through weakness. पुत्रः Putrah, the son ; so called, because he releases the father from his sin. (पुत् Put, sin, त्र from त्रा trā, to save or release). सः Saḥ, he ; the father. पुत्रेण Putreṇa, by means of a dutiful son. एव Eva, only. अस्मिन् Asmin, this. लोके Loke, in the world. प्रतितिष्ठति Pratitiṣṭhati, remains ; continues. अथ Atha, then ; when the father has got the world Mukti. एनम् Enam, him. एते Ete, these. प्राणाः Prāṇāḥ, Sarasvatī, Brahmā and Vāyu, the presiding deities of speech, mind and prāṇa. देवाः Devāḥ, the gods. अमृताः Amṛitāḥ, released in their natural and pure form. आविशति Âviśanti, enter.

17. And, hence is the instruction of a father (to his son). When the father becomes aware that he is going to depart from this world, then he says to his son—"Thou art the Vedas, thou art the sacrifice, and thou art the world ; (meaning thereby, study the Vedas, perform the sacrifices strictly according to the injunc-

tions of the Vedas and thereby make me attain all the Lokas or worlds up to Mokṣa)." The son says in return—"I am the Vedas, I am the sacrifice and I am the world." (Thus the son promises to follow the father's instructions). Whatever lesson (the son may receive in the Vedas) theirs oneness, indeed, is with the word Brahman (in the father's instruction and the son's promise, *i. e.*, is implied in one word Brahman in the instruction and promise). All the sacrifices (the son is to perform) theirs indeed, is the identity with the word Yajña or sacrifice (in the above instruction and promise, *i. e.*, the word Yajña implies all the sacrifices the son is to perform). All the worlds that are indeed to be attained, theirs is the identity with word Loka (world) (both in the instruction and the promise, *i. e.*, the word Loka in the instruction and promise above include all the worlds to be attained). All these instructions amount to this. Having obtained a son treading in right path, a father obtains (all the results of the study and sacrifice) from him. Therefore a son who has received instructions from his father is called Lokya or means of attaining all the worlds. It is, therefore, that the father instructs. When he who has a thorough knowledge of this Saptâṇna departs from this world, then, he enters into his son with these, Prâṇa (Vâyu), Manas (Brahmâ) and Vâk (Sarasvatî). Should the father commit something (wrong) through his weakness, from all such sins does such a son release him. Hence, a son is Putra—deliverer from sin. A father continues (to remain) in this world by his son only. Then when the father gets Mukti, the gods Prâṇa, etc., having assumed their pure and natural form enter into him, the son.—72.

MANTRA I. 5. 18.

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति । सा वै दैवी
वाग्यया यद्मदेव वदति तत्तद्वति ॥ १८ ॥

पृथिव्यै Prithivyai, the earth; here it has been used in the sense of giving up the earth. च Cha, and, अग्नेः Agneḥ, the fire; leaving the fire. च Cha, and. दैवी Daivî, divine; free from all the evils. वाक् Vâk, speech; Sarasvatî. एनं Enam, this; one that is the Saptâṇnavit. आविशति Âviśati, enters. यया Yayâ, by whom. यद्द्यत् Yadyat, whatever. एव Eva, only.

वदति Vadati, (He) says. तत्तत् Tattat, that. भवति Bhavati, comes to pass. सा Sâ, she. दैवी Daivî, divine. वाक् Vâk, speech; the goddess Sarasvatî. वै Vai, indeed; verily.

18. Giving up the forms of the deities of earth and fire and assuming a pure divine form, the goddess Sarasvatî gets into this Saptânnavit. She is, indeed, the divine Vâk, through whom everything that he utters actually comes to pass.—73.

MANTRA I. 5. 19.

दिवश्चैनमादित्याञ्चदैवं मन आविशति । तद्वै दैवं मनो
येनानन्दोऽयं भवत्यथो न शोचति ॥ १९ ॥

दिवः Divaḥ, the sky; illumining the form of the deity of the sky. च Cha, and. आदित्यात् Âdityât, the sun; illumining the form of the deity of the sun. च Cha, and. दैवं Daivam, divine; free from evils. मनः Manaḥ, mind; Prajâpati. एनं Enam, this one, i.e., the Saptânnavit, आविशति Âviśati, enters. तत् Tat, that. वै Vai, indeed. दैवं Daivam, divine. मनः Manaḥ, mind. येन Yena, by whom. आनन्दी Ânandî, joyful. एव Eva, only. भवति Bhavati, becomes. अथ Atha, and. उ U, surely. न Na, not. शोचति Śochati, grieves.

19. Giving up the forms of the deities of the sky and the sun, and assuming a pure divine form, Manas (Brahmâ) gets into this Saptânnavit. He is, indeed, the divine Manas, through whom the Saptânnavit becomes joyful and he does not grieve.—74.

MANTRA I. 5. 20.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राणः आविशति । स वै
दैवः प्राणो यः संचरत्यश्वासंचरत्यश्च न व्यथतेऽथो न रिप्यति ।
स एवावित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवत्यं ।
स यथैतां देवतां सर्वानि भूतान्यवन्त्येवत्यंहैवंविदत्यं सर्वानि
भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्वति ।
पुण्यमेवामुं गच्छति न ह वै देवान् पापं गच्छति ॥ २० ॥

अद्भ्यः Adbhyah, waters; illumining the form of the deity of waters. च Cha, and. चन्द्रमसः Chandramasaḥ, the moon; illumining the form of the deity of the moon. च Cha, and. दैवः Daivah, divine. प्राणः Prâṇah, Vâyu.

एनं Enam, this one, *i. e.* the Saptânnavit. आविषाति Âviśati, enters. सः Saḥ, that. दैवः Daivah, divine. प्राणः Prâṇah, Vâyu वै Vai, indeed. यः Yaḥ, through whose influence. The ordinary form is यत्, Yat. संचरन् Sañcharan, moving to and fro. असंचरन् Asañcharan, not moving. च Cha, and. न Na, not. व्यथते Vyathate, feels pain. Beings like men feel pain on moving and those like horses feel pain when they cannot move. अथो Atho, therefore. न Na, not. रिष्यति Riṣyati, dies. सः Saḥ, he. यः Yaḥ, who. एवम् Evamvit, one who has the knowledge of these seven kinds of food. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. आत्मा Atmâ, that which pervades. भवति Bhavati, becomes. यथा Yathâ, as. एषा Eṣâ, this (Vâyu). देवता Devatâ, the god. सः Saḥ, that; the example. एवं Evam, such. यथा Yathâ, as. एतं Etâm, this. देवता Devatâm, the god. सर्वाणि Sarvâṇi all. भूतानि Bhûtâni, beings. अर्वति Avanti, preserve. एवं Evam, such. ह Ha, it is. एवम् Evamvidam, him who knows this. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अर्वति Avanti, protect. इमाः Imâḥ, these. प्रजाः Prajâḥ, people. यत् Yat, anything. किञ्च Kiñcha, whatever. उ-U. शोचन्ति Śochanti, grieve. तत् Tat, that; grief. अमा Amâ, with the Daityas that regulate or govern the body. आसां Âsâm, of these, (people). एव Eva, only. भवति Bhavati, is. पुण्यं Puṇyam, good deeds; what is holy. एव Eva, only. अमुं Amum, to him, *i. e.*, to the worshipper of the seven kinds of food. गच्छति Gachchhati, goes. देवान् Devân, gods. पापं Pâpam, sin. न Na, not. गच्छति Gachchhati, goes. ह Ha. वै Vai, indeed.

20. Giving up the forms of the deities of the waters and of the moon, and assuming a pure divine form, Prâṇa gets into this Saptânnavit. He is, indeed, the divine Prâṇa through whom one does not feel pain while moving, and while not moving, therefore one does not die. He who knows this becomes the pervader of all beings, just like this god (Vâyu). Such is his case. Just as all the beings protect this Deva (Prâṇa), so indeed, all beings protect a person who thus knows. Whenever any people suffer grief their suffering is with the Daityas that regulate or govern the body. Whatever is holy goes to the worshipper of the seven kinds of food; for sin does not approach those that are divine.—75.

Note:—The Saptânnavit, after Mukti, becomes all-pervading. He can enter the body of any creature he likes. But he does not suffer with the sufferings of those creatures—the sufferings go to those demons in the human body that cause evil deeds. Good only approaches the devas that regulate the body,

MANTRA I. 5. 21.

अथातो व्रतमीमांसा । प्रजापतिर्ह कर्माणि ससृजे ।
तानि सृष्टान्यन्योन्येनास्पर्धन्त । वदिष्याम्येवाहमिति
वाग्दध्रे । द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्याहमिति श्रोत्रमेव-
मन्यानि कर्माणि यथा कर्म । तानि मृत्युः श्रमो भूत्वोपयेमे ।
तान्याप्नोत् तान्याप्त्वा मृत्यु रवारुन्धत् । तस्माच्छ्राम्यत्येव
वाक् श्राम्यति चक्षुः श्राम्यति श्रोत्रम् अथेममेव नाप्नोद्गोऽयं
मध्यमः प्राणः । तानि ज्ञातुं दध्निरे । अयं वै नः श्रेष्ठो यः
संचरश्चासंचरश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे
रूपमसामेति त एतस्यैव सर्वे रूपमभवन् । तस्मादेत एते-
नाख्यायन्ते प्राणा इति । तेन ह वाव तत्कुलमाचक्षते यस्मि-
न्कुले भवति य एवं वेद । य उहैवंविदा स्पर्धतेऽनुशुष्यत्यनु-
शुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

अथ Atha, next. अतः Atah, therefore. व्रतमीमांसा Vratamimāṃsā, the discussion of observances. प्रजापतिः Prajāpatiḥ, Vāsudeva. कर्माणि Karmāṇi, means of performing the actions. ससृजे Sasṛije, created. इ Ha, verily. तानि Tāni, these. सृष्टानि Sṛiṣṭāni, on being created. अन्योन्येन Anyonyena, with one another. अस्पर्धन्त Aspardhanta, vied. अहं Aham, I. वदिष्यामि Vadiṣyāmi, will speak on. एव Eva, certainly. इति Iti. वाक् Vāk, speech ; the fire named Vāk. दध्रे Dadhre, made up his mind. अहं Aham, I. द्रक्ष्यामि Drakṣyāmi, will see. इति Iti. चक्षुः Chakṣuḥ, eye ; the deity of the eye. अहं Aham, I. श्रोष्यामि Śroṣyāmi, will hear. इति Iti. श्रोत्रम् Srotram, the ear ; the moon, the deity of the ear. एवं Evam, thus. अन्यानि Anyāni, other. कर्माणि Karmāṇi, organs of actions. यथाकर्म Yathākarma, according to their functions. तानि Tāni, these ; (gods such as Vāk, &c). मृत्युः Mṛityuḥ, death ; sin ; negligence in performance of duty imposed by the gods. श्रमः Śramaḥ, laborious ; tiresome. भूत्वा Bhūtvā, becoming. उपयेमे Upayeme, got ; obtained. तानि Tāni, these ; (gods such as Vāk, &c). आप्नोत् Āpnot, extended his superiority over. तानि Tāni, these (gods). आप्त्वा Āptvā, having obtained ; having got the mastery over. मृत्युः Mṛityuḥ, death ; sin. अवारुन्धत् Avārundhat, obstructed ; stood in the way of performing their

respective duties. तस्मात् Tasmât, therefore ; since Death stood in the way of performing their own duties. आस्यति Śrâmyati, becomes tired ; fails to perform their duty. एव Eva, cannot but. वाक् Vāk, speech. आस्यति Śrâmyati, becomes tired. चक्षुः Chakṣuḥ, the eye. आस्यति Śrâmyati, becomes tired ; becomes exhausted. श्रोत्रम् Śrotram, the ear. अथ Atha, next ; but. इमम् Imam, him ; this god. एव Eva, only. न Na, not. आप्नोत् Âpnot, got supermacy over. यः Yaḥ, who. अयं Ayam, this. मध्यमः Madhyamaḥ, central ; here in the sense of the chief. प्राणः Prâṇaḥ, Vâyu. तानि Tâni, these ; those gods over whom death got the mastery. ज्ञातुम् Jñâtum, to know ; to know the chief Vâyu. दधिरे Dadhrire, made up their minds. अयं Ayam, this ; the chief Vâyu. वै Vai, indeed. नः Naḥ, among us. श्रेष्ठः Śreṣṭhaḥ, best ; superior. यः Yaḥ, because he. संचरन् Sañcharan, moving to and fro. च Cha, and. असंचरन् Asañcharan, not moving. च Cha, and. न Na, not. व्यथते Vyathate, feels pain. अथो Atho, and. न Na, not. रिष्यति Riṣyati, dies. हन्त Hanta, Oh ! अस्य Asya, his ; of this Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of us. असाम Asâma, let us assume. इति Iti. ते Te, they. एतस्य Etasya, of this god Vâyu. एव Eva, only. रूपम् Rûpam, form. सर्वे Sarve, all of them. अभवन् Abhavan, became ; assumed. तस्मात् Tasmât, therefore. Because all of them assumed the form of Prâṇa or Vâyu. एते Ete, these gods. एतेन Etena, by this (name), by the name of Prâṇa. आख्यायते Âkhyâyante, are called. प्राणाः Prâṇāḥ, Prâṇas. इति Iti. यस्मिन् Yasmin, which. कुले Kule, in the family. यः Yaḥ, who is the best. तेन Tena, by that ; by his name. तत् Tat, that. कुलम् Kulam, family. आचक्षते Âchakṣate, is spoken ; is called. ह Ha, verily. वाव Vâva, it is well-known. यः Yaḥ, who. एवं Evam, this ; greatness or superiority of Prâṇa. वेद Veda, knows this. एवंविदा Evamvidâ, with him who knows this. यः Yaḥ, whoever. स्पर्धते Spardhate, vies. उ U. ह Ha, verily. अनुशुष्य Anuśuṣya, after having wasted. एव Eva, certainly. अन्ततः Antataḥ, in the end, म्रियते Mriyate, dies. ह Ha. इति Iti, this. अध्यात्मम् Adhyâtman, superiority of Vâyu as found by the gods that preside in the body.

21. Next, therefore, an exposition of observances. Prajâ-pati, in fact, created (the organs of) the actions. After being created these vied with one another. The (fire that passes by the name of) Vāk made up his mind (saying) " I will speak on ; " the eye (saying) " I will see, " the ear, " I will hear on. " Thus did all the organs of actions (resolve) according to their respective functions. Death assuming the form of exhaustion (and consequent negligence) seized them and conquered them. Having got

the mastery over them, Death obstructed them (from performing their functions). Therefore, it is that Vāk becomes tired, eyes become tired and ears become tired. But he could not get superiority over him only who is the chief Vāyu. Those whom Death (made his own) made up their minds to know (this chief Vāyu); (and they knew) that "This Vāyu is the senior among us; because he does not feel exhaustion, whether he moves or not, and therefore he does not die. O! let us all assume the form of this Vāyu only." All of these then assumed the form of this Vāyu. Therefore, they are called Prāṇa, following the name of this Vāyu. For, it is well-known that a family passess by the the name of him only who is the best in that family. Whoever opposes such a Saptānavit, wastes away and ultimately dies. Thus the superiority of Vāyu was found by the gods that pervade the body.—76.

MANTRA I. 5. 22.

अथाधिदैवतं । ज्वलिष्याम्येवाहमित्यग्निर्दध्रे । तप्स्या-
म्यहमित्यादित्यो भास्याम्यहमिति चन्द्रमाः । एवमन्या
देवता यथादैवतः । स यथैषां प्राणानां मध्यमः प्राण एव-
मेतासां देवतानां वायुर्निम्लोचन्ति ह्यन्या देवता न वायुः ।
सैषानस्तमिता देवता यद्वायुः ॥ २२ ॥

अथ Atha, now. अधिदैवतम् Adhidaivatam, superiority of the god Vāyu. अहं Aham, I. ज्वलिष्यामि Jvaliṣyāmi, will burn on. एव Eva, only. इति Iti, so. अग्निः Agniḥ, fire. दध्रे Dadhre, resolved, अहं Aham, I. तप्स्यामि Tapsyāmi, will heat. इति Iti, thus. आदित्यः Âdityaḥ, the sun. अहं Aham, I. भास्यामि Bhāsyāmi, will shine. इति Iti, so. चन्द्रमाः Chandramāḥ, moon. एवं Evam, similarly. अन्याः Anyāḥ, other. देवताः Devatāḥ, gods. यथादैवतम् Yathādaivatam, according to their respective functions; according to their divine nature. सः Saḥ, the example. यथा Yathā, such; as follows. एषां Eṣāṃ, these. प्राणानां Prāṇānām, among the gods called Prāṇa just before. मध्यमः Madhyamaḥ, central; chief. प्राणः Prāṇaḥ, Vāyu. एव Eva, only. एतासाम् Etāsām, these. देवतानाम् Devatānām, among gods. वायुः Vāyuḥ, Vāyu, हि Hi, because. अन्याः Anyāḥ, other. देवताः Devatāḥ, gods. निम्लोचन्ति Nim-
lochanti, decline; become pale. न Na, not. वायुः Vāyuḥ, Vāyu; chief

Prâṇa. सा Sâ, she; it was एष Eṣâ, this. देवता Devatâ, god. न Na, not. अस्तमिता Astamitâ, become pale or less bright. यत् Yat, who. वायुः Vâyuh, Vâyu.

22. And, now regarding the superiority among the cosmic deities. Fire made up his mind that "I will continue to burn on," the sun resolved that "I will continue to give heat," the moon made up his mind that "I will continue to shine." Similarly did the other deities, according to their respective divine natures. As however the central Prâṇa was found superior to all the other deities of the senses (Prâṇas), such was the Vâyu among these cosmic devas. Because all other deities have their fading but not the Vâyu. It is this deity who never sets who is Vâyu.—77.

MANTRA I. 5. 23.

अथैष श्लोको भवति । यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति । प्राणाद्वा एष उदेति प्राणोऽस्तमेति । तं देवाश्चक्रिरे धर्मं स एवाद्य स उ अ इति । यद्वा एतेऽमुह्यंध्रियन्त तदेवाप्यद्य कुर्वन्ति ।

तस्मादेकमेव व्रतं चरेत् प्राण्याञ्चैवापान्याञ्च नेन्मा पाप्मा मृत्युरापनुवदिति । यद्युचरेत्समापिपयिषेत् । तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥ २३ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, hence, therefore. एषः Eṣah, This. श्लोकः Ślokaḥ, verse. भवति Bhavati, is. सूर्यः Sûryaḥ, the sun. Here this word stands for the sun as well as the other gods. यतः Yataḥ, whence. उदेति Udeti, arises; comes into existence. यत्र Yatra, where; अस्तंगच्छति Astaṅgachchhati, sets; disappears. च Cha, and. इति Iti, प्राणात् Prâṇat, from Prâṇa Vâyu: from chief of the Vâyus. वै Vai, indeed. एषः Eṣah, this; the sun as well as the other gods. उदेति Udeti, arises; comes into existence. प्राणे Prâṇe, in the Prâṇa. अस्तमेति Astameti, disappears. देवाः Devâḥ, the gods. तं Tam, him; Prâṇa. धर्मं Dharmam, religious duty; worship of Hama (हंस), the sun. चक्रिरे Chakrire, made. सः Saḥ, he; that Dharma. एव Eva, only. अद्य Adya, to-day; at the present time. सः Saḥ, he. उ U, again. अः Śvaḥ, to-

tomorrow ; in future. इति Iti, एते Ete, these ; gods. अमुं Amum, him ; Prâṇa. यत् Yat, what ; as means of worshipping the lord. अध्रियन्त Adhriyanta, held ; settled. हि Hi, certainly. यत् Yat, that ; means of worshipping the Lord. एव Eva, only. अद्य Adya, to-day ; at present time. अपि Api, even ; even in future. कुर्वन्ति Kurvanti, observe ; adapt. वै Vai, it is well known. तस्मात् Tasmât, therefore , since Prâṇa is superior to all. मा Mâ, me. पाप्मा Pâpmâ, evil. मृत्यु Mrityuḥ, death. नेत् Net, never. आप्नुवत् Âpnuvat, get ; seize. इति Iti, so thinking. एकम् Ekam, one. एव Eva, only. प्राणयात् Prâṇyat, belonging to the Prâṇa Vâyu, that is of breath. च Cha. अपान्यात् Apânyât, belonging to the Apâna Vâyu or the Vâyu that expels. च Cha, and. व्रतं Vratam, observance ; the mode of worshipping the Lord. चरेत् Charet, should adapt. यदि Yadi, if उ U, again. चरेत् Charet, (should he) have recourse to. समापिपयिषेत् Samâpipayiṣet, (he) should wish to bring it to a close ; he should try it to the last. तेन Tena, by that means ; by that method of worship. उ U, again ; on the other hand. एतस्यै Etasyai, this. देवतायै Devatayai, of the devas. The ordinary form is एतस्यादेवतायाः Etasyâdevatâyâḥ. सायुज्यं Sâyuḥyam, union. सलोकतां Salokatâm, dwelling in the same world. जयति Jayati, conquers ; attains.

23. To this effect is the following verse : “ Whence the sun (as well as the other gods) takes his rise and where he does disappear.” (This verse means) from Prâṇa, does the sun rise and in the Prâṇa does he disappear. (The remaining portion of the verse is)—“ Him did the devas make their Duty or the means of worshipping the Lord ; he verily is even to-day and so he will be to-morrow.” What the devas settled before, even that they perform now (and will continue to do so in future). Therefore a man should perform one vow only that of Prâṇa and Apâna (with a belief)—“ Let the sinful Death never seize me.” When a man has recourse to this vow he should continue it till he bring it to a close. By that means alone a man gains union with and dwelling in the same world with that god Vâyu. (Or should a man worship any god other than this, he should continue it to the close. By the worship of that god alone, a man gains union with that god and dwells in the same world with whom he worships.—78.

MADHVA'S COMMENTARY.

The word "Father" in the first mantra refers to Viṣṇu. The word "yat" in the same verse is equal to "yadā," when. "Tapasā"—with tapas or austerity. But tapas here means Karma. The Lord created the seven kinds of food according to the past Karmas of the Jīvas. "Medhayā"—"with intelligence." It means "by His own Will," [The creation therefore of the sevenfold universe is according to the will of the Lord, and the acts of the Jīvas.] The word "tapas" here must mean "Karma," because in this very Brāhmaṇa, in a subsequent mantra, it is said that the creation is according to the Will of the Lord and the Karma of the Jīvas (सहीदमन्नं धिया धिया जनयते कर्मभिः). When the great all-pervading Lord Viṣṇu created the seven kinds of food, He kept three for Himself. These three are Manas or mind, Vāk or speech and Prāṇa. It is through these that He gets satisfaction. It is, therefore, one should be always desirous (Kāma) of attaining His Bhakti; one should always make up his mind (saṅkalpa) to do His work; one should always have a curiosity to know (vichikitsā) Him; one should have a Sraddhā (श्रद्धा) or faith in the glorifying of His merit; one should have Āsraddhā (अश्रद्धा) or hatred when His equality or superiority of others to Him is spoken of or when His identity with anything earthly is talked of; one should have Dhṛiti (धृति) or patience when one hears utterances derogatory to the Lord; one should have Adhṛiti (अधृति) or impatience in giving up the opinions of such men; one should feel shame (hrī), in giving up his love or Bhakti for the Lord; one should devote his whole intellect (dhī) for knowing Him; and one should always feel fear (bhī) in one's ignorance of the Lord; one should employ his own speech in speaking of the glories of the Lord. One should have one's Prāṇa Vāyu in doing acts for the Lord. One should engage his Apāna Vāyu in giving up those acts that do not belong to the Lord; one should keep his Vyāna Vāyu engaged in checking those that stand in the way of the acts for the Lord; and one should have his Udāna Vāyu in maintaining the Yoga or communion with the Lord and the Samāna Vāyu one should keep engaged in setting right one's own mind, speech and the organs. Of Bhakti, etc., spoken before, a man should always make his mind, etc., the Anna (अन्न) or food to Viṣṇu. The difference between Kama or desire, and Vichikitsā or curiosity is this; the desire or Kāma relates to one object, while curiosity to many. The Prāṇa Vāyu makes one work; the Apāna Vāyu makes him stop from work; the Vyāna Vāyu engages him in acts that require strong energy; the Udāna Vāyu helps him in communion; and the Samāna Vāyu leads his body, mind, and organs and it helps him in attaining स्थिति (sthitī) or Mukti. The superiority of the Jīva consists in this—

—that it is very near to the (presiding deities of) mind, Vāk and Prâṇa; and the Great Lord Puruṣottama has also forms consisting of Manas, Vāk and Prâṇa. The presiding deities like Brahmâ, Sarasvatî and Vâyu, and many other presiding deities have their origin from the Manas (mind), Vāk (speech) and Prâṇa of the Lord. Viṣṇu. Our Vāk or speech; indeed, speaks because the Lord is in the heart of hearts of all. All speeches and sounds are, therefore, the names of the Lord. They that know that all the words are the names of Hari reap the fruit of that knowledge, and those that have no such knowledge do not reap that fruit. Our knowledge is derived from all the external senses, and it is said to be produced by the help of the mind; for a man is conscious when touched on the back by some body, but if his mind is restless and is engaged in something else he cannot be so conscious.

Bhâṣya on the mantras 10—13.—The presiding deities of the Lokas (or the worlds), etc., of the Vedas, of the Suras, of the Jñâtas (ज्ञात), of the Pitṛis, etc., and the presiding deities of Dyan (the space), of Pṛithivî (the earth), of the fire, of the sun, of waters and of the moon, all it is He. He is Indra on account of His great glories; He has no enemy because He has no rival. Vâyu and the two gods: Brahmâ and Sarasvatî are equal as far as their extension is concerned; but the two gods Vâyu and Sarasvatî are of higher attribute; for in comparison with the attributes of the other Jîvas theirs is such as may be called infinite. Again the attributes of the Lord Viṣṇu are still more infinite in comparison with these. So the worshipper of those that have infinite attributes (of Brahmâ Sarasvatî and Vâyu) enjoy infinite bliss; and opposite is the case with the worshippers of those whose attributes are not infinite.

Bhâṣya on the mantra 14.—Vâyu is the protector of the beings and hence called Prajâpati. He it is in the moon at night and he is called Râtra (रात्र) or night, because at night he wanes and at night he becomes full. The phases are said to be fifteen in number, but the sixteenth is constant. Though the Vâyu has no phases by himself yet he is said to have the phases, owing to the phases of the moon (which is his seat). In the night of the new moon, he enters into the life of all the beings; it is, therefore, the killing even of a lizard at that night becomes greatly sinful though there is a very small amount of sin in taking away the life of a lizard, because it is the seat of Kali, (कलि). Vâyu is called Saṁvatsara, because he is the child of Viṣṇu, and as such, he greatly enjoys bliss. Saṁvatsara consists of three words सं (Sam)—greatly; वत्स (Vatsa)—a child and र (ra)—one who enjoys (from रम-इ)

Bhâṣya on mantra 16.—Such Vâyu is always present in him who knows this that Lord Hari is the eater of seven foods. As the fifteen

PHASES of the moon are subject to change, and as the wealth of the Vāyu in the knower is subject to increase and decrease, so it is said, that his body is like the Dhruvakalā (ध्रुवकला) or the constant phase. The body is like the nave of a wheel wherein all the peripheries meet; it is therefore, when everything is lost one goes to the periphery. No one is more dear to Viṣṇu than the man who knows these gods to be possessed of such great merits.

The fourth is the food which is eaten. It is regarded to be common to all. He who thinks of the great nearness of the food to himself, (who amasses food without giving to others), commits a sin from which he never gets free; for he robs gods and Brāhmaṇas of their property.

That food the Lord Viṣṇu gave in two ways to the gods together with some mantras, and these two ways are (वलि) Vali and होम (Homa); therefore a man ought not to look for the fruits when performing the two sacrifices called Vaiśvadeva karma वैश्वदेवकर्म and Valiharaṇa (वलिहरण). Should a man perform these sacrifices with the object of getting their fruits he in fact robs the gods of the foods offered up. The man who makes use of the things of the gods for his own interest does, in fact, give the property of another in exchange of the goods, for himself, in total negligence of the owner of the things, he gives in exchange. To the quadrupeds as well as to the bipeds was given milk which is the seventh food; and the milk of the cow is the chief of this food. That milk has been fixed for offering sacrifices to the Ātman as well as to the gods. It is therefore when an oblation of milk is offered to the Lord Hari for a whole year in a sacrifice, the sacrificer gets the real knowledge of the Lord and thence he gets Mukti; one should not entertain any doubt about it. And such a Homa is the cause of a man's seeing the Lord; and when he has seen Him and become pure, he easily gets Mukti without performing any Homa or sacrifice. On the other hand, one who knows the seven foods of the Lord becomes Mukta by one sacrifice only, because he has a special knowledge,—the knowledge of the Lord's Tattva (तत्त्व) Lord Kā (क.) i.e., the Lord Viṣṇu Whose real self is all bliss, creates again and again the seven kinds of food according to Karma or previous deeds of the beings and according to His own Will; and therefore these foods never come to an end. Hence it is, the Lord Puruṣottama passes by the name of Akṣiti (अक्षिति)—the giver of food that will never come to an end. Whoever knows this eternal Lord Akṣiti, to him do such of these foods, as he likes, always come of themselves. This Saptāṇṇa (सप्ताण्ण) worship is the best of the sacrifices that can be offered up to the gods, and by the means of this sacrifice, a worshipper may become a god such as he deserves to be. All the above has been said in the

Nārāyaṇi Śruti. The food-god is said to be higher, and higher are his qualities; the men that are fit for the worship of these gods do not themselves become these gods; but they approach the vicinity of these gods by their knowledge of them.

Mantra 17.—To act again and again is to conquer or to attain this world of man; and that can be done without the work of other births. One can conquer or attain this world either through his son only, or only through Vidyā or learning (i.e., through the disciple). It is therefore useless to say that he is sure to attain the world through both of them. A man gets one-eighth through the son and half through Vidyā or learning and the whole through the knowledge of Saptāṇṇa. Getting into the son a man gets free from his weak deeds, because the words अक्ष्ण (Akṣṇa), पुत् (Put) and छिद्र (Chhidra) have the same meaning—weak deeds; therefore a पुत्र (Putra) is one who delivers from पुत् (Put) or weak deed.

Mantra 20.—Sarasvatī and other three gods existing in Prithivī (the earth) manifest themselves in a greater degree in the gods; and this is what makes the gods as gods. It is Goddess Sarasvatī whose entrance (आवेश) into it makes everything real. It is the presence (आवेश) of the godly mind which makes the Mukta not to feel misery but to feel bliss. It is the godly Prāṇa which makes the Mukta feel no exhaustion in all his works. He acquires the capacity of doing everything and he does never die. Thus does Saptāṇṇavit or the knower of the seven kinds of food, who is a Mukta, becomes inspired by the three gods; he then pervades all beings but does not participate in their griefs. Since those that are the worshippers of the seven kinds of food acquire godhood, and since no sins touch the gods, therefore, a Saptāṇṇavit is never touched by sin. Those gods that have partly become men, it is they, who derive benefit from their sons till they become Muktas; but the Mukta gods do not derive at all any benefit from their sons. It is said that the divine Vāk, &c., get into the Muktas only; but how do they preserve the Prāṇa the real nature (स्वरूप) and the knowledge whereof (स्वरूपज्ञान) is something mysterious. In the gods, Prāṇa is the best after the Lord Hari; and there is no speciality in the Prāṇa of Brahmā. Therefore a man should have observances (worship) of the Lord Viṣṇu first and then he should keep the observances of Prāṇa.

The worship of Hamsa (हंस) through breath is the worship of both Viṣṇu and Prāṇa, because both Viṣṇu and Prāṇa are of the forms of Hamsa, the two gods that preside in the inhalation and exhalation of breath, so one should always meditate on these two gods, whilst taking in or giving out his breath. A man should not worship any other god but these two and

should serve none but these two gods. The Lord Prajāpati, who is none but the Lord Vāsudeva, created first the Indriyas,—their deities; and the Indriyas are called Adhyâtman (अध्यात्म) and their deities are the Adhidaivatas.

Agni named Vāk is the Adhyâtman (अध्यात्म) of speech; Adhyâtman of the eye is named Âdityâ; and the Adhyâtman of the ear is Chandramâ by name; the Adhyâtman of the gross mind is Vāsava (वासव); the Adhyâtman of the finer mind are Śeṣa, Rudra and Vipâ (विषा). Rudra is the Adhyâtman of thinking, Garuḍa is the Adhyâtman of Dhyâna (meditation) and Prâṇa is the Adhyâtman of Vâyu who keeps all in check.

Mantras 21—23. These gods of the Adhyâtman quarelled among themselves. The Adhidaiva Vahṇi (वह्नि) began to burn; the Adhidaiva Sûrya began to give heat, Soma began to illuminate; Vāsava began to give rain; Rudra became engaged in performing the works enjoined in the Pañcharâtra which is the worship of the Lord Viṣṇu. Vâyu it was who set every one to work and who gave knowledge and Mokṣa. Vîndra (वीन्द्र) set every one in the path of the Vedas. These gods vied with one another in Adhyâtman as well as in Adhidaiva. The Lord Hari then spoke to them all “I am the best, I am the best, superior to you all; amongst you he who always performs his duties incessantly is to be regarded as the best.” On hearing this the gods then began to do their respective works incessantly. Prajāpati, the Brahmâ, got into them in the shape of exhaustion. All the gods could not perform their respective duties on account of their exhaustion. But Brahmâ could not make Vâyu exhausted because Vâyu is of unabated energy; so Vâyu did not fail to perform his duties. Exhaustion made the other gods stop from performing their respective duties, and the performance of their respective duties was their Bhagavat-Karma (भगवत्कर्म)—the means of worshipping the Lord. The non-performance of their duties was followed by sin or death; so the gods became subject to the Death. But death could not get mastery over that Vâyu; for he never stopped from the performance of his duty. The gods thus came to know that Vâyu was superior to them all and then they wished to know this Vâyu. When they came to know the superiority of this Vâyu, they all became possessed (अविष्ट) by him, and obedient to him. So they also got the names प्राण (Prâṇa) and मरुत् (Marut), the one is the Âdhyâtmik (आध्यात्मिक) name and the other is the Âdhidaivik (अधिदैविक) name. Hence it is that these gods have their origin in Vâyu and they all disappear in Vâyu. So these gods are

the constant worshippers of this Vāyu. Hence it is that a man should be a constant worshipper of this Vāyu. It is owing to this that the worship of the other gods one must finish ; but the worship of Vāyu never comes to an end. It has also been said in the Nārāyaṇa Śruti—" One should always worship the Lord Viṣṇu together with or simultaneously with the Vāyu."

Here ends the Bhāṣya on the Saptānna Brāhmaṇam.

THE SIXTH BRĀHMAṆA.

MANTRA I. 6. 1.

त्रयं वा इदं नामरूपं कर्म । तेषां नाम्नां वागित्येतदे-
षामुक्त्यम् । अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां
साम । एतद्धि सर्वैर्नामभिः समम् । एतदेषां ब्रह्म । एतद्धि
सर्वाणि नामानि विभर्ति ॥ १ ॥

इदम् Idam, this ; this world. नाम Nāma, name. रूपम् Rūpam, form. कर्म Karma, work. इति Iti, this word is to be supplied. त्रयं Trayam, of three kinds. वा Vā, indeed. तेषां Teṣam, among them ; among name, form and work. नाम्नां Namnām, of the names. वाक् Vāk, speech ; Bhārati. इति Iti. एतत् Etat, this ; this deity. एषां Eṣām, of these names उक्त्यम् Uktham, foundation. हि Hi, because. अतः Atah, from this deity. सर्वाणि Sarvāṇi, all. नामानि Nāmāni, names. उत्तिष्ठन्ति Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this, this deity, viz., Bhārati एषां Eṣām, of these (names). साम Sāma sāma. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. नामभिः Nāmabhiḥ, with the names. समम् Samam, one who together with others knows. One who together with sounds knows all the forms and works. (सह Saha, together with. मा Mā, from मा Mā, to measure or to know). एतत् Etat, this deity ; Bhārati. एषां Eṣām, of these names. ब्रह्म Brahma, Brahman. हि Hi, because. एतत् Etat, this deity, namely, Bhārati. सर्वाणि Sarvāṇi, all. नामानि Nāmāni, the names. विभर्ति Bibharti, upholds.

1. This (world) is verily a triplicity, viz.,— name, form and work. Amongst them Vāk or Bhārati is the deity of names. This deity is the foundation of all names ; for from Her all names spring forth. This deity is the Sāma (co-measurer) with the names ; because She measures (or knows)

all the forms and works together with the names. This deity is the Brahman (upholder) of these names; for She upholds all the names.—79.

MANTRA I. 6. 2.

अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि
रूपाण्युत्तिष्ठन्त्येतदेषां सामैतद्धि सर्वै रूपाः सममेतदेषां
ब्रह्मै तद्धि सर्वाणि रूपाणि विभर्ति ॥ २ ॥

अथ Atha, next. रूपाणां Rûpânâm, of the forms. चक्षुः Chakṣuḥ, the eye ; Rudra. इति Iti. एतत् Etat, this deity. एषां Eṣâm, of these forms. उक्थं Uktham, foundation. हि Hi, because. अतः Atah, from this deity, Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. उत्तिष्ठन्ति Uttiṣṭhanti, spring forth ; take their rise. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. साम Sâma, Sâma ; co-measurer. हि Hi, because. एतत् Etat, this ; this deity Rudra. सर्वैः Sarvaih, all. रूपाः Rûpaiḥ, with the forms. समम् Samam, one who together with other knows, one who together with forms knows all the names and works. एतत् Etat, this ; this deity Rudra. एषां Eṣâm, of these forms. ब्रह्म Brahma, Brahman ; upholder हि Hi, because. एतत् Etat, this deity ; Rudra. सर्वाणि Sarvâṇi, all. रूपाणि Rûpâṇi, forms. विभर्ति Bibharti, upholds.

2. Next, of the forms, chakṣus or Rudra is the Deity. This Deity is the foundation of the forms; for, from Him all the forms spring forth. This deity is the Sâma (co-measurer) with the forms; because He measures or knows all the names and works together with the forms. This Deity is the Brahman or upholder of these forms; because He upholds all the forms.—80.

MANTRA I. 6. 3.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्मा-
ण्युत्तिष्ठन्त्येतदेषां सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मै
तद्धि सर्वाणि कर्माणि विभर्ति । तदेतच्च त्रयं सदेकमयमात्मा ।
आत्मैकः सन्नेतच्च त्रयं । तदेतदमृतं सत्येन छन्नं । प्राप्नो-
वा अमृतं नामरूपं सत्यं ताभ्यामय प्राणश्छन्नः ॥ ३ ॥

॥ इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति प्रथमोऽध्यायः ॥ १ ॥

अथ Atha, next कर्मणाम् Karmanām, of the works. आत्मा Ātmā, prāṇa. इति Iti. एतत् Etat, this Deity, Prāṇa एषाṁ Eṣām, of these works. उक्तम् Uktham, foundation. हि Hi, because. अतः Ataḥ, from this Deity, Prāṇa. सर्वाणि Sarvāṇi, all. कर्माणि Karmāṇi, works. उत्तिष्ठति Uttiṣṭhanti, spring forth. एतत् Etat, this Deity, Prāṇa. एषाṁ Eṣām, of these works. साम Sāma, co-measurer. हि Hi, because. एतत् Etat, this deity. सर्वैः Sarvaiḥ, all. कर्मभिः Karmabhiḥ, with the works. समं Samam, one who together with others knows. One who together with works knows all the names and forms. एतत् Etat, this Deity, Prāṇa. एषाṁ Eṣām, of these works. ब्रह्म Brahma, Brahman; upholder. हि Hi, because. एतत् Etat, this Deity, Prāṇa. सर्वाणि Sarvāṇi, all. कर्माणि Karmāṇi, works. विभर्ति Bibharti, upholds. तत् Tat, therefore. एतत् Etat, this; each of Vāk, Rudra and Vāyu. त्रयं Trayam, of three kinds. सत् Sat, being. एकं Ekam, one; two of them being under the one (Prāṇa). अयं Ayam, this one आत्मा Ātmā, Prāṇa. उ U, again. एकः Ekaḥ, superior. सत् San, being. एतत् Etat, this. त्रयं Trayam, three. तत् Tat, that; just mentioned एतत् Etat, this Deity. अमृतं Amṛitam, deathless; immortal. सत्येन Satyena, by what is called satya. छन्नम् Chhannam, hidden. प्राणः Prāṇaḥ, Prāṇa. वै Vai, indeed. अमृतं Amṛitam, amṛita or immortal. नामरूपे Nāmarūpe, name and form. सत्यं Satyam, what is meant by the word satya. ताम्यां Tābhyām, by those two. अयं Ayam, this; this Deity namely Amṛita or Immortal. प्राणः Prāṇaḥ, Prāṇa. छन्नः Chhannah, hidden.

3. Next, of the works Ātmā or Prāṇa is the Deity. This Deity is the foundation of the works; for, from Him all the works spring forth. This Deity is the Sāma (co-measurer) with the works; because He measures or knows all the names and forms together with the works. This Deity is the Brahman or upholder of these works, because He upholds all these works. Therefore this Deity though a triplicity is but one; He is this Prāṇa. He is again, though one, a triplicity. This Deity called Ātmā is hidden by what is called Satya. Indeed Prāṇa is what is called Amṛita or the Immortal, and name and form are called Satya; by these two is this Immortal (Prāṇa) hidden.—81.

Here ends Śāstra.

MADHVA'S COMMENTARY.

The word Sama (सम) means co-measurer. सह Saha, together with, and मा (Mā), to measure, to know. The word आत्मा (Ātmā) means Prāṇa; because the name and the form are both subject to Prāṇa, hence

they are all said to be as one and the same. Prâṇa is the Vâyu; his wife is Bhâratî called also Nâma or Name and his son is Rûpa (रूप) or form, that passes by the name of Rudra. Both of these are under the Prâṇa. Vâyu is called the Immortal because he is essentially permanent knowledge. Bhâratî and her son Rudra have been called Satya, truth, because they speak of the things as they actually are. Prâṇa gets into Rudra or into the Veda or Bharatî, and is thus always covered or limited by them both, this is why Vâyu is sometimes called Satya, but his real self is Amṛita or Immortal.

Here ends the Bhâṣya on this Brâhmaṇa.

SECOND ADHYÂYA.

FIRST (AJÂTŚATRU) BRĀHMAṆAM.

द्वितीयोऽध्यायः ।

MANTRA II. 1. 1.

ॐ ॥ हृष्यबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजा-
तशत्रुं काश्यं ब्रह्म ते ब्रवाणीति । स होवाचाजातशत्रुः
सहस्रमेतस्यां वाचि दद्वो जनको जनक इति वै जना धाव-
न्तीति ॥ १ ॥

बालाकिः Bâlâkîḥ, the son of Bâlâka. गार्ग्यः Gârgyaḥ, born in the family of Garga. अनूचानः Anûchânah, who has studied the Vedas; versed in the Vedas. द्रुप्तः Driptaḥ, proud. आस Âsa, there was. ह Ha, very strange it is. सः Saḥ, he; Bâlâki काश्यं Kâśyam, of Kâśi. अजातशत्रुम् Ajâtaśatrum, Ajâtaśatru. ते Te, to thee. ब्रह्म Brahma, Brahman. ब्रवाणि Bravâṇi, let me say or explain. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvâcha, said. ह Ha. एतस्यां Etasyâm, on this. वाचि Vâchi, on thy promise to explain Brahman. सहस्रं Sahasram, thousand (either of cows or of gold coins). दद्वम Dadma, (I) will give, said ironically. जनकः Jankah, Janaka. जनकः Janakah, Janaka. इति Iti. जनाः Janâḥ, people. धावन्ति Dhâvanti, run. वै Vai, indeed. इति Iti.

1. Bâlâki, one of the descendants of Garga, because he had studied the Vedas, had become very proud. "I shall explain Brahman to thee" said he to Ajâtaśatru of Kâśi. "I shall give to thee a thousand on (the mere strength of) this speech of thine"; said that Ajâtaśatru, "for the people, indeed, run to Janaka (to acquire the knowledge of Brahman) crying, 'to Janaka, to Janaka, let us go.'—82.

Note.—The reply of Ajâtaśatru is ironical. 'All are running to Janaka, a Kṣatriya, for Brahmanvidyâ. Hadst thou really possessed it, they would have preferentially gone to thee, for thou art a Brâhmaṇa, and so better than a Kṣatriya teacher.'

MANTRA II. 1. 2.

स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं
ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टाः ।
अतिष्टाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति ।
स य एतमेवमुपास्तेऽतिष्टाः सर्वेषां भूतानां मूर्धा राजा
भवति ॥ २ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. असौ Asau, he. पुरुषः Puruṣaḥ, Puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. आदित्ये Âditye, in the sun. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvācha, said. ह Ha, strangely, unexpectedly. एतस्मिन् Etasmin, on this subject ; on the worship of Viṣṇu in the sun. मा Mâ, to me. मा Mâ, not. संवदिष्टाः Samvadiṣṭhâḥ, speak. अतिष्टाः Atiṣṭhâḥ, above all ; far beyond this world, because there is nothing of the world in Him. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright इति Iti. वै Vai, indeed ; truly. अहं Aham, I. एतम् Etam, him. उपासे Upâse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एव Evam, thus. उपास्ते Upâste, worships. अतिष्टाः Atiṣṭhâḥ, above all. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the beings. मूर्धा Mûrdhâ, head. राजा Râjâ, bright. भवति Bhavati, becomes.

2. That descendant of Garga said,—“I worship Him alone as Brahman,—Him only who is the Puruṣa in the sun.” Then Ajâtaśatru said—“Do not tell me this (for I know it already). Indeed He is far beyond this world, is at the head of all beings and is bright. Him do I worship.” He who thus worships Him goes far beyond this world, becomes the head of all the beings and bright.—83.

MANTRA II. 1. 3.

स होवाच गार्ग्यो य एवासी चन्द्रे पुरुष एतमेवाहं
ब्रह्मोपास इति । स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा
बृहत्पाण्डुरवासाः सोमो राजेति वा अहमेतमुपास इति । स

य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥ ३ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, born in the family of Garga. उवाच Uvācha, said. ह Ha. असौ Asau, He. पुरुषः Puruṣaḥ, puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. चन्द्रे Chandre, in the moon. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्मा Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject, on the worship of Viṣṇu in the moon. मा Mā, to me मा Mā, not. संवदिष्ठाः Samvadiṣṭhāḥ, speak. बृहत्पांडुरवासाः Bṛihatpāṇḍurvāsāḥ, clothed in a long white dress. सोमः Somaḥ, the moon. राजा Rājā, bright. इति Iti. वै Vai, indeed; truly अहं Aham, I. एतम् Etam. Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, him. एवं Evam, thus. अहरहः Aharahaḥ, every day. उपास्ते Upāste, worships. सुतः प्रसुतः Sutaḥ prasutaḥ, the soma sacrifice. भवति Bhavati, is. अस्य Asya, his. अन्नं Annam, objects of enjoyment. न Na, not. क्षीयते Kṣiyate, decrease.

3. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the moon." Then Ajātaśatru said—"Do not tell me that, (for I know him already). He is clothed in a long white dress; He is in the moon and He is all bright. Him do I worship." He who thus worships Him, every day (in his house) soma sacrifice takes place and his objects of enjoyment do not decrease.—84.

MANTRA II. 1. 4.

स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठास्ते-जस्वोति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वोह भवति तेजस्विनी हास्य प्रजा भवति ॥ ४ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. असौ Asau, that. पुरुषः Puruṣaḥ, Puruṣa, Viṣṇu. यः Yaḥ, who. एव Eva, only. विद्युति Vidyuti, in the lightning. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्मा Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha,

said. ह Ha. एतस्मिन् Etasmin, on this subject ; on the worship of Viṣṇu in the lightning. मा Mâ, to me. मा Mâ, not. संवदिष्टाः Samvadiṣṭhah, say ; tell. तेजस्वी Tejasvî, bright ; luminous. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Sah, he. यः Yah, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. तेजस्वी Tejasvî, glorious. भवति Bhavati, becomes. ह Ha. तेजस्विनी Tejasvinî, glorious. अस्य Asya, his. प्रजाः Prajâh, offspring ; progeny. भवति Bhavati, is. ह Ha.

4. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the lightning." That Ajâtaśatru said—"Do not tell me this (for I know him already). He is luminous ; Him do I worship." He who thus worships Him becomes glorious (in this world) and glorious becomes his offspring.—85.

MANTRA II. 1. 5.

स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं
ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टाः
पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते
पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥ ५ ॥

सः Sah, that. गार्ग्यः Gârgyâh, born in the family of Garga. उवाच Uvâcha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣah, Puruṣa ; Viṣṇu. यः Yah, who. एव Eva, only. आकाशे Âkâśe, in the sky. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upâse, worship. इति Iti. सः Sah, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru उवाच Uvâcha, said. ह Ha. एतस्मिन् Etasmin, on this subject ; on the worship of Viṣṇu in the sky. मा Mâ, to me. मा Mâ, not. संवदिष्टाः Samvadiṣṭhâh, tell. पूर्णम् Pûrṇam, full. अप्रवर्त्ति Apravartî, immovable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upâse, worship. इति Iti. सः Sah, he. यः Yah, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. पूर्यते Pûryate, is full of ; has enough of. प्रजया Prajayâ, by offspring. पशुभिः Paśubhiḥ, by cattle. अस्मात् Asmât, this. लोकात् Lokât, from the world. अस्य Asya, his. प्रजाः Prajâh, offspring ; line of his family. न Na, not. उद्वर्त्तते Udvartate, is removed ; breaks.

5. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the sky."

Then Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the sky). He is full and immovable; Him do I worship." He who thus worships Him has enough of offspring and cattle, and in this world the line of his family does not break.—86.

MANTRA II. 1. 6.

स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मो-
पास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा इन्द्रो
वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एत-
मेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्वजायी ॥ ६ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. एव Eva, only. वायौ Vâyau, in the wind. एतम् Etam, him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajâtaśatruḥ, Ajâtaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on the worship of Viṣṇu in the wind. मा Mâ, to me. मा Mâ, not. संवदिष्टाः Samvadiṣṭhâḥ, tell. इन्द्रः Indraḥ, possessed of all the Āśvaryas. वैकुण्ठः Vaikuṇṭhaḥ, the Invincible. अपराजिता Aparâjitâ, unconquerable. सेना Senâ, army; host, a great number of multitude. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upâste, worships. जिष्णुः Jiṣṇuḥ, superior. ह H. अपराजि णुः Aparâjīṣṇuḥ, not capable of being defeated. तु Tu, and. अन्यतः Anyataḥ, from the others. अजायी Ajâyî, not subject to defeat; conqueror of others. भवति Bhavati, becomes.

6. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the wind." That Ajâtaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the wind). He is, indeed, Indra, possessed of all the lordly powers, the invincible and the unconquerable host, as such do I worship Him." He who worships Him as such, becomes superior, invincible and unconquered of.—87.

MANTRA II. 1. 7.

स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मो-

पास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा विषास-
हिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषास
हिर्ह भवति विषासहिर्हास्य प्रजा भवति ॥ ७ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. यः Yaḥ, who. एव Eva, only. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. अग्नौ Agnau, in the fire. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्मा Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajataśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the fire. मा Mā, to me. मा Mā, not संवदिष्टाः Samvadiṣṭhāḥ, tell. विषासहिः Viṣasaḥiḥ, the destroyer, so called because the enemy cannot bear Him. इति Iti. वै Vai, indeed; verily. अहं Aham, I. एतम् Etam, him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him एवम् Evam, thus. उपास्ते Upāste, worships विषासहिः Viṣasaḥiḥ, the destroyer; unbearable. भवति Bhavati, becomes ह Ha. अस्य Asya, his. प्रजाः Prajāḥ, progeny; descendants. विषासहिः Viṣasaḥiḥ, the destroyer; unbearable. भवति Bhavati, becomes. ह Ha.

7. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the fire." That Ajātaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the fire). He is, indeed, the Destroyer; Him do I worship." A destroyer (of the enemies) becomes he who worships Him thus (as the destroyer), and the destroyer, indeed, becomes his offspring.—88.

MANTRA II. 1. 8.

स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मो-
पास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टाः प्रति-
रूप इति वा अहमेतमुपास इति स य एतमेवमुपास्ते प्रति-
रूपथं हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जा-
यते ॥ ८ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. यः Yaḥ, who. अयम् Ayam, this. पुरुषः Puruṣaḥ, puruṣa; Viṣṇu.

एव Eva, only. अप्सु Apsu, in waters. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in waters. मा Mā, to me. मा Mā, not. संवदिष्ठाः Saṁvadiṣṭhāḥ, tell. प्रतिरूपः Pratirūpaḥ, favourable. इति Iti. वै Vai, indeed; verily. अहं Aham, I. एतम् Etam, Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upāste, worships. प्रतिरूपः Pratirūpaḥ, favourable. एव Eva, only. एनम् Enam, Him. उपगच्छति Upagachchhati, goes to; attains. ह Ha, verily. न Na, not. अप्रतिरूपम् Apratirūpaḥ, unfavourable. अथो Atho, besides. प्रतिरूपः Pratirūpaḥ, favourable (son). अस्मात् Asmāt, from him who worships. जायते Jāyate, is born.

8. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in waters." That Ajātaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in waters), He is, indeed, the Favourable, Him do I worship." The favourable only and not the unfavourable go to Him who meditates on Him thus; besides a favourable son is born to him.—89.

MANTRA II. 1. 9.

स होवाच गार्ग्यो य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मो-
पास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा रोचिष्णु-
रिति वा अहमेतमुपास इति स य एतमेवमुपास्ते रोचिष्णुर्ह
भवति रोचिष्णुर्हस्य प्रजा भवत्यथो यैः सन्निगच्छति
सर्वाश्स्तानतिरोचते ॥ ९ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. आदर्शे Ādarśe, in the looking-glass; in the mirror. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहम् Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the mirror. मा Mā, to me. मा Mā, not. संवदिष्ठाः Saṁvadiṣṭhāḥ, speak. रोचिष्णुः Rochiṣṇuḥ, bright; resplendent. इति Iti, वै Vai, indeed; verily. अहं Aham, I. एतम्

Etam, Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. याः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upāste, worships. रोचिष्णुः Roçiṣṇuḥ, bright, resplendent, भवति Bhavati, becomes. ह Ha, it is well known. अस्या Asya, his. प्रजाः Prājah, progeny; offspring. रोचिष्णुः Roçiṣṇuḥ, bright; resplendent. भवति Bhavati, becomes. अथो Atho, besides. वैः Vaiḥ, with those (wise men). सन्निरगच्छति Sannigacchati, comes in contact. तान् Tān, those. सर्वान् Sarvaṇ, all. अतिरोचते Atirochate, surpasses in splendour.

9. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa in the mirror." That Ajātaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the mirror). He is, indeed, the Resplendent. Him do I worship." Very resplendent does he, indeed, become, he who worships Him thus. His offspring does become resplendent. Besides he surpasses them all in splendour with whom he comes in contact.—90.

MANTRA II. 1. 10.

स होवाच गार्ग्यो य एवायं यन्तं पश्चाच्छब्दोऽनूदे-
त्येतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मि-
न्संवदिष्ठा असुरिति वा अहमेतमुपास इति स य एतमेव-
मुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्
प्राणो जहाति ॥ १० ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. अयम् Ayam, this. एव Eva, only. शब्दः Śabdaḥ, sound. यः Yaḥ, which. यन्तं Yantam, one who is going. अनु Anu, close to. पश्चात् Paśchāt, on the back. उदेति Udeti, rises एतम् Etam, him; the Puruṣa present in the sound behind the back of a man when in motion. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu in the sound. मा Mā, to me. मा Mā, not. संवदिष्ठाः Samvadiṣṭhāḥ, tell. असुः Asuḥ, life; life-giving. इति Iti. वै Vai, indeed; verily. अहम् Aham, I. एतम् Etam, Him. उपासे Upase, worship इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upaste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvaṁ, full,

आयुः Āyuh life. एति Eti, gets ; attains. एव Eva, only. ह Ha, it is well-known. कालात् Kālāt, appointed time. पुरा Pura, before. एनं Enam, him. प्राणः Prāṇaḥ, life न Na, not. जहाति Jahati, leaves.

10. That descendant of Garga said—"I worship him alone as Brahman,—Him only who is the Puruṣa in the sound that arises at the back close to the man when he is going." That Ajātaśatru said—"Do not tell me in this way about this (worship of the Puruṣa in the sound). He is indeed Life ; Him do I worship." A full period of life gains he who worships Him thus. His life does not leave him before the (appointed) time.—91.

MANTRA II. 1. 11.

स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं
ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा
द्वितीयोऽनपग इति वा अहमेतमुपास इति स य एतमेवमु-
पास्ते द्वितीयवान् ह भवति नास्माद्गणश्छिद्यते ॥ ११ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; Viṣṇu. यः Yaḥ, who. दिक्षु Dikṣu, on all sides. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject ; on worship of Viṣṇu on all sides. मा Mā, to me. मा Mā, not. संवदिष्टाः Saṁvadiṣṭhah, tell. द्वितीयः Dvitiyaḥ, having a second ; double. अनपगः Anapagaḥ, inseparable. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upāste, worships. द्वितीयवान् Dvitiyavān, double. भवति Bhavati, becomes. ह Ha. अस्मात् Asmāt, from this ; from such a worshipper. गणः Gaṇaḥ, follower. न Na, not. छिद्यते Chhidyate, are separated.

11. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa (abiding) in all quarters." That Ajātaśatru said—"Do not tell me in this way about this (the Puruṣa in all quarters). He is, indeed, the Double and Inseparable. Him do I worship." He who worships Him thus has always a second and never do his followers part from him.—92.

स होवाच गार्ग्यो य एवायं छायामयः पुरुष एतमेवाहं
ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा
मृत्युरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वं छ
हैवास्मिँल्लोक आयुरिति नैनं पुरा कालान्मृत्युरागच्छति ॥१२॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. इ Ha. अयम् Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; Viṣṇu. यः Yaḥ, who. छायामयः Chhâyāmayah, shadowy; abiding in the shadow. एव Eva, only. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatru. उवाच Uvācha, said. इ Ha. एतस्मिन् Etasmin, on this subject; on worship of Viṣṇu abiding in the shadow. मा 'MĀ, to me. मा MĀ, not. संवदिष्टाः Samvadiṣṭhāḥ, tell. मृत्युः Mṛityuḥ, death. इति Iti. वै Vai, indeed. अहं Aham, I. एतम् Etam, Him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upāste, worships. अस्मिन् Asmin, this. लोके Loke, in the world. सर्वं Sarvam, full. आयुः Āyuh, life. एति Eti, gets; attains. एव Eva, only. इ Ha. कालान् Kālān, appointed time, पुरा Purā, before. एनम् Enam, him. मृत्युः Mṛityuḥ, death. न Na, not. आगच्छति Āgachchhati, comes.

12. That descendant of Garga said—"I worship Him alone as Brahman,—Him only who is the Puruṣa abiding in the shadow." That Ajātaśatru said—"Do not tell me in this way about this (worship of the Puruṣa abiding in the shadow). He is, indeed, Death. Him do I worship." A full period of life attains he who worships Him thus. Death does not come upon him before the appointed time.—93.

स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं
ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा
आत्मन्वीति वा अहमेतमुपास इति स य एतमेवमुपास्त
आत्मन्वीह भवत्यात्मन्विनी हास्य प्रजा भवति स ह
तूष्णीमास गार्ग्यः ॥ १३ ॥

सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. अयम् Ayam, this पुरुषः Puruṣaḥ Puruṣa ; Viṣṇu. यः Yaḥ, who. एव Eva, only. आत्मनि Âtmani, in Hiranyagarbha : in the mind. एतम् Etam, Him. एव Eva, alone. अहं Aham, I. ब्रह्म Brahma, as Brahman. उपासे Upāse, worship. इति Iti. सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतस्मिन् Etasmin, on this subject ; on worship of Viṣṇu in the mind. मा Mā, to me. मा Mā, not संवदिष्ठाः Saṁvadiṣṭhāḥ, tell. आत्मन्वी Âtmanvī, having Viriñcha, who is the presiding deity of Chitta. इति Iti. वै Vai, indeed. अहम् Aham, I. एतम् Etam, him. उपासे Upāse, worship. इति Iti. सः Saḥ, he. यः Yaḥ, who. एतम् Etam, Him. एवम् Evam, thus. उपास्ते Upāste, worships. आत्मन्वी Âtmanvī, strong in mind. भवति Bhavati, becomes. ह Ha. अस्य Asya, his. प्रजाः Prajāḥ, offspring. अत्मन्विनी Âtmanvinī, strong in mind. भवति Bhavati, becomes. ह Ha. सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. तूष्णीम् Tūṣṇīm, silent. आस Âsa, was. ह Ha.

13. That descendant of Garga said—" I worship Him alone as Brahman,—Him only who is the Puruṣa in Hiranyagarbha (or mind)." That Ajātaśatru said—" Do not tell me in this way about this (worship of Puruṣa in Hiranyagarbha). He has indeed Hiranyagarbha in Him. Him do I worship." He who worships Him thus becomes strong in mind and his progeny also becomes strong in mind. Then the descendant of Garga became silent.—94.

MANTRA II. I. 14.

स होवाचाजातशत्रुरेतावन्नु इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उपत्वायानीति ॥ १४ ॥

सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतावत् Etāvat, this much ; so far. नु Nu, only. इति Iti, here ends the speech. एतावत् Etāvat, thus much ; so far. हि Hi, to be sure. इति Iti, here ends the answer of Bālāki. एतावता Etāvatā, by this much. विदितं Viditam, known, comprehended. न Na, not. भवति Bhavati, is. इति Iti, here ends the assertion of Ajātaśatru. सः Saḥ, that. गार्ग्यः Gārgyaḥ, a descendant of Garga. उवाच Uvācha, said. ह Ha. एवा Tvā, thee. उपयानि Upayāni, I approach as a disciple. इति Iti.

14. That Ajātaśatru said—"Thus far only?" " Thus far only and no farther," (replied Bālāki). " Brahman is not

comprehended by (this poor knowledge) which extends so far and no farther," (said Ajātaśatru). Then the descendant of Garga said—"May I accept thee as my preceptor?"—95.

MANTRA II. 1. 15.

स होवाचाजातशत्रुः प्रतिलोमं चैतदब्रह्मणः क्षत्रिय-
मुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं
पाणावादायोत्तस्थौ तौ ह पुरुष ७ सुप्रमाजग्मतुस्तमेतैर्ना-
मभिरामन्त्रयांचक्रे बृहत् पाण्डुरवासः सोमराजन्निति स
मोत्तस्थौ तं पाणिना पेष्टं बोधयांचकार स होत्तस्थौ ॥ १५ ॥

सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एतद् Etad, it, i.e., that a kṣatriya should teach a Brāhmaṇa. प्रतिलोमं Pratilomam, contrary to the custom. वै Vai, indeed; verily. यद् Yat, that. ब्राह्मणः Brāhmaṇaḥ, a Brāhmaṇa. क्षत्रियम् Kṣatriyam, one Kṣatriya by caste. उपेयाद् Upeyāt, should approach as a disciple. मे Me, to me. ब्रह्म Brahma, about Brahman. वक्ष्यति Vakṣyati, will speak; will instruct. इति Iti. त्वा Tvā, to thee. विज्ञापयिष्यामि Vijñāpayiṣyāmi, I will inform. एव Eva, only. इति Iti. तं Tam, him. पाणौ Pāṇau, by the hand. आदाय Âdāya, taking. उत्तस्थौ Uttasthau, rose; stood up. तौ Tau, they both; Bâlâki and Ajātaśatru. सुप्तं Suptam, sleeping. पुरुषं Puruṣam, a man. अजग्मतुः Âjagmatuḥ, went to. ह Ha. तं Tam, Him. Hari within the man in deep slumber. बृहत्पाण्डुरवासः Brīhatpāṇḍuravāsaḥ, Oh! Thou of long white clothes. सोम Soma, Oh! Soma. राजन् Râjan, Oh! bright. इति Iti. एतैः Etaiḥ, these. नामभिः Nāmabhiḥ, by the names. आमन्त्रयांचक्रे Âmantrayâñchakre, called. सः Saḥ, He; the Lord Hari in the heart of the person in deep slumber. न Na, not. उत्तस्थौ Uttasthau, rose. तं Tam, him. पाणिना Pāṇinâ, with the hand. पेष्टं Peṣam, pressing; squeezing. बोधयांचकार Bodhyañchakâra, awoke. सः Saḥ, He; Hari in the sleeping man. उत्तस्थौ Uttasthau, arose. ह Ha, strange it is.

15. That Ajātaśatru said :—"It is contrary to all custom that a Brāhmaṇa should approach a Kṣatriya (with the request) that the Kṣatriya will teach him about Brahman. However I shall simply tell you about Brahman, (but not instruct you as a teacher does)." Taking him by the hand he

rose. They both went together to a man in deep slumber ; then (Ajātaśatru) called Him, (Lord Hari in the sleeping man, by these names) “ Oh ! Thou of long white clothes, Oh ! Soma, Oh ! Bright one.” But He rose not. Then he pressed the man with his hand and awoke Him. And lo ! he arose.—96.

MANTRA II. 1. 16.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः
पुरुषः क्वैषतदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥१६॥

सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha एषः Eṣaḥ, this Jīva. एतत् Etat, in this; in this body. यत्र Yatra, where; in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this; that which contains the sleeping Jīva. विज्ञानमयः Vijñānamayaḥ, of the form of pure intelligence; of the form of pure knowledge. पुरुषः Puruṣaḥ, puruṣa. तदा Tadâ, then; while asleep. क्व Kva. where. एषः Eṣaḥ, He. अभूत् Abhût, was. कुतः Kutah, whence, एतद् Etat, at this time; while awake. आगात् Âgât, came इति Iti. तत् Tat, that; where did Hari reside at the time of slumber and whence did He come while awake. गार्ग्यः Gârgyaḥ, the descendant of Garga. न Na, not. उ U, ever. मेने Mene, knew.

16. That Ajātaśatru said :—“Where was He at the time of slumber,—He the Puruṣa of the form of pure knowledge, in whom did this Jīva lay asleep within this body? Whence did he come at the time of waking?” But the descendant of Garga never knew that.—97.

MANTRA II. 1. 17.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञान-
मयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषो-
न्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः
स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग्
गृहीतं चक्षुर्गृहीतं च श्रोत्रं गृहीतं मनः ॥ १७ ॥

सः Saḥ, that. अजातशत्रुः Ajātaśatruḥ, Ajātaśatru. उवाच Uvācha, said. ह Ha. एषः Eṣaḥ, this Jīva. एतत् Etat, in this; in this body. यत्र Yatra,

where, in Hari. सुप्तः Suptaḥ, sleeping. अभूत् Abhût, was. यः Yaḥ, who. एषः Eṣaḥ, this. विज्ञानमयः Vijñānamayaḥ, of the form of pure intellect ; of the form of pure knowledge. पुरुषः Puruṣaḥ, Puruṣa. तदा Tadâ, then ; at the time of slumber. एषां Eṣān, these. प्राणानाम् Prâṇânâṃ, of these indriyas ; of the organs of senses. विज्ञानं Vijñānam, knowledge of the senses. विज्ञानेन Vijñānena, knowingly ; wilfully. आदाय Âdâya, taking. एषः Eṣaḥ, this. आकाशः Âkāśaḥ sky ; ethereal sky. यः Yaḥ, which. अंतर्हृदये Ântarhṛidaye, within the heart. तस्मिन् Tasmin, there. शेते Śete, lies. तानि Tâni, these ; the senses with their capacities. यदा Yadâ, when. गृह्णाति Gṛihṇâti, takes ; makes inactive. अथ Atha, then. एतत् Etat, in this Hari. पुरुषः Puruṣaḥ, Puruṣa. स्वपिति Svapiti, sleeps. नाम Nâma, it is well-known. ह Ha. प्राणः Prâṇaḥ, the organ of smell. तद्गृहीतः Tadgṛihîtaḥ, taking by him ; made dormant by him. एव Eva, only. भवति Bhavati, becomes ; is. गृहीता Gṛihîtâ, taken : made dormant. वाक् Vâk, the organ of speech. गृहीतं Gṛihîtam, taken ; made inactive. चक्षुः Chakṣuḥ, the eye ; the organ of sight. गृहीतं Gṛihîtam, taken ; made inactive. श्रोत्रम् Śrotram, the ear ; the organ of hearing. गृहीतं Gṛihîtam, taken ; made dormant. मनः Manah, mind.

17. That Ajâtaśatru said :—“This Puruṣa who is of the form of pure knowledge, in whom did this Jîva lay asleep within this body, taking consciously at the time of deep slumber the knowledge (capacity) of these Indriyas (organs) lies there in the ether that is inside the heart. It is well known that when He makes these Indriyas (organs) inactive, it is said that the Puruṣa sleeps. The organ of smell is made dormant by Him only. The organ of speech is made dormant ; the organ of sight is made dormant ; the organ of hearing is made dormant ; the mind is made dormant.—98.

MANTRA II. 1. 18.

स यत्रैतत्स्वप्नायाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्ततैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

सः Saḥ, he ; Hari. यत्र Yatra, when. एतत् Etat, in this body. स्वप्नया Svapnayâ, through the nâdis or nerves. चरति Charati, moves. ह Ha, because. ते Te, these ; these nerves. अस्या Asya, his. लोकाः Lokâḥ, world ; kingdom. तत् Tat, then. महाराजः Mahârâjaḥ, a great king. इव Iva, like. भवति Bhavati, becomes. उत् Uta, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, a great Brâhmaṇa. इव Iva, like. उत Uta, or. उच्चावचं Uchchâvacham, high or low, such as elephants or cats. इव Iva, like. उत Uta, or. निगच्छति Nigacchhati, sees (himself). सः Saḥ, he, the example. यथा Yathâ, as. महाराजः Mahârâjaḥ, a great king. जानपदान् Jânapadân, people of the kingdom. गृहीत्वा Gṛihîtvâ, collecting ; summoning. स्वे Sve, his own. जनपदे Janapade, in kingdom. यथाकामं Yathâkâmaṁ, as he likes it. परिवर्तते Parivartate, moves. एवम् Evam, in this way. एव Eva, only. एषः Eṣaḥ, this Puruṣa. एतत् Etat, his ; of the Jîva. प्राणान् Prâṇân, the external organs. गृहीत्वा Gṛihîtvâ, taking with him. स्वे Sve, his own, of which he is the master. शरीरे Śarîre, in the body. यथाकामं Yathâkâmaṁ, according to His own will. परिवर्तते Parivartate, moves ; walks.

18. His worlds (possessions or proper sphere) are those where he moves through the Nâdis or nerves. Then He becomes either like a great king or like a great Brâhmaṇa or He sees Himself big (like an elephant) or small (like a cat). For example, as a great king travels through his own kingdom, according to his own will, taking his subjects along with him, so does He move, wherever He likes, through the body of which He is the master, taking along with him all the Indriyas.—99.

MANTRA II, 1. 19.

अथ यदा सुषुप्तो भवति यदा न कस्यचनवेद हितानाम
नाऽङ्गो द्वासप्ततिसहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते
ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो वा
महाराजो वा महाब्राह्मणो वातिष्णीमानन्दस्य गत्वा
शयीतैवमेवैष एतच्छेते ॥ १९ ॥

अथ Atha, again ; moreover. यदा Yadâ, when. कस्यचन Kasyachana, anything of the external world. न Na, not. वेद Veda, knows. Nominative of this verb is जीव Jîva. तदा Tada, then. सुषुप्तः Susuptaḥ, in deep slumber. भवति Bhavati, becomes. द्वासप्ततिसहस्राणि Dvâsaptatisahasrâṇi, seventytwo

thousands. हिता Hitâ, hitâ. नाम Nâma, by name. नाड्यः Nâdyah, nâdis or nerves. हृदयात् Hridayât, from the heart. पुरीततं Purîtatam, that Nâdî (नाडी) which extends up to the head. This Nâdî is called सुषुम्ना (Susumnâ)—it extends from the heart up to what is called ब्रह्मपुर (Brahmapura) within the head. अभि Abhi, towards. प्रतितिष्ठन्ते Pratitiṣṭhante, go to; spread. तभिः Tâbhiḥ, by those Nâdis. प्रत्यवसृप्य Pratyavasripya, moving to and fro. पुरीतति Purîtati, in the Nâdî called Purîtat because it extends up to the Brahmapura in the head. The modern Yogîs called it Suṣumnâ (सुषुम्ना). It is to be understood in Lord Hari who is present in this Nâdî. शेते Śete, lies. सः Saḥ, he, the example. यथा Yathâ, as. कुमारः Kumâraḥ, Rudra. वा Vâ, or. महाराजः Mahârâjaḥ, Vâyū. वा Vâ, or. महाब्राह्मणः Mahâbrâhmaṇaḥ, Viriñcha. वा Vâ, or. आनन्दस्य Ânandasya, of Hari who is all bliss. अतिघ्नोम् Atighnîm, neighbourhood; vicinity. गत्वâ Gatvâ, going. शयीत Śayîta, lie down happily. एवम् Evam, in this manner. एव Eva, just. एषः Eṣaḥ, he; the Jîva. एतद् Etat, in Him; in Lord Hari, who is in the Suṣumnâ (सुषुम्ना). शेते Śete, lies down happily.

19. When the Jîva knows nothing (of the external world) he is then called to have fallen asleep. The Nâdis called Hitâ (the Good) numbering seventytwo thousands spread from the heart towards the Purîtat or Suṣumnâ. The Jîva moves to and fro through those Nâdis and finally rests in Purîtat, i.e., (in Lord Hari who is in that Nâdî), just as Rudra or Vâyū or Brahmâ rests happily reaching the Vicinity of Hari who is all bliss. Just, in the same way does Jîva lie happily in the Lord Hari in Purîtat.—100.

MANTRA II. 1. 20.

स यथोर्णनाभिस्तन्तुनोच्चरेदधाम्निः क्षुद्रा विस्फुलिङ्गा
व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः
सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यामिति
प्राणा वै सत्यं तेषामेष सत्यम् ॥ २० ॥

प्रथमं ब्राह्मणम् ॥ १ ॥

सः Saḥ, he, the example. यथा Yathâ, as. ऊर्णनाभिः Ūrṇanâbhiḥ, the spider. तन्तुना Tantunâ, the thread which the spider produces from the food that it eats. उचरेत् Ucharet, brings out; produces. यथा Yathâ, as. क्षुद्राः Kṣudrâḥ, little. विस्फुलिङ्गाः Viṣphuliṅgâḥ, sparks. अग्नेः Agneḥ,

from fire. व्युच्चरन्ति Vyuchcharanti, come out. एवं Evam, in this way. एव Eva, just. अस्मान् Asmât, this. आत्मनः Âtmanah, from Âtman; from Hari. सर्वे Sarve, all प्राणाः Prâṇâḥ, the Indriyas; the organs. सर्वे Sarve, all. लोकाः Lokâḥ, the worlds. सर्वे Sarve, all. देवाः Devâḥ, the gods such as Brahman, &c. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the living beings, the created things. व्युच्चरन्ति Vyuchcharanti, come out; are produced. तस्य Tasya, His; of Hari who is in the heart. उपनिषत् Upaniṣat, mystery; secret knowledge. सत्यस्य Satyasya, of Satya. सत्यम् Satyam, Satya. इति Iti. प्राणाः Prâṇâḥ, everything that has life or more correctly everything that is the outcome of Prâṇa Vâyu, such as all the Indriyas, all the worlds, all the gods and all the gross bodies. वै Vai, indeed. सत्यं Satyam, what is to be understood by the word Satya. तेषां Teṣâm, theirs. एषः Eṣaḥ, this Hari. सत्यं Satyam, the giver of birth, existence, destruction, and salvation. (सत् Sat, birth, existence, destruction and salvation; and य from या, one who gives).

20. As a spider brings out the thread or as little sparks come out of fire, just in the same way all the Indriyas, all the worlds, all the Devas, all the gross bodies come out of this Âtman (who is Lord Hari). This is His secret teaching. He is Satya of the Satya. The Prâṇas (everything that is the outcome of Prâṇa Vâyu) are indeed to be understood by the word Satya and He is the giver of Sat, i.e., birth, existence, destruction and salvation to them all.—101.

Here ends the Ajâtaśatru Brâhmaṇam.

The Bhâṣya on the Ajâtaśatru Brâhmaṇam. Mantra 2.

Atiṣṭha is He who is beyond this world; or, in other words, He who has none of the qualities that belong to the things of which this world of ours is composed. He is called mûrdhâ (मूर्धा) or head because He is the best.

Bhâṣya on Mantra 6.

The word अपराजिता सेना (Aparâjitâ senâ) means the Lord Bhagavân, because He is invincible and of innumerable forms. The word जिष्णु (Jiṣṇu) means the best. He conquers all but His conquests are not due to somebody else.

The Bhâṣya on the Mantra 14.

The word विषासहि (Viṣâsahi) means unbearable. The word आत्मनि means in the Hiraṇyagarbha. The word आत्मन्वी (Âtmanvî) means

having the chitta (चित्त) or heart because Viriñcha is the presiding deity thereof. Mokṣa follows when one worships the Lord who is in the heart and who governs therefrom. This mantra means to say, it is not that one should first worship the gods and through them worship the Lord and see or get to Him by their worship, and then again worship the Lord in the heart and then attain Mukti. In reality, the only means of attaining Mukti is to worship the Lord in the heart.

The Bhāṣya on the Mantra 15.

बृहत्पाण्डुरवास (Brihatpāṇḍuravāsa), &c., have been used in order to show that the meditation of the Lord within the heart is the only means of getting Mukti. It has been said that the Lord raised the Jīva by means of the hand; this shows that there is a special reference to the locality of the heart, though names and forms are of little importance. The worship of the Lord in the heart is still of some importance to those that hold that the worship of the Lord outside of the heart may bring about Mukti.

The Bhāṣya on the Mantra 16.

The sentences यत्रैव एतत् सुप्तोऽभूत् &c., (Yatraiṣa etat suptobhūt), &c., where he lies asleep, &c., indicates that Mokṣa has special connection with the Lord residing inside the heart. यत्र (Yatra) where, i.e., in the Lord. एवः Eṣaḥ, He; the Jīva; the Vijñānamaya Puruṣa. सुप्तः अभूत् Supatḥabhūt. Lay asleep.

The Bhāṣya on the Mantra 18.

When the Paramâtman takes away these vijñānas or varieties of knowledge, it is then the Jīva falls asleep. When the Paramâtman walks in the स्वप्ननाडी (Svapna nāḍī) it is then the Jīva gets, as it were, higher and lower stages.

The Bhāṣya on the Mantra 19.

The Paramâtman moves here and there taking the Prāṇas along with him, just as a king does with his retinue. In the dreamy condition the Jīva sometimes sees himself as a king, sometimes as a Brāhmaṇa, sometimes as a dog and sometimes as a cat. The word आनन्दस्य (Ānandasya) means of the Paramâtman, and the word अतिघ्नी Atighnī means close vicinity; the word कुमार (Kumāra) stands for Rudra. महाराज (Mahārāja) stands for Vāyu and the word महाब्रह्मण (Mahābrāhmaṇa) stands for Brahmā. It is not that the Jīva takes away the Vijñāna of the Prāṇas, nor is he creator of the gods or of the beings.

The Bhāṣya on the Mantra 20.

One attains Mukti on worshipping the Lord in the heart after worshipping and going near Him, in the sun, in the moon, in the lightning,

in the beings, in the mirror, in the sound that follows a man when going, in the image of the eye and in the Hiraṇyagarbha; and even to those who hold that Mukti can be attained by worshipping the Lord Viṣṇu outside, the worship of the Lord in the heart is of some importance before the attainment of Mukti. The names Sūrya or the sun, &c., are no doubt the names of the Lord Viṣṇu; and from the Lord Viṣṇu who presides in them, those names have been figuratively applied to the sun, the moon, &c. The Lord Viṣṇu who is in the heart has a special connection with Mukti. So it would be better for a Jīva not to call the Lord Hari by such names as Soma, &c., (if he should wish for Mukti). When the Lord Viṣṇu makes the Jīva travel through the Svapnanāḍi (स्वप्ननाड़ी), whilst He Himself moves through it, it is the Jīva dreams dream; and when he comes to the Lord Viṣṇu called the Vijñānamaya Puruṣa in the Suṣumnā, (सुषुम्ना) he falls asleep. From the Lord Viṣṇu of whom the form is pure knowledge, the Jīva gets a higher stage. The Lord Viṣṇu is the creator, protector, destroyer and the giver of Mukti of all the Prāṇas (Indriyas), of all the worlds, of all the gods and all the living beings. It is truly the instruction of all the Upaniṣads and so says the Nārāyaṇa Śruti.

Here ends the Bhāṣya on the Ajātaśatru Brāhmaṇam.

SECOND (ŚĪSU) BRAHMAṆAM.

MANTRA II. 2. 1.

यो ह वै शिशुश्चाधानश्च सप्रत्याधानश्च सस्थूणश्च
सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव
शिशुर्योऽयं मध्यमः प्राणस्तस्येदमेवाधानमिदं प्रत्याधानं
प्राणः स्थूणान्नं दाम ॥ १ ॥

यः Yaḥ, whoever. साधानं Sādhānam = Sa + ādhānam, with its abode or shed. सप्रत्याधानं Sapratyādhānam, with its pen or fold; with the enclosure within a cowshed where young ones of cows are pent up, outer-abode. सस्थूणं Sasthūṇam, with its pillar or peg. सदामं Sadāmam, with its rope शिशुः Śīsum, the young animal; the young one of a cow. The Infant. वेद Veda, knows; worships. वै Vai, verily. ह Ha. सः Saḥ, he. द्विषतः Dviṣataḥ, inimical; not favourably disposed because they take the mind away to the external world. भ्रातृव्यान् Bhrāṭṛivyān, enemies; relatives. सप्त Sapta, the seven; mind, intellect and the five organs of senses, viz., the ear, the eye, the nose, the tongue and touch which are also called seven Asuras. अवरुणद्धिः Avruṇaddhiḥ. pens; keeps in check. Keeps off.

इ Ha, verily. अयम् Ayam, this. यः Yaḥ, who मध्यमः Madhyamaḥ, central, inner. प्राणः Prāṇaḥ, Prāṇa, Vāyu. Life अयं Ayam, it. शिशुः Śiśuḥ, the young one of an animal; calf. The Infant. वाव Vāva, indeed. तस्य Tasya, his or its. इदम् Idam, this; the subtle body. आधानं Ādhānam, abode or shed or place. एव Eva, only. इदम् Idam, this; the gross body. प्रत्याधानं Pratyādhānam, the pen; the enclosure in a shed, a chamber. प्राणः Prāṇaḥ, the Life, the Lord Hari. स्तूणा Sthūṇā, the pillar or post. अन्नं Annam, food; Śrītattvam. दाम Dāma, rope.

1. He who knows this Infant together with its shed, the pen, the peg and the rope, checks the seven inimical relatives, (*viz.*, the Mind, Buddhi and the Indriyas). This central Prāṇa is the Infant, this (pointing to the finer body or Sūkṣmaśarīra) is its abode; this (pointing to the gross body) is its outer abode; the Prāṇa or the Lord Hari is its peg and (Śrī represented by) food is its rope.—102.

MANTRA II. 2. 2.

तमेताः सप्ताक्षितय उपतिष्ठन्ते । तद्वा इमा अक्षन्
लोहिन्यो राजयस्ताभिरेनत्सु रुद्रोऽन्वायत्ताः । अथवा
अक्षन्नापस्ताभिः पर्जन्यः । या कनीनका तयादित्यः ।
यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रः । अधरयैनं वर्तन्या
पृथिव्यन्वायत्ता । द्यौरुत्तरया । नास्यान्नं क्षीयते य एवं
वेद ॥ २ ॥

तं Tam, Him; the Vāyu in the eye. अक्षितयः Akṣitayaḥ, strong in mind and intellect. Imperishable ones एताः Etāḥ, these; the following gods, Rudra, &c. सप्त Sapta, the seven Devas. उपतिष्ठन्ते Upaṭiṣṭhante, worship. तत् Tat, among them; among those seven gods. रुद्रः Rudraḥ, Rudra. अक्षन् Akṣan, in the eye. याः Yāḥ, well-known. इमाः Imāḥ, these. लोहिन्यः Lohinyaḥ, red. राजयः Rājayaḥ, lines; retina. The arteries of the retina. ताभिः Tābhiḥ, by those lines or arteries. एनं Enam, Him. अन्वायत्तः Anvāyattāḥ, is subordinate; follows, worships. अथ Atha, again. याः Yāḥ, those. अक्षन् Akṣan, in the eye. आपः Āpaḥ, waters, the humours, aqueous and vitreous. ताभिः Tābhiḥ, by them. पर्जन्यः Parjanyaḥ, Parjanya. या Yā, that. कनीनका Kanīnakā, the pupil of the eye. तया Tayā, by it. आदित्यः Ādityaḥ, the sun. यत् Yat, that. कृष्णं Kṛṣṇam, the black of the eye; the

iris. तेन Tena, by it. अग्निः Agniḥ, fire. यत् Yat, that. शुक्लं Śuklam, white part: the eye-ball. तेन Tena, by it. इन्द्रः Indrah, Indra. अधरया Adharayā, with the lower (eye lash.) वर्तन्या Vartanyā, the road; the way through which tears, &c., drop down; the eye-lash. एनं Enam, Him. पृथिवी Pṛithivi, the earth. अन्वायत्ता Anvāyattā, is subordinate; worships. द्यौः Dyauh, the heaven. उत्तरया Uttarayā, the upper (eye-lash). अस्य Asya, His. अन्नं Annam, food. न Na, not. क्षीयते Kṣīyate, is diminished. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows.

2. These seven Imperishables worship him (who is the Vāyu in the eye). Rudra worships him through the red arteries (of the retina). Parjanya (worships him) by the waters (aqueous and vitreous humours) of the eye. Âditya worships him through the pupil of the eye. Agni worships him through the black iris. Indra worships him through the white (part of the eye or cornea). The earth worships him by the lower eye-lashes, and the heaven by the upper eye-lashes. His food is never exhausted who knows this.—103.

MANTRA II. 2. 3.

तदेष श्लोको भवति । अर्वाग्बिलश्चमसः । ऊर्ध्वबुध्न-
स्तस्मिन्यशो निहितं विश्वरूपं । तस्यासत ऋषयः सप्ततीरे
वागष्टमी ब्रह्मणा संविदानेति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्न
इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः । तस्मिन्यशो
निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेत-
दाह । तस्यासत ऋषयः सप्ततीर इति प्राणा वा ऋषयः
प्राणानेतदाह । वागष्टमी ब्रह्मणा संविदानेति वागष्टमी
ब्रह्मणा संवित्ते ॥ ३ ॥

तत् Tat, to that effect; to show that Rudra, &c., worship Prāṇa in the eye. एषः Eṣaḥ, this; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, there is चमसः Chamasah, the cup; like the cup. अर्वाग्बिलः Arvāgbilāḥ, with the mouth (cavity) downwards. ऊर्ध्वबुध्नः Ūrdhvbudhnaḥ, having the bottom upwards. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarūpam, full in form: manifold. यशः Yaśaḥ, Yaśas, glory. निहितं Nihitam, put; placed. तस्य Tasya, its. तीरे Tīre, on the margin. सप्त Sapta, seven.

ऋषयः Ṛṣayah, Ṛṣis. आसत Āsata, worship. ब्रह्मणा Brahmanā, with Brahman. संविदाना Samvidānā, communicating. वाक् Vāk, Sarasvatī. अष्टमी Aṣṭamī, the eighth. इति Iti चमसः Chamasah, like the cup. अर्वाग्बिलः Arvāgbilah, with the mouth (cavity) downwards. ऊर्ध्वबुध्नः Ūrdhvabudhnaḥ, having the foot or bottom upwards. इति Iti, such is the mantra. इदम् Idam, this thing, i.e., like the cup that has the face downwards and bottom upwards. तत् Tat, well-known to all. शिरः Śirah, the head. एषः Eṣah, this ; it. हि Hi, certainly ; indeed. अर्वाग्बिलः Arvāgbilah, having the cavity downwards. ऊर्ध्वबुध्नः Ūrdhvabudhnaḥ, with bottom upwards. चमसः Chamasah, like the cup. तस्मिन् Tasmin, in it. विश्वरूपं Viśvarūpam, full in form यशः Yaśah Yaśas. निहितं Nihitam, is put, is placed. इति Iti, such is the second part of the mantra. प्राणाः Prāṇāḥ, the Prāṇas ; Viṣṇu, Ramā and Vāyu. यशः Yaśah, what is to be understood by the word Yaśas वै Vai, it is well-known. विश्वरूपं Viśvarūpam, full in form. प्राणान् Prāṇān, the Prāṇas ; Viṣṇu, Ramā and Vāyu, because Viṣṇu is full in all the qualities, Ramā is full among all the women and Vāyu is full in all the living beings. एतत् Etat, this, i.e., Yaśas, full in form. आह Āha, they call. तस्य Tasya, of it. तीरे Tīre, on the margin ; viz., in the red streaks, pupil, &c. सप्त Sapta, seven ऋषयः Ṛṣayah, Ṛṣis. आसत Āsata, these are ; worship. इति Iti, this is the third part of the mantra. प्राणाः Prāṇāḥ the Prāṇas. वै Vai, indeed. ऋषयः Ṛṣayah, the Ṛṣis, viz., जमदग्निः (Jamadagniḥ), भरद्वाजः (Bharadvājaḥ), भृगुः (Bṛighuḥ), गौतमः (Gautamaḥ), कश्यपः (Kaśyapaḥ), विश्वामित्रः (Viśvāmitraḥ) and वशिष्ठः (Vasiṣṭhaḥ). प्राणान् Prāṇān, the Prāṇas ; the Praṇetris (प्रणेत्). एतत् Etat, this. आह Āha, say. वाक् Vāk, Sarasvatī. अष्टमी Aṣṭamī, the eighth. ब्रह्मणा Brahmanā, by Brahman. संविदाना Samvidānā, known. इति Iti, this is the last part of the mantra. वाक् Vāk, Sarasvatī. अष्टमी Aṣṭamī, the eight worshipper. हि Hi, indeed. ब्रह्मणा Brahmanā, by the Vāyu called Brahman. संविता Samvittā, known.

3. To that effect is the following verse. "There is the cup with the mouth downwards and bottom upwards ; in it is put Yaśas full in form. Him the seven Ṛṣis worship on the margin. The eighth is the Vāk known by Brahman." "There is the cup with the mouth downwards and bottom upwards." This is the first part of the mantra. It is well-known that this (cup) is the head ; for, it is like the cup that has its face downwards and bottom upwards. The second part of the mantra is—"in it is put Yaśas full in form." The Prāṇas—(viz.,—Viṣṇu, Ramā and Vāyu) are what is meant by the word

Yâsas, because they are full in form. The Prâṇas are so called, (because Viṣṇu, is full in all the qualities, Rāmâ is full among all women and Vâyû is full among all the living beings). "On the margin the seven Ṛṣis worship Him." Such is the third part of the mantra. The Prâṇas are in fact the Ṛṣis, it speaks of the Prâṇas (or Vital airs). "The eighth is the Vâk known by Brahman"—such is the last part of the mantra; for, Sarasvatî is the eighth worshipper known by the Vâyû named Brahman.—104.

MANTRA II. 2. 4.

इमावेव गौतम भरद्वाजौ । अयमेव गौतमोऽयं
भरद्वाजः । इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं
जमदग्निः । इमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपः
वागेवात्रिर्वाचा ह्यन्नमदाते । अत्तिर्ह वै नामैतददन्निरिति ।
सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

इमौ Imau, these two of the seven worshippers, Rudra, &c. एव Eva, certainly. गौतमभरद्वाजौ Gautama-Bharadvâjau, the two Ṛṣis Gautama and Bharadvâja. अयम् Ayam, this god; pointing to Rudra. एव Eva, to be sure. गौतम Gautama, Gautama Ṛṣi; because both Rudra and Gautama have superior knowledge. अयम् Ayam, this god, pointing to Parjanya. भरद्वाजः Bharadvâjah, Bharadvâja Ṛṣi, because they both nourish the food with rain. भरद् Bharat, one who nourishes and वाज (vâja, food). इमौ Imau, these two of the seven Ṛṣis. एव Eva, certainly. विश्वामित्र-जमदग्नी Viśvâmitra-Jamadagni, the two Ṛṣis Viśvâmitra and Jamadagni. अयम् Ayam, He, pointing to Âditya, the sun. एव Eva, to be sure. विश्वामित्रः Viśvâmitraḥ, Viśvâmitra Ṛṣi, because Viśvâmitra and Âditya are both themselves luminous and both illuminate the world. अयम् Ayam, this god, pointing to Agni. जमदग्निः Jamadagniḥ, Jamadagni Ṛṣi; this word consists of three words ज. मित and अग्निः ज, means one who is born (from जन, to appear; and the affix ड), मित what is measured (from मा to measure and the affix त. and अग्निः the eater (from अद् to eat and the affix नि); when compounded मित has been changed into मद् and द् of अद् has been changed into ग; therefore the meaning of the word जमदग्नि is one who eats what is born and limited or known. इमौ Imau, these two. एव Eva,

certainly. वसिष्ठकश्यपौ Vasiṣṭha-Kaśyapaḥ, Vasiṣṭha and Kaśyapa अयम् Ayam, He; pointing to Indra. एव Eva, to be sure. वसिष्ठः Vasiṣṭhaḥ, Vasiṣṭha Rṣi This word means the best among those that dwell. वसनामुत्तमस्त्वात् (वसत्+इच्छत्) अयं Ayam, he; pointing to the earth. कश्यपः Kaśyapaḥ, the Rṣi Kaśyapa, one who drinks water while lying down. This word is compounded of क, water, शयना (contracted into श्य), meaning she that lies down; and प, one who drinks, from पा to drink. वाक् Vāk, Dyau, the heaven. एव Eva, certainly. अत्रिः Atriḥ, the Rṣi Atri. This word is derived from अद् to eat and the affix ति meaning one who eats, the affix ति of अस्ति having been changed into रि हि Hi, because. वाचा Vāchā, by Vāk or Umā. अन्नं Annam, food, that is offered into the sacrifice by those that are in the heaven. अद्यते Adyate, is eaten. अत्रिः Atriḥ, one whose name is Atri. ह Ha, it is well-known. वै Vai, certainly. नाम Nāma, by name. एतत् Etat, it, she. यत् Yat, who. अस्ति Attiḥ, the eater by name. इति Iti. सर्वस्य Sarvasya, of everything. अत्ता Attā, the eater, one having the capacity of eating or enjoying. भवति Bhavati, becomes. सर्वं Sarvam, everything. अस्य Asya, his. अन्नं Annam, food; object of enjoyment. भवति Bhavati, becomes. यः Yaḥ, who. एवं Evam, this. वेद veda, knows; realises.

4. These two are certainly Gautama and Bharadvāja. He (pointing to Rudra) is indeed Gautama, superior in knowledge; he (pointing to Parjanya) is Bharadvāja, one who nourishes the food with rain. These two are certainly Viśvāmitra and Jamadagni; he (pointing to Âditya the sun) is surely Viśvāmitra, the luminous and illuminator of the world. He (pointing to fire) is Jamadagni, (because he eats everything that is born and measured). These two are certainly Vasiṣṭha and Kaśyapa. He (pointing to Indra) is certainly Vasiṣṭha, best among those that dwell. She (pointing to earth) is indeed Kaśyapa, because she drinks the water while lying down. Vāk is, indeed, Atri, the eater; for by Vāk is eaten the food that is offered into the sacrifice. It is well-known that whoever is Atri is indeed who is called Atti. He who realises this becomes the eater of all and everything becomes his food.—105.

Here ends the Śiṣu Brahmanam,

MADHVA'S COMMENTARY.

The Vāyu resides in all beings; assuming, as it were, the form of the calf of a cow. The subtle body (sukṣma śarīra) is the cowshed, the dense body (sthūla) is said to be its cow-pen, the food is its rope and the Great Lord Hari is its peg. A man who meditates on Vāyu, in this way, can check the seven great asuras (demoniac) enemies of his, which are none but the five organs of hearing, &c., together with the mind and the Buddhi; all of whom are always going outside towards the external objects. He then can know the Great Lord Nārāyaṇa. The Vāyu residing in the right eye is always worshipped by the seven gods such as सदाशिव (Sadāśiva) &c., whose knowledge and mind never fail them. A man who wishes to get Mokṣa should know this Vāyu thus worshipped by the gods, together with the Lord Viṣṇu as the peg. He who knows this, enjoys food (Śrī). When he attains eternal Mukti he gets released from all sorts of misery.

Bhāṣya on mantra 3.

In the right eye of all, live the following gods :—Lord Viṣṇu called the Viśvarūpa and Yaśas (यश), Rāmā and Vāyu. Lord Viṣṇu is full in all qualities amongst all; Rāmā is full among the women,—by women is to be understood Chetanā, consciousness, which is dependent; and Vāyu is full among all the living beings. Yaśas is knowledge and bliss combined. The Prāṇas are the leaders or guides; these all are the Ṛṣis such as Rudra, etc.

The Bhāṣya on the mantra 4.

Rudra is Gautama Ṛṣi; he is so called because he is all-knowing (gauḥ=knowledge). Parjanya is Bharadvāja Ṛṣi, he is so called because he gives nourishment, भरत (Bharat), one who supports, and Vāja, (with) food. It is rain verily. Āditya, the sun, is the Ṛṣi Viśvāmitra who by his light illuminates always the whole world. Agni or fire is the Ṛṣi Jamadagni because he consumes whatever is born and measured. Vāsava is the Ṛṣi Vasiṣṭha because he is the best of all that dwell; and पृथ्वी (Prithvī) or the earth is the Ṛṣi Kaśyapa because she drinks or absorbs from below, whilst lying down, the water that comes in the shape of rain from the clouds. Dyaу द्यौ or the space is the Ṛṣi Atri, because the oblations offered in the sacrifices are eaten or accepted by those that live in the space. The ear, the directions, the nose, the speech, etc., these all, i.e., their deities Śiva, etc., dwell in the right-eye in their second form. Thus whoever knows these names and their significations becomes the eater of everything. The eighth is Sarasvatī who dwells chiefly in speech; she worships only the Vāyu together with Nārāyaṇa (represented

as the post), and she herself is known by the name Brahman. It has been said in the Nârâyaṇī Śruti:—"That the Vâyu who passes by the name of Brahman knows chiefly this goddess Sarasvatî; that wise man who knows her thus, becomes the eater of all."

Here ends the Śîśu Brâhmaṇam.

THIRD (MÛRTA-AMÛRTA) BRĀHMAṆAM.

MANTRA II. 3. 1.

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामूर्तं च
स्थितं च यच्च सच्च त्यच्च ॥ १ ॥

मूर्तम् Mûrtam, with form ; what has a form. च Cha. अमूर्तम् Amûrtam, what has no form. च Cha, and. ब्रह्मणः Brahmanah, of Brahman. द्वे Dve, two. रूपे Rûpe, images, resemblances. एव Eva, only and not the real forms. वाव Vâva, it is well-known. मर्त्यं Martyam, changeable; mortal. च Cha. अमूर्तं Amûrtam, immortal; changeless. च Cha, and. स्थितं Sthitam, finite or under the beings that are other than Viṣṇu. च Cha. यत् Yat, infinite. च Cha, and. सत् Sat, such as comes to an end and decays. च Cha, and. त्यत् Tyat, beyond decay. च Cha, and.

1. Two indeed are the forms (as it were) of Brahman, that which is pure, and which is impure; the mortal and the immortal, the finite and the infinite; the decaying and the undecaying.—106.

MANTRA II. 3. 2.

तदेतन्मूर्तं यदन्यद्वायोऽन्तरिक्षाच्चैतन्मर्त्यमेतत्स्थित-
मेतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यै-
तस्य सत् एष रसो य एष तपति सतो ह्येष रसः ॥ २ ॥

वायोः Vâyoh, form Vâyu. च Cha. अन्तरिक्षात् Antarikṣât, from heaven, i.e., from Śrî. च Cha, and. यत् Yat, whatever. अन्यत् Anyat, other, different such as Rudra, etc. तत् Tat, that. एतत् Etat, this. मूर्तं Mûrtam, with form; embodied. This word also means, touched by sin. मूर् by sin and त taken; touched. एतत् Etat, it. मर्त्यं Martyam, mortal; having the capacity of giving up its own body. एतत् Etat, this, that has form. स्थितं Sthitam, subject to or under beings that are other than Viṣṇu. एतत् Etat, it. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mûrtasya, of what has a form or

body. एतस्य Etasya, this. मर्त्यस्य Martyasya, of that which is mortal and capable of change. एनस्य Enasya, this. स्थितस्य Sthitasya, of what is subject to or under beings that are other than Viṣṇu. एतस्य Etasya, this. सतः Sataḥ, of that which comes to an end and decays. एषः Eṣaḥ, he. रसः Rasaḥ, essence. यः Yaḥ, that. एषः Eṣaḥ, this; the one in the sun. तपति Tapati, shines. हि Hi, certainly. एषः Eṣaḥ, the Chaturmukha in the sun. सतः Sataḥ, of that which comes to an end and decays. रसः Rasaḥ, the essence.

2. Verily that is the Impure which is other than Vāyu and Space (Śrī). It is mortal, it is finite, it is decaying. Of that which is the impure, which is the mortal, which is the finite, and which is the decaying, He is the essence Who shines there (in the Sun i. e., the Chaturmukha. For He is the essence of all that is decaying.—107.

MANTRA II. 3. 3.

अथामूर्तं वायुश्चान्तरिक्षं चैतदमृतमेतदपदेतस्यन्तस्यै-
तस्यामूर्तस्यैतस्यामृतस्यैतस्य यत् एतस्य त्यस्यैष रसो य
एष एतस्मिन्मण्डले पुरुषस्त्यस्य ह्येष रस इत्यधिदैवतम् ॥ ३ ॥

अथ Atha, next. वायुः Vāyuḥ, the chief of the Vāyus. च Cha, अन्तरिक्षं Antarikṣam, Śrī, she who always depends on the Lord. भगवद्दैतरेव रता क्षिता स्थिता च । च Cha, and अमूर्तं Amūrtam, not touched by sin. एतत् Etat, this; both Vāyu and Śrī. अमृतं Amṛitam, immortal; eternal; Śrī is Amṛitā because she is eternal and Vāyu is Amṛita because of his want of अभिमान (Abhimāna) in the body. एतत् Etat, this; what is not touched by sin. यत् Yat, subject to the Lord only. एतत् Etat, this; what is not touched by sin. त्यं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amūrtasya, of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एनस्य Enasya, this. यतः Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all-knowing. एषः Eṣaḥ, he. रसः Rasaḥ, essence. यः Yaḥ, who. एषः Eṣaḥ, that. एतस्मिन् Etasmin, this. मण्डले Maṇḍale, in the disc; in the disc of the sun. पुरुषः Puṛuṣaḥ, Lord Hari having the six qualities in full. हि Hi, certainly. तस्य Tasya, his. एषः Eṣaḥ, he. रसः Rasaḥ, the essence, इति Iti, this. अधिदैवतम् Adhidaivatam, regarding the Devas ascertaining what is Mūrta and what is Amūrta.

3. But Vāyu and Śrī are Pure. they are Immortal, Infinite and undecaying (Omniscient). Of that which is the Pure, which is the Immortal, which is the Infinite, which is the Omniscient-Undecaying, He is the essence who is the Person in that Orb (of the sun). For He is the essence of the Omniscient-Undecaying. So far with regard to the cosmic deities.—108.

MANTRA II. 3. 4.

अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्त-
रात्मन्नाकाश एतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यै
तस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत् एष रसो यच्चक्षुः
सतो ह्येष रसः ॥ ४ ॥

अथ Atha, next. अध्यात्मं Adhyātmam, in the body. इदं Idam, this. एव Eva, only. यत् Yat, whatever. प्राणात् Prāṇāt, from life. अन्यत् Anyat, different; other. मूर्तं Mūrtam, touched by sin. च Cha, again; and. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Ākāśaḥ, the sky; the space. अन्तर Antar, inside. आत्मन् Ātman, of the body. एतत् Etat, this. मर्त्यम् Martyam, mortal; having the capacity of giving up its own body. च Cha, and. एतत् Etat, this. स्थितम् Sthitam, under the beings that are other than Viṣṇu. एतत् Etat, this. सत् Sat, such as comes to an end or decays. तस्य Tasya, aforesaid. एतस्य Etasya, this. मूर्तस्य Mūrtasya, of whatever is touched by sin. एतस्य Etasya, this. मर्त्यस्य Martyasya, of what is mortal; of what can undergo a change. एतस्य Etasya, this. स्थितस्य Sthitasya, of that which is under beings that are other than Viṣṇu. एतस्य Etasya, this. सतः Sataḥ, of that which comes to an end or decays. एषः Eṣaḥ, he. रसः Rasaḥ, the essence. यत् Yat, which. चक्षुः Chakṣuḥ, the eye; Viriñcha, who is in the eye. हि Hi, because. एषः Eṣaḥ, he; Viriñcha. सतः Sataḥ, of such as comes to an end and decays. रसः Rasaḥ, the essence.

4. Now as regards the microcosmic deities. Everything other than the Vāyu and the Space inside the body (Śrītattva) is Impure. It is mortal, it is finite, it is decaying. Of this which is impure, which is mortal, which is finite, which is decaying, He is the essence who is (Viriñcha) in the eye for He is the essence of all which is decaying.—109.

MANTRA II. 3. 5.

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमे-
तद्देतत्त्यं तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य
त्यस्यैष रसो योऽयं दक्षिणेक्षन्पुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥

अथ Atha, next. अमूर्तम् Amūrtam, not touched by sin. प्राणः Prāṇaḥ, the chief Vāyu. च Cha, and. यः Yaḥ, whatever. अयम् Ayam, that. आकाशः Ākāśaḥ, the sky, the space; Śrī. अन्तर Antar, inside. आत्मन् Ātman, of the body. एतत् Etat, this. अमृतम् Amṛitam, immortal; eternal. एतत् Etat, this. यत Yat, under the Lord only. एतत् Etat, this. त्वं Tyam, extensive and all-knowing. तस्य Tasya, of the aforesaid. एतस्य Etasya, this. अमूर्तस्य Amūrtasya, of that which is not touched by sin. एतस्य Etasya, this. अमृतस्य Amṛitasya, of that which is eternal. एतस्य Etasya, this. यतः Yataḥ, of that which is under the Lord only. एतस्य Etasya, this. त्यस्य Tyasya, of that which is extensive and all-knowing. एषः Eṣaḥ, he. रसः Rasaḥ, the essence. यः Yaḥ, who. अयम् Ayam, this. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣaḥ, the Puruṣa; Lord Hari having the six qualities in full. हि Hi, because. तस्य Tasya, his. एषः Eṣaḥ, he. रसः Rasaḥ, the essence.

5. Next what is not touched by sin is the chief Vāyu and the Space (Śrī) inside the body. This what is not touched by sin is eternal, under the Lord only, extensive and all-knowing. Of this that is not touched by sin, of this that is infinite, of this that is under the Lord only, of this that is extensive and all-knowing, He is the essence who is the Puruṣa in the right eye, because of it He is the essence.—110.

MANTRA II. 3. 6.

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासो यथा
पाण्डुवाविकं यथेन्द्रगोपो यथाऽग्न्यर्चिर्यथा पुण्डरीकं यथा-
सकृद्विद्युत्तत्त्वं सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं
वेद । अथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्य-
त्परमस्त्यथ नामधेयत्वं सत्यस्य सत्यमिति प्राणा वै सत्यं
तेषामेष सत्यम् ॥ ६ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तस्य Tasya, of that, just spoken. एतस्य Etasya, of this. पुरुषस्य Puruṣasya, of the Puruṣa; of the Lord Viṣṇu. रूपं Rûpam, form. यथा Yathâ, just as. महारजनं Mahârajanam, dyed with either turmeric or Mañjiṣṭhâ (मंजिष्ठा) the Bengal madder. वासः Vâsaḥ, cloth. ह Ha. यथा Yathâ, just as. पांडु PÂndu, grey ash-colour. आविकं Âvikam, fine woolen cloth. यथा Yathâ, just as; like. इंद्रगोपः Indragopah, a worm of red colour generally found in the rainy season. यथा Yathâ, just; like. अग्न्यर्चिः Agnyarchiḥ, the flame of the fire. यथा Yathâ, just as. पुंडरीकं Puṇḍarikam, white lotus. यथा Yathâ, just like. सकृद्विद्युत् Sakrit-Vidyuttam, simultaneous lightning. यः Yah, who. एवं Evam, this. वेद Veda, knows. अस्य Asya, his. सकृद्विद्युत्ता Sakrit-Vidyuttâ, simultaneous lightning. इव Iva, like. श्रीः Śrîḥ, prosperity. भवति Bhavati, is. ह Ha. वै Vai, certainly. अथ Atha, next. अतः Ataḥ, of the Lord. आदेशः Âdeśaḥ, instruction. इति Iti, thus; such as has body or is touched by sin. न Na, not. इति Iti, thus; such as has no body or is not touched by sin. न Na, not. एतस्मात् Etasmât, other than this. न Na, not. हि Hi, certainly. इति Iti. अन्यत् Anyat, other form. परं Param, better than or superior to this. अस्ति Asti, there is. इति Iti. न Na, not. अथ Atha, next. नामधेयं Nâmadheyam, the name of the Lord. सत्यस्य Satyasya, of what is called Satya. सत्यं Satyam, the giver of birth, existence, destruction and salvation. इति Iti. प्राणाः Prâṇâḥ, all that are kept alive by Prâṇa Vâyu; all that are Mûrta and all that are not. वै Vai, indeed. सत्यं Satyam, the meaning of the word Satya. तेषां Teṣam, of them all. एषः Eṣaḥ, this Lord. सत्यं Satyam, the giver of birth, existence, destruction and salvation. (सत्—विशरणादिकं, decay &c. and य from यम् to give).

6. And of this Puruṣa the form is as of the cloth dyed with turmeric, as of grey fine woolen cloth, as of the red insect Indra-gopa, as of the flame of fire, as of the white lotus and as of simultaneous lightning. He who knows this gets prosperity just like simultaneous lightning. Next is the instruction regarding the Lord thus:—(anything like Mûrta) He is not; thus (anything like Amûrta) He is not. No form has He other than this. No form has the Lord better than or superior to this. And His name is Satya of Satya. All that are kept alive by Prâṇa Vâyu are indeed termed Satya. He is the giver of birth, existence, destruction and salvation to them all.—111.

Here ends the Mûrtâmûrta Brâhmanam.

Madhva's Bhāṣya on the Mūrtāmūrta Brāhmanam.

Those that have forms and those that have not, these two are the symbols of the Brahman ; but none of them is His real form, for He is superior to (beyond) them all. All except Śrī, Vāyu and Viriñcha are called Mūrta (मूर्त) by the word Mūrta is meant possessed by sin, the word मूर् (Mūr) meaning Sin. Since everything decays and loses its consciousness in Pralaya, therefore it is called Sat (सत्). And it is called स्थित (Sthita) because it is subject to or under beings that are other than Viṣṇu. Its essence is Viriñcha whose nature is opposite to it. Śrī as well as Vāyu are not Mūrtas because theirs is the nature opposite to that of a Mūrta. They both are all-knowing and they are not governed by anybody else except the Lord Hari. The Lord Hari again is the essence of them both. And He is present both in the Sun as well as in the eye. There too is present Brahmā who is the essence of the Mūrta. Viṣṇu is the great essence and He has various forms like the cloth dyed with mañjiṣṭhā (the Bengal madder), or fine woollen cloth of grey colour, or like lightning, or lotus, or the red insect called Indragopa and like bright fire. Lord Viṣṇu is neither like anything Mūrta or its essence, nor is He Amūrta (अमूर्त) He is superior to them both. This, is just what has been said in the Nārāyaṇa Śruti. Everything else is different from the Lord ; He is truth of the truth ; He is the only one Lord. The Prāṇa, &c., are Mūrta and Amūrta, but the Lord Viṣṇu is inside of them all.

Here ends the Bhāṣya on Mūrtāmūrta Brāhmanam.

FOURTH (MAITREYĪ) BRĀHMAṆAM.

MANTRA II. 4. 1.

मैत्रेयोति होवाच याज्ञवल्क्यः उदास्यन्वा अरेऽहमस्मा-
त्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥ १ ॥

याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. इ Ha. अरे Are, oh. मैत्रेयि Maitreyi, oh! Maitreyi ; the name of one of the two wives of Yājñavalka. इति Iti. अहं Aham, I. अस्मात् Asmāt, this. स्थानात् Sthânât, from the place ; from the life of a house-holder. उत् Ut, to the superior place, to the life of Vānaprastha. यास्यन् Yāsyān, about to go. अस्मि Asmi, am. वै Vai, certainly. इति Iti. हन्त Hanta, well. ते Te, for thee ; for you. अनया Anayâ, this. कात्यायन्या Kātyāyanyâ, with Kātyāyanî. This is the name of the other wife of Yājñavalkya. अन्तं Antam, settle-ment. करवाणि Karavâṇi, let me do. इति Iti,

1. Yājñavalkya once said—"Oh ! Maitreyi, I am about to go from this life of a householder to a superior one. Well, let me make settlement with thee and this Kâtyâyanî."—112.

MANTRA II. 4. 2.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी
वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति । नेति होवाच
याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितं
स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha, strange it is. भगोः Bhagoḥ, oh, my lord. यत् Yat, when. इयं Iyam, this. सर्वा Sarvâ, all. पृथिवी Prithivî, the earth. मे Me, my. वित्तेन Vittenâ, with possessions. पूर्णा Purnâ, full ; stocked with. स्यात् Syat, (if) be. तेन Tena, by my possessions though they should fill the whole earth. अमृता Amṛitâ, saved ; free from misery. स्याम् Syam, may I be ? कथं Katham, is it ? नु Nu, whether. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvâcha, said. ह Ha. न Na, no ; not so. इति Iti. यथा Yathâ, as ; as it is found in the world. उपकरणवतां Upakaraṇavatâm, of those having possessions such as furniture, etc. जीवितं Jīvitam, life ; a life of pleasure. एव Eva, only. तथा Tatha, so ; such. एव Eva, only. ते Te, your. जीवितं Jīvitam, life. स्यात् Syat, may be. तु Tu, on the other hand. वित्तेन Vittenâ, from possessions. अमृतत्वस्य Amṛitatvasya, of immortal bliss. आशा Âśâ, hope. न Na, not. अस्ति Asti, is. इति Iti.

2. Maitreyî said :—"My lord, is it that I shall get immortality when the whole earth may be filled with my possessions?" "No"—replied Yājñavalkya, "Yours shall then be the life like that of one having earthly possessions like furniture, etc. ; from possessions there is no hope of immortal bliss."—113.

MANTRA II. 4. 3.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां
यदेव भगवान्वेद तदेव मे ब्रूहोति ॥ ३ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. येन Yena, by which ; by the worldly possessions. अहं Aham, I. अमृता Amṛita, immortal. न Na, not. स्यां Syâm, may be. तेन Tena, by that ;

by such a possession. अहं Aham, I. किं Kim, what. कुर्यां Kuryām, should do. भगवान् Bhagavân, my dear Lord; my dear husband. यत् Yat, whatever. एव Eva, only. वेद् Veda, knows; knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only. मे Me, to me. ब्रूहि Brûhi, speak; tell. इति Iti.

3. Maitreyî said :—"What should I do (with such possessions) by which I may not become immortal? Let my Lord ! tell me that only which he knows (to be the means of attaining Mukti or perfection.)—114.

MANTRA II. 4. 4.

स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं
भाषस एह्यास्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे
निदिध्यासस्वेति ॥ ४ ॥

सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, oh; a term of endearment. सती Satî, devoted to thy husband; a faithful wife. प्रिया Priyâ, dear. बत Bata, a term expressive of gladness of the speaker. नः Naḥ, to me. प्रियं Priyam, what is pleasing. भाषसे Bhâṣase, speakest. एहि Ehi, come. आस्व Âsva, sit down. ते Te, to thee; to you. व्याख्यास्यामि Vyākhyāsyāmi, I shall explain the means of attaining Mukti. तु 'Tu, but. व्याचक्षाणस्य Vyâchakṣaṇasya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyāsasva, pay heed; be all attentive. इति Iti.

4. Yâjñavalkya said—"Very well, you are a faithful wife, and dear to me, so you speak what is pleasing to me. Come, take your seat here; I shall explain to you (the means of attaining Mukti); pay heed to me while I explain it to you."—115.

MANTRA II. 4. 5.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो
भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे
जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय
जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः
प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न

वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय
 वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं
 भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे
 क्षत्रं य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं
 प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया
 भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे
 देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय
 देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि
 प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु
 कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोत-
 व्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्श-
 नेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

सः Sah, he; Yājñavalkya उवाच Uvācha, said. ह Ha. अरे Are, Oh.
 पत्युः Patyuh, of the husband कामाय Kāmāya, by the desire; the fourth
 case ending should be taken in the sense of the third. May I be dear to
 her, from such a desire on the part of the husband. पतिः Patiḥ, the
 husband. प्रियः Priyaḥ, dear to the wife न Na, not. भवति Bhavati,
 becomes. वै Vai, indeed; in fact. तु Tu but; on the other hand.
 आत्मनः Ātmanah of the Paramātmā; of the Lord Hari. कामाय Kāmāya,
 by the desire. by the love. पतिः Patiḥ, the husband प्रियः Priyaḥ, dear
 to the wife. भवति Bhavati, becomes. अरे Are, Oh जाययै Jāyāyai, of the
 wife; the fourth case ending for the sixth. कामाय Kāmāya, by the desire.
 जाया Jāyā, the wife. प्रिया Priyā dear to the husband. न Na, not. भवति
 Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other
 hand. आत्मनः Ātmanah, of Paramātmā; of the Lord Hari. कामाय
 Kāmāya, by the desire, by the love. जाया Jāyā, the wife. प्रिया Priyā, dear
 to the husband. भवति Bhavati, becomes. अरे Are. Oh! my dear wife. पुत्राणां
 Putrāṇām, of sons. कामाय Kāmāya, by the desire. पुत्राः Putrāḥ, the
 sons. प्रियाः Priyāḥ, dear to the parents न Na, not. भवति Bhavanti,

become. वै Vai, indeed ; in fact. तु Tu, but ; on the other hand. आत्मनः Âtmanah, of the Paramâtman ; of the Lord Hari. कामाय Kâmâya, by the desire ; by the love. पुत्राः Putrâh, the sons. प्रियाः Priyâh, dear to the parents. भवन्ति Bhavanti, become. अरे Are, Oh, my dear wife. वित्तस्य Vittasya, of Kuvera, कुबेर, the presiding deity of wealth. कामाय Kâmâya, by the desire. वित्तं Vittam, wealth ; Kuvera. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed ; in fact, तु Tu, but ; on the other hand. आत्मनः Âtmanah, of the Paramâtman, of the Lord Hari. कामाय Kâmâya by the desire, by the love. वित्तं Vittam, wealth ; Kuvera. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh. ब्रह्मणः Brahmanah, of Viriñcha, of Chaturmukha who is Brâhmaṇa by caste. कामाय Kâmâya, by the desire. ब्रह्म Brahma, Viriñcha ; Chaturmukha. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed, in fact. तु Tu, but, on the other hand आत्मनः Âtmanah, of Paramâtman, of the Lord Hari. कामाय Kâmâya, by the desire, by the love ब्रह्म Brahma, Viriñcha, Chaturmukha. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are Oh, my dear wife. क्षत्रस्य Kṣatrasya, of Vâyu who is Kṣatriya by caste. कामाय Kâmâya, by the desire. क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed ; in fact. तु Tu, but, on the other hand. आत्मनः Âtmanah, of Paramâtman ; of the Lord Hari. कामाय Kâmâya by the desire by the love क्षत्रं Kṣatram, Vâyu. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife. लोकानां Lokânâm, of the deities of the worlds कामाय Kâmâya, by the desire. लोकाः Lokâh, the presiding deities of the worlds. प्रियाः Priyâh, dear to the people. न Na, not. भवन्ति Bhavanti become. तु Tu but, on the other hand आत्मनः Âtmanah, of Paramâtman, of the Lord Hari. कामाय Kâmâya, by the desire by the love. लोकाः Lokâh, the presiding deities of the worlds. प्रियाः Priyâh, dear to the people. भवन्ति Bhavanti, become. अरे Are, Oh. देवानां Devânâm, of the Devas. कामाय Kâmâya, by the desire. देवाः Devâh, the Devas प्रियाः Priyâh, dear to the people. न Na, not. भवन्ति Bhavanti, become. वै Vai, indeed, in fact. तु Tu, but, on the other hand. आत्मनः Âtmanah, of Paramâtman, of the Lord Hari. कामाय Kâmâya, by the desire, by the love. देवाः Devâh, the gods. प्रियाः Priyâh, dear to the people. भवन्ति Bhavanti, become. अरे Are, Oh, my dear wife. भूतानां Bhûtânâm, of the presiding deities of the five elements—earth, water, fire, Vayu and sky. कामाय Kâmâya, by the desire. भूतानि Bhûtâni, the presiding deities of the five elements. प्रियाणि Priyâni, dear to the people. न Na, not. भवन्ति Bhavanti, become. वै Vai, indeed ; in fact. तु Tu, but ; on the other hand. आत्मनः Âtmanah, of Paramâtman ; of the Lord Hari. कामाय Kâmâya, by the desire, by the love. भूतानि Bhûtâni, the presiding deities of the five elements प्रियाणि

Priyāṇi, dear to the people. भवति Bhavanti, become. अरे Are, Oh. सर्वस्य Sarvasya, of the presiding deity of everything i.e., Mūla-Prakṛiti or Lakṣmī. कामाय Kāmāya, by the desire. सर्वे Sarvam, the presiding deity of everything, Lakṣmī or Mūla-Prakṛiti. प्रियं Priyam, dear to the people. न Na, not. भवति Bhavati, becomes. वै Vai, indeed; in fact. तु Tu, but; on the other hand. आत्मनः Ātmanah, of Paramātman; of the Lord Hari. कामाय Kāmāya, by the desire; by the love. सर्वे Sarvam, the presiding deity of everything; Lakṣmī or Mūla-prakṛiti. प्रियं Priyam, dear to the people. भवति Bhavati, becomes. अरे Are, Oh, my dear wife, Maitreyi. वै Vai, certainly. आत्मा Ātmā, Paramātman, Lord Hari. द्रष्टव्यः Draṣṭavyaḥ, should be seen; should be known by direct knowledge. श्रोतव्यः Śrotavyaḥ, should be (first) heard. मन्तव्यः Mantavyaḥ, should be (secondly) thought over and over; should be revolved in the mind again and again in order to form a clear knowledge of Him. निदिध्यासितव्यः Nididhyāsitavyaḥ, should be (lastly) meditated on and on. अरे Are, Oh. मैत्रेयि Maitreyi, Oh, Maitreyi. वै Vai, indeed. आत्मनः Ātmanah, of Paramātman; of the Lord Hari. दर्शनेन Darśanena, by seeing. श्रवणेन Śravaṇena, by hearing. मत्या Matyā, by revolving in the mind. विज्ञानेन Vijñānena, by meditating. इदं Idam, this. सर्वे Sarvam, all; everything in the world. विदितं Vidaditam, known; comprehended.

5. He replied :—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily, not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily, not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily, not by the mere wishing of the Wealth-lord does the Wealth-lord become dear to men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily, not by the mere wishing of (Wisdom-lord) Brahmā does the Brahmā become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmā become dear to men.

O verily, not by the mere wish of (Vāyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily, not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily, not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily, not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily, not by the mere wish of the All-lady (Lakṣmī) does the All-lady become dear to men, but by the Will of the Supreme Self does the All-lady become dear to men.

Verily, the Supreme Self must be seen, must be heard, must be revolved upon in mind, and must be meditated on. All this is known by seeing, hearing, mentally revolving on and meditating upon the Supreme Self, O Maitreyi.—116.

MANTRA II. 4. 6.

ब्रह्म तं परादादोऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं
परादादोऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽ
न्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो
देवान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।
सर्वं तं परादादोऽन्यत्रात्मनः सर्वं वेद इदं ब्रह्मेदं क्षत्रमिमे
लोका इमे देवा इमानि भूतानीदृशं सर्वं यदयमात्मा ॥ ६ ॥

यः Yaḥ, whoever. ब्रह्म Brahma, Viriñcha who is Brāhmaṇa by caste. आत्मनः Ātmanah, from the Lord Nārāyaṇa. अन्यत्र Anyatra, at a different place; 'at a place different from the Lord Nārāyaṇa' means not directly under the Lord, but under somebody different from the Lord. वेद Veda, knows. तं Tam, Him; who knows that Brahmā is not under the Lord Nārāyaṇa. ब्रह्म Brahma, Viriñcha. परादात् Parādāt, throws him beyond the Para or the Great Beyond; throws him in the terrible world of deep

darkness called Andhatamas (अन्धतमम्). यः Yaḥ, whoever. क्षत्रः Kṣatrah, Vāyu. आत्मनः Âtmanah, from the Lord Nârâyana. अन्यत्र Anyatra, far from; under somebody different from the Lord. वेद Veda, knows. तं Tam, him; who knows that Vāyu is not under the Lord. क्षत्रं Kṣatram, Vāyu. परादात् Parādât, disowns; gives him place neither here nor there. यः Yaḥ, whoever. लोकाः Lokâḥ, the deities of the worlds. आत्मनः Âtmanah, from the Lord Nârâyana. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the deities of all the worlds are not under the Lord. लोकाः Lokâḥ, the deities of all the worlds. परादुः Parâduḥ, give him place neither here nor there; throw him in the dark Andhatâmisa (अन्धतामिस) यः Yaḥ, whoever. देवाः Devâḥ; the Devas; the gods. आत्मनः Âtmanah, from the Lord Nârâyana. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the Devas are not under the Lord. देवाः Devâḥ, the gods; the Devas. परादुः Parâduḥ, give up; throw him in the blinding darkness. यः Yaḥ, whoever. भूतानि Bhûtâni, the deities of the five gross elements. आत्मनः, Âtmanah, from the Lord Nârâyana. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that the deities of the five gross elements are not under the Lord. भूतानि Bhûtâni, the deities of the elements. परादुः Parâduḥ, give up, throw him in the blinding darkness called Andhatamas यः Yaḥ, whoever. सर्वं Sarvam, the presiding deity of everything; Lakṣmî आत्मनः Âtmanah, from the Lord Nârâyana. अन्यत्र Anyatra, far away from; not under the Lord. वेद Veda, knows. तं Tam, him who knows that Lakṣmî is not under the Lord. सर्वं Sarvam, the presiding deity of everything; Lakṣmî. परादात् Parādât, gives up. अयं Ayam, this. आत्मा Âtma, Paramâtman, Lord Nârâyana. यत् Yat, where. इदं Idam, this. ब्रह्म Brahma, Viriñcha. इदं Idam, this. क्षत्रं Kṣatram, Vāyu. इमे Ime, these. लोकाः Lokâḥ, the presiding deities of all the worlds इमे Ime, these. देवाः Devâḥ, the gods; the Devas. इमानि Imâni, these. भूतानि Bhûtâni, the deities of all the five gross elements. इदं Idam, this. सर्वं Sarvam. Lakṣmî.

6. Brahmâ the Wisdom-lord will throw him beyond the Great Beyond who knows Brahmâ the Wisdom-lord as away from (and not under the sway of the) Supreme Self. (Vāyu) the Power-lord will throw him beyond the Great Beyond who knows the Power-lord as away from (and not under the sway of the) the Supreme Self. The World-lords will throw him beyond the Great Beyond who knows the World-lords as away from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyond the Great Beyond who knows the Shining Ones

as away from (and not under the sway of the) Supreme Self. The Elemental-lords will throw him beyond the Great Beyond who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Lakṣmī) will throw him beyond the Great Beyond who knows the All-lady as away from and not under the Supreme Self. This Brahmā the Wisdom-lord, this Vāyu the Power-lord, these (lords of the) worlds, these Shining-Ones, these (lords of the) Elements, this All-lady, verily all these exist (there only) where (abides) this Supreme Self.—117.

MANTRA II. 4. 7.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याज्छब्दाज्छक्नुयाद्-
ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो
गृहीतः ॥ ७ ॥

सः Saḥ, he, the example. यथा Yathā, just as. हन्यमानस्य Hanyamānasya, beaten. दुन्दुभेः Dundubheḥ, of the drum. शब्दान् Śabdān, the sounds (coming out of the drum of itself) बाह्यान् Bāhyān, sounds proceeding from instruments other than the drum such as those of Muraja, chimes. &c. ग्रहणाय Grahṇāya, in order to catch or perceive. न Na, not. शक्नुयात्, Śaknuyāt, is capable, may be able. तु Tu, on the other hand. दुन्दुभेः Dundubheḥ, of the drum. ग्रहणेन Grahṇena, by the perception. वा Vā, or. दुन्दुभ्याघातस्य, Dundubhyāghātasya, of the beating of the drum. शब्दः Śabdah, the sound. गृहीतः Gṛihītaḥ, is caught; is perceived.

7. As, for instance, a person who sees a drum being beaten can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum or takes them to be caused by the person striking the drum.—118.

MANTRA II. 4. 8.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याज्छब्दाज्छक्नु-
याद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो
गृहीतः ॥ ८ ॥

सः Saḥ, he, the example. यथा Yathā, just as. ध्मायमानस्य Dhmyamānasya, blown. शङ्खस्य Śaṅkhasya, of the shell; of the conch. शब्दान् Śabdān, the sounds (coming out of the shell). बाह्यान् Bāhyān, sounds

proceeding from something other than the shell. ग्रहणाय Grahaṇāya, in order to catch or percieve. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. शंखस्य, Śaṅkhasya, of the conch. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. शंखध्मस्य, Śaṅkhadhmasya, of the man blowing the shell. शब्दः Śabdaḥ, the sound of the conch. गृहीतः Gṛihîtaḥ, is caught; is perceived.

8. As, for instance, a person who sees a conch being blown can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch or takes them to be caused by the person blowing the conch.—119.

MANTRA II. 4. 9.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुया-
द्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दे
गृहीतः ॥ ९ ॥

सः Saḥ, he, the example. यथा Yathâ, just as. वाद्यमानायै Vâdya-mânāyai, played. वीणायै Vîṇāyai, of the lute. (The fourth case ending for the sixth). शब्दान् Śabdân, the sounds (coming out of the lute). बाह्यान् Bhâhyân, sounds proceeding from the instruments other than the lute. ग्रहणाय Grahaṇāya, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. वीणायै Vîṇāyai, of the lute. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. वीणावादस्य Vîṇâvâdasya, of the man playing on the lute. शब्दः Śabdaḥ, the sound of the lute. गृहीतः Gṛihîtaḥ, is perceived.

9. As, for instance, a person who sees a lute being played upon, can never mistake its sounds for those of some other external instrument but takes them to belong to the lute or takes them to be caused by the player on the lute.—120.

NOTE.—The construction of these three mantras may be thus, for some of the editions read बाह्यान् शब्दान् instead of बाह्यान् शब्दान्. The well-known instance is : as (स यथा) from the sound (शब्दान्) that has come out of it (बाह्यान्) one is not able to perceive or know, (ग्रहणाय न शक्नुयात्) of the drum when beaten (तु दुग्धेः हन्यमानस्य), but the sound is recognised (शब्देन गृहीतः) from the knowledge either of the drum or of its beater. (तु दुग्धेः ग्रहणेन तु दुग्ध्यावाप्तस्य वा) So in the other two,

MANTRA II. 4. 10.

स यथाद्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा
अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्भृग्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वा-
णि निःश्वसितानि ॥ १० ॥

सः Sah, it is. यथा Yathâ, as. आद्रैधाग्नेह Ârdradhâgneh, from fire made of damp wood. अभ्याहितः Abhyâhitât, greatly burning. पृथक् Prithak, of various kinds. धूमाः Dhûmâḥ, smokes as well as sparks. विनिश्चरन्ति Viniścharanti, came out. एवं Evam, thus ; so. वै Vai, indeed. अरे Are, Oh, my dear wife. अस्य Asya, this. महतो Mahataḥ, great. भूतस्य Bhûtasya, of (from) Hayagrîva who is eternal. निःश्वसितम् Niḥsvasitam, come out; proceeded. एतत् Etat, the following. यद् Yat, which. ऋग्वेदः Rîgvedaḥ, the Rîgveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्वाङ्गिरसः Atharvâṅgirasah, the Atharvâṅgirasa. इतिहासः Itihâsah, the history; the Pañcharâtra, the Mahâbhârata, and the Râmâyana, these pass by the name of Itihâsa, though Pañcharâtra has again been enumerated by śloka. पुराणं Purâṇam, the Purâṇas; these are eighteen in number. विद्या Vidyâ, the science (मूलश्रुतिः). उपनिषदः Upaniṣadaḥ, the Upaniṣads. श्लोकाः Ślokaḥ, Pañcharâtra saṁhitâ. सूत्राणि Sûtrâṇi, the aphorisms such as Brahma-Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the elaborate explanations; notes. व्याख्यानानि Vyâkhyânâni, the explanations of the Vedas. एतानि Etâni, these worlds such as Mahah (महः), &c. सर्वाणि Sarvâṇi, all. अस्य Asya, his. एव Eva, only. निःश्वसितानि Niḥsvâsitâni, creations, made as easily as one breathes.

10. As from a blazing fire made of damp wood various kinds of smokes, arise, so indeed, my dear, come out as easily as breath from this great Hayagrîva the Rîgveda, the Yajurveda, the Sâmaveda, the Atharvâṅgirasa, the Itihâsas, the Purâṇas, the science, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elaborate explanations and the explanations (of Vedas). All these worlds (such as Mahah) have proceeded from Him only as easily as breath.—121.

स यथा सर्वासामपाः समुद्र एकायनमेव सर्वेषां
 स्पर्शानां त्वगेकायनमेव सर्वेषां गन्धानां नासिके एकायनमेव
 सर्वेषां रसानां जिह्वेकायनमेव सर्वेषां रूपाणां चक्षुरेका-
 यनमेव सर्वेषां शब्दानां श्रोत्रमेकायनमेव सर्वेषां
 संकल्पानां मन एकायनमेव सर्वासां विद्यानां हृदयमेकाय-
 नमेव सर्वेषां कर्मणां हस्तावेकायनमेव सर्वेषामानन्दा-
 नामुपस्थ एकायनमेव सर्वेषां विसर्गाणां पायुरेकायनमेव
 सर्वेषामध्वनां पादावेकायनमेव सर्वेषां वेदानां वागेकाय-
 नम् ॥ ११ ॥

सः Sah, it is. यथा Yathâ, just as. सर्वासाम् Sarvâsâm, of all. अपा
 Apâm, of the waters. समुद्रः Samudrah, Varuṇah; ocean. एकायनम्
 Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all.
 स्पर्शानाम् Sparśânâm, touches; the presiding deities of various kinds of
 touches. त्वक् Tvak, the skin; the organ of touch; the Lord behind
 the organ of touch. एकायनम् Ekâyanam, the only receptacle. एवं Evam,
 so; similarly. सर्वेषां Sarveṣâm, of all. रसानां Rasânâm, tastes; the
 presiding deities of tastes. जिह्वा Jihvâ, the tongue; the Lord Hari
 behind the tongue. एकायनम् Ekâyanam, the only receptacle. एवं Evam,
 so. सर्वेषां Sarveṣâm, all. गन्धानां Gandhânâm, of smells; of the deities of
 smells. नासिका Nâsikâ, the nose; the Lord behind the organ of smell.
 एकायनम् Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm,
 of all. रूपाणां Rupânâm, colours; the presiding deities of the colours.
 चक्षुः Chakṣuḥ, the eye; the Lord Hari behind the eye. एकायनम्
 Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of
 all. शब्दानां Śabdânâm, sounds; the deities of the sounds. श्रोत्रम्
 Śrotram, the ear; the Lord Hari behind the ear. एकायनम् Ekâyanam,
 the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. संकल्पानां
 Saṅkalpânâm, determination; of the presiding deities of determination.
 मनः Manah, the mind; the Lord behind the mind. एकायनम् Ekâyanam,
 the only receptacle. एवं Evam, so. सर्वासां Sarvâsâm, of all. विद्यानां Vidyâ-
 nâm, the knowledges; the presiding deities thereof. हृदयम् Hridayam, the
 heart; the Lord Hari presiding behind the heart. एकायनम् Ekâyanam,
 the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. कर्मणां

Karmanâm, acts; the presiding deities thereof. हस्तौ Hastau, two hands; the Lord behind the two hands. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. आनन्दानां Ânandânâm, of the pleasures; the presiding deities thereof. उपस्थः Upasthaḥ, the organ of generation; the Lord presiding behind the organs of generation. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. विसर्गानां Visargânâm, of evacuations; the presiding deities of them all. पायुः Pâyuh, the anus, the Lord Hari behind the anus. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. अध्वनां Adhvanâm, of motions; the presiding deities thereof. पादौ Pâdau, the two legs; the Lord behind the two legs. एकायनं Ekâyanam, the only receptacle. एवं Evam, so. सर्वेषां Sarveṣâm, of all. वेदानां Vedânâm, of the Vedas; the presiding deities thereof. वाक् Vāk, the speech; the Lord behind the speech. एकायनं Ekâyanâm, the only receptacle.

11. As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye is the sole receptacle of colours; as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart is the sole receptacle of all knowledges; as the two hands are the sole receptacle of all acts; as the organ of generation is the sole receptacle of all the pleasures; as the anus is the sole receptacle of all the evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—122.

MANTRA II. 4. 12.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत
नहास्योद्ग्रहणायेव स्यादतो यतस्त्वाददीत लवणमेवैवं वा
अर इदं महद्भूतमनन्तमपारं विज्ञानघन एवैतेभ्यो भूतेभ्यः
समुत्थाय तान्येवाऽनुविनश्यति न प्रेत्य संज्ञास्तीत्यरे
ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

सः Saḥ, it is. यथा Yathâ, as. सैन्धवखिल्यः Saindhavakhilyaḥ, a piece of salt. उदके Udake, in the water of the ocean. प्रास्तः Prâstaḥ, thrown.

उदकम् Udakam, the water. अनु Anu, in. विलीयेत Vilīyeta, disappear. एव Eva, indeed. अस्या Asya, of it; of the piece of salt disappeared in the water. एव Eva, only. उद्ग्रहणाय Udgrahanāya, to take; to separate from the water. न Na, not. स्यात् Syāt, is able. ह Ha, certainly. तु 'Tu, on the other hand. यतोयतः Yatoyataḥ, from whatever part (of the mixed water.) आददीत Âdadīta, (one) may take (it), and (taste it for the sake of examining it.) लवणम् Lavanam, salt; brackish. एव Eva, only, and no other taste. एवं Evam, thus. अरे Are, Oh, Maitreyi. विज्ञानघनः Vijñānaghanah, Jīva. एव Eva, only. एतेभ्यः Etebhyah, these. भूतेभ्यः Bhūtebhyah, from the five gross elements, such as earth, water, &c. समुत्थाय Samutthāya, growing; making his appearance; coming in contact with the material body. तानि Tāni, those elements; the body consisting of those elements. अनु Anu, following. विनश्यति Vinaśyati, gets free; gets rid of the gross body. एव Eva, in fact. इदं Idam, this. अनन्तं Anantam, infinite. अपारं Apāram, boundless. महत् Mahat, great. भूतम् Bhūtam, being; the Lord Hayagrīva. (Object of the verb—आप्नोति Attains—understood). प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Sañjñā, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, Oh, my dear wife. ब्रवीमि Bravīmi, (I) tell (you). इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha.

12. As a piece of salt thrown in the water disappears (in the water); no one is able to separate or distinguish it from the water; from whatever part (of the water) one may take it, it is nothing but salt. So is, Oh, my dear, the Jīva rising from (*i. e.* making his appearance after having come in contact with) these gross elements, disappears together with (or after) them; and goes to the infinite, boundless Great Being, the Lord Hayagrīva. When one has attained Mukti by getting rid of his gross body, no name there is (by which we can call him). This is what I have to say to you,—so said Yājñavalkya.—123.

MANTRA II. 4. 13.

सा होवाच मैत्रेय्यत्रैव मा भगवानममूहन्न प्रेत्य संज्ञा-
स्तीति स होवाच याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यलं
वा अर इदं विज्ञानाय ॥ १३ ॥

SA Sā, that. मैत्रेयी Maitreyī, Maitreyi. उवाच Uvācha, said. ह Ha. भगवान् Bhagavān, venerable husband. अत्र Atra, here; where I should

have a definite knowledge. एव Eva, only. मा Mā, to me. अमूहम् Amū-
muhat, made confused. प्रेत्य Pretya, when one has got rid of his material
body. संज्ञा Sañjña, name or term for one who has got rid of his material
body. न Na, not. अस्ति Asti, there is. इति Iti. सः Saḥ, that. याज्ञवल्क्यः
Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. अरे Are, Oh, my
dear wife. अहम् Aham, I. वै Vai, certainly. मोहम् Moham, anything that is
bewildering. न Na, not. ब्रवीमि Bravīmi, say. अरे Are, Oh, my dear
wife. इदम् Idam, one that has attained Mukti. विज्ञानाय Vijñānāya, in order
to know fully the nature of Paramâtman. अलम् Alam, capable. वै Vai,
indeed.

13. Maitreyî said—"Herein, the venerable Sir causes
bewilderment in me when he says—na pretya sañjñā asti, after
Mukti is no consciousness." Thus said, Yājñavalkya answered :—
"No my dear, I never spoke anything that is bewildering; for,
only he that has attained Mukti, is able to know (the Paramâtman
and His nature, &c.)"—124.

MANTRA II. 4. 14.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर
इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभि-
वदति तदितर इतरं मनुते तदितर इतरं विजानाति । यत्र
वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन
कं शृणुयात्तत्केन कमभिवदेत्तत् केन कं मन्वीत तत्
केन कं विजानीयादनेदं सर्वं विजानाति तं केन विजानीया-
द्विज्ञातारमरे केन विजानीयादिति ॥ १४ ॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing (द्विता Separatedness
or difference between things, and the things themselves in which there is
this difference are called Dvaita. द्विता Separatedness + अभू—those that
have). इव Iva, as if; this word indicates the dependence of one (the objects
of perception) upon the other. भवति Bhavati, is; becomes. तत् Tat, then.
इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the objects; the
objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत्
Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the object
of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itaraḥ, the one;

a man. इतरं Itaram, the other ; an object. शृणोति Śṛiṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. अभिवदति Abhivadati, says ; speaks. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. विजानाति Vijānāti, knows ; perceives. यत्र Yatra, where ; in such a Mukti which is cessation of Avidyā only. अस्या Asya, his ; of the knower ; of a sentient being. सर्वं Sarvaṃ, all ; all the organ of perception. आत्मा Âtmâ, pure self or soul. एव Eva, only. अभूत् Abbhût, became. तत् Tat, then. केन Kena, by which ; by which organ or Indriya. कं Kam, what ; what object of perception. जिघ्रेत Jighret, can smell ; is there the possibility of smelling ? तत् Tat, that. केन Kena, by which ; by which organ. कं Kam, what ; what object. पश्येत् Paśyet, can see ; may he be able to see ? तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. शृणुयात् Śṛiṇuyât, can hear ; is there possibility of hearing ? तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. मन्वीत Manvita, can think. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. विजानीयात् Vijānīyât, can know. येन Yena, by whom ; through the grace of which Īvara, the Master. इदम् Idam, this. सर्वं Sarvaṃ, all. विजानाति Vijānāti, knows ; the nominative of this verb is जीव. तं Tam, him ; the Paramâtmān. केन Kena, how. विजानीयात् Vijānīyât, should know. अरे Are, Oh, my dear wife. विज्ञातारम् Vijñâtâram, the knower ; one's own self. केन Kena, how. विजानीयात् Vijānīyât, should know. इति Iti.

14. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other ; then (it is) that one sees the other ; then (it is) that one hears the other ; then (it is) that one speaks the other ; then (it is) that one thinks the other ; then (it is) that one knows or perceives the other. But when (as some say it is the case in Mukti which is the cessation of Avidyâ only) everything of the sentient Jîva becomes Âtman only, then by which organ can the sentient Jîva smell and what would he smell ? Then by which organ can the sentient Jîva see and what would he see ? Then by which organ can the sentient Jîva hear and what would he hear ? Then by which organ can the sentient Jîva speak and what would he speak ? Then by which organ can the sentient Jîva think and what would he think ? Then by which

organ can the sentient Jīva perceive and what would he perceive? How can the Jīva know Him—the Paramâtman through whose grace he knows or perceives all this? (In short), Oh, my dear wife, how should the Jīva perceive his own self—the real knower?—125.

Here ends the Maitreyī Brāhmaṇam.

MADHVA'S COMMENTARY.

(According to Śaṅkara, the verses na vâ are patyuh kāmāya patiḥ priyo bhavati, âtmanastu kāmāya patiḥ priyo bhavati, &c. mean:—"not for the sake of the husband is the husband dear, but for the sake of the self the husband is dear," &c. In other words, the husband is not dear to the wife because he is the husband, but because he is useful to the wife and subserves some purpose of the wife. So on in other verses also. This explanation makes the wife, &c., come out in a very ugly character. Their love for the husband, &c., is purely selfish. Our author combats this by explaining the word âtmanaḥ which has led to all this difficulty).

The word âtman (in âtmanastu kāmāya) means the Lord Nârâyaṇa. Through His will alone does the husband, &c., become dear to the wife, &c. The husband by his mere willing "let me become loved by my wife" will not make the wife love the husband (for then there would be no wife in the world who would hate her husband); nor on the contrary the wife by her mere willing "let my husband love me" will become loved by her husband. It is by the will of the Lord alone that the wife loves her husband or the husband loves the wife. If He willed otherwise, there would be no such love. Moreover had the other meaning been the right one, then the text would have used the words "Jâyârthe patiḥ priyo bhavati" and not the words âtmanastu kāmāya patiḥ priyo bhavati &c.

(In the text occur the words "âtmano vâ are darśanena śravaṇena, matyâ vijñānenedam sarvam viditam." According to Śaṅkara's school they mean:—"When we see, hear, perceive, and know the Self, then all this is known." They say that since nothing else exists but the Self, so by knowing the Self, everything else is known, for there is nothing else existing. This view is contradicted by our author. He says):—

"All this is known" means everything else is known generically. When the principal thing is known, the subordinate things are known inferentially. Because the Lord is the cause of all, He is the Principal or Chief and so by knowing Him, every thing, created by Him, and thus subordinate to Him, is known. For he is the Cause even of the subordi-

nation of one to the other, one being the principal and the other subordinate. All the gradation among gods is also created by the Lord.

(In the text occur the words:—"Brahmā tam parādād yo anyatra ātmano Brahma veda, Kṣatram tam parādād yo anyatra ātmana Kṣatram veda, &c. According to Śaṅkara they mean:—"The Brahman-class abandoned him who looked for the Brahman-class elsewhere than in the Self, the Kṣatra-class abandoned him who looked for the Kṣatra-class anywhere else than in the Self," &c. Since nothing else exists than the Self, so there are no Brahman or Kṣatra-classes, &c. This view our author controverts):—

The words "anyatra ātmano Brahma veda" mean who think of the Brahmā or Wisdom-lord as anywhere else than in the Self, namely as not under the control of the Lord, (who think that Brahmā is not subordinate to the Lord, but independent of Him), &c. Namely, who think that Brahmā is not under the protection of the Lord, and is in a separate place from the Lord. The word parādāt in the above means "He throws into the place called para—namely beyond the Lokāloka mountain, i.e. into the Blinding Darkness or the Great Beyond."

(In the text occur the words:—idam Brahma, idam Kṣatra, ime lokā, ime devā, imāni, bhūtāni, idam sarvam yad ayam ātmā. According to Śaṅkara they mean:—This Brahman-class, this Kṣatra-class, these worlds, these creatures, this every thing, all is that Self. Our author controverts this view:—)

The words yad ayam ātmā are equal to yatra ayam ātmā. The sentence means this Brahmā the Wisdom-lord &c., exists there only where is that Self or Lord. (It does not mean that there is nothing else than the Self, but on the contrary it shows the dependence of everything on the Self or Lord).

(But the words yad ayam ātmā may also be explained as "yaś cha asāv ayam cha iti yad ayam." It would mean then the identity of the Self with everything. This view is also wrong as shown by the author):—

The text does not prove identity, for it shows the evil that accrues on the wrong knowledge (for the man goes to hell if he sees Brahmā anywhere else than in Brahman). On the contrary, the text insists on getting the right knowledge of Self (as separate from one's own self and as its Ruler. In fact the text uses the word anyatra "in something else" and not anyat. Had it meant identity, the words would have been "anyad ātmano Brahma veda, &c." and not anyatra ātmano, &c. The very fact that anyatra, in the locative case, is used,

shows that yad ayam ātmā must also be explained in the locative case, as yatra ayam ātmā. The word yat being an avyaya or indeclinable may be used in all cases without change of form. It is here in the locative case and is equal to yatra. It is similar to the ablative use of यत्. The word yat is often used with ablative sense and has then the meaning of yasmāt. In fact, in the case of the indeclinables the first case is to be construed in all the seven cases according to context. Therefore yat is here equal to yatra. Moreover, the illustrations of the striking of the drum, the conch shell, the lute show that everything is subordinate to the self that the Self is the cause of everything, and not that everything is the Self. For the sound of the drum is not the drum. Nor is the drum the material with which the sound is formed, for the sound is perceived as separate from the drum and in a place where the drum does not exist. Had the drum been the material cause of sound, it would have been everywhere where the sound travelled, for the substance can never be separate from the thing made out of it. But the sound does travel to another place and may be heard or resound there, though the drum, its cause, may not be there. In fact, these three illustrations of the striking of the drum, &c., show that they are illustrations of the will of the Lord. (The Lord is the cause of the universe, in the same way as the musician is the cause of the sound of drum, &c.). A man who sees the drum, and sees it struck, never mistakes the sound as that of a trumpet. Similarly a man who sees the Lord, understands at once that the world is not governed by any one else but by the Lord, and that the world is subordinate to Him. He knows that the world is under the will of the Lord, as the sound of the drum is under the will of the musician that strikes the drum. The same fact that the Lord is the cause of the world and that it is under His control, is shown by the further illustrations of the fire and smoke, the ocean and the lump of salt, &c. For the fire is certainly not the smoke though the cause of smoke, nor is Ocean the water though it is the receptacle of all waters. Nor are waters the receptacle of other waters, but it is Varuṇa or a tank, &c., which are the receptacle of waters. Such is the Ocean, a big tank, the receptacle of waters and separate from waters.

In the same way when a lump of salt is dissolved in the water of the ocean, it gets the name of ocean or Varuṇa or tank, &c., because now its container is the Ocean, &c. The Adorable Lord is infinite and shoreless like the Ocean or Varuṇa or the big tank. Similarly a jīva called Vijñānaghana and produced from the concourse of elements attains dissolution, like the lump of salt, in the Lord. The released Jīvas stand in the place of the waters of the Ocean.

They are many in number, but all having one characteristic, just like the molecules of the water of the Ocean. They are infinite in number, but all have one receptacle the Ocean and all constitute the water of the Ocean.

(The text says "na pretya saṁjñā asti." According to ordinary explanation it is translated as meaning that after death there remains no consciousness. The word saṁjñā is translated as consciousness. Our author combats this view).

The very name (saṁjñā) of the Muktas is not known to the non-muktas, or their condition is not known to the non-muktas, except through the Śāstra. (The saying of Yājñavalkya is no doubt dark, but he clearly could not have meant that the dead lose all consciousness).

For having said that there is no saṁjñā, he next says "alamvā are idam vijñānāya," "this is enough that the Muktas know the Lord." There is little wisdom or knowledge in knowing that the dead have no consciousness. Yājñavalkya was trying to illumine Maitreyī, so he could not have given this doctrine of non-consciousness. Moreover, the attainment of complete Nescience is not the aim of life. It is rather the attainment of all-knowledge. So also Yājñavalkya could not have taught the doctrine of annihilation of consciousness. What thing can be more painful than the condition of a drowned unconscious person? That the Muktas retain consciousness is proved. The Muktas have no contact again with Prakṛiti, for they have seen the truth. When a new Creation starts, Prakṛiti has no power over these Muktas, and cannot bring them back into the world-cycle. All the Muktas are equal to Brahman in the matter of enjoyment and the objects of enjoyment, they are inferior to Him only in the matter of World-business. They cannot create, &c., a world as appears from the following quotation of Vāyu Purāṇa also:—In that condition of Mukti they have diversity of relations, enjoying diversity of pleasures.

Though the Muktas are like Brahman in their enjoyment, &c., yet they are subordinate to and dependent upon Brahman. This is indicated by the use of the word Jīva in the above quotation. Therefore, the words saṁjñā nāsti in the text mean the condition of the muktas is not known to the non-muktas,—it is a transcendent state.

(The author now explains the phrase ātmanastu kāmāya patih priyo bhavati, &c.)

A husband by his own will cannot make himself loved by his wife, nor similarly the wife by her husband. It is through the will of the

Lord Viṣṇu alone that they become beloved of one another. Yea, it is the will of the Lord that makes a man love his own self even. If the Lord wills otherwise, a man becomes so disgusted with his own self, that he commits even suicide. Nay, worse than that, he commits such sins as he knows would take him to regions of pain. Thus through âtman (self) he injures the self (âtman).

(The author next explains the text *brahma tam parâdât, &c., and sarvam viditam*):—

Hari being the Highest, one who knows Him knows inferentially everything else, for the knowledge of the principal includes as it were the knowledge of the subordinate. Everything else does not really become known, but as if, they were known.

He who does not know that the Brahman-class represented by Brahmâ is under the control of Viṣṇu is cast out by Brahmâ himself into the darkness called Para. Similarly, he who does not know that Vâyu, representing the Kṣatra class, is also under the control of Hari, is thrown by Vâyu into darkness. Similarly, the lord of wealth representing wealths. Similarly all the devas presiding over the Planes and the five elements and over every other thing throw out such a man. (By the word *bhûtâni* in the text is meant the devas presiding over elements, for dead elements have no power to send any one to hell. So must also be explained the word *loka* as meaning the presiding deity of the lokas. The word *sarvam* in *sarvam tam parâdât* also means the presiding deity of sarva or everything namely the goddess Mûla-Prakṛiti.

(The author now explains the words *idam brahma, idam kṣatram &c.*).

Everything exists in Brahman or Viṣṇu, is born from Viṣṇu and is always under the control of Viṣṇu.

As the sound of the conch is under the control of the devatâ of the conch, so everything is under the control of Viṣṇu.

From the Lord Viṣṇu came out the Vedas, the Śrutis called Vidyâ, all the Upaniṣads, the Pañcharâtra-Saṃhitâ, the Brahma-Sûtras and various explanations of the Vedas. All these and the world came out of the Lord Hayagrîva. As the waters of the ocean are under Varuṇa its presiding deity, so also all beings, be they Mukta or not, according to their merits or demerits, are under the Lord and obedient to His will. If a Mukta has no knowledge of the objects of perception, such as scent, &c., and also if he has no distinct knowledge, that of the Lord Paramâtman as well as of himself, who is there who will

look for such a Mukti which is nothing but stupor? It has, therefore, been said in the Hayagrīva Saṁhitā "The Brahmā and other Beings, when they get Mukti according to their respective capacities, are under the Lord and obedient to the great Lord Viṣṇu and enjoy the objects as likes them best." By Śruti it is to be understood that collection of words of which the sense and words will never vary in every creation, whilst Itihāsa इतिहास or history, &c., will never vary in their senses, though they may vary in words. The Vedas have always their origin in the Lord Viṣṇu, but when they are seen by Brahmā and others it is said Brahmā, &c., are the Ṛṣis. The Vedas are simply the words of the Lord Viṣṇu, whilst Brahmā and others must first practise austerities in order to see them.

Here ends the Bhāṣya on the Maitreyī Brāhmaṇam.

FIFTH (MADHU) BRĀHMAṆAM.

MANTRA II. 5. 1.

इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि
भूतानि मधु । यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः
पुरुषो यश्चायमध्यात्मं शरीरस्तेजोमयोऽमृतमयः पुरुषोऽ
यमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १ ॥

इयं Iyam, this. पृथिवी Pṛithivī, the earth; the presiding deity thereof. सर्वेषां Sarveṣām, of all. भूतानां Bhūtânām, of the bodies; of beings. मधु Madhu, honey-like, sweet, because of her protection. अस्यै Asyai, this. पृथिव्यै Pṛithivyai, of the earth. The fourth case-ending for the sixth. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, bodies; beings. मधु Madhu, sweet for the service they render. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. यः Yaḥ, who. अस्यां Asyām, this. पृथिव्यां Pṛithivyām, in the earth. च Cha, and. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyātmam, abiding in the body and therefore limited by it. शरीरः Śārīraḥ, present in the deity of the body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, He. अयम् Ayam, he who is in the body of the deity of the earth; Hayagrīva. यः Yaḥ, who. अयम् Ayam, this. आत्मा Ātmā, he who is in the body of the presiding deity of the earth. इदम् Idam, it. अमृतं Amṛitam, eternal. इदं

Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

1. This earth is sweet to all the beings; and of this earth all the beings are sweet. Again the Luminous, eternal Puruṣa who is in the deity of this earth, who abides in the body of that deity (and therefore limited by it), who is present inside the deity, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—125.

MANTRA II, 5, 2.

इमा आपः सर्वेषां भूतानां मध्वासामपांश्च सर्वाणि
भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चा-
यमध्यात्मश्च रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽय-
मात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ २ ॥

इमाः Imâḥ, these. आपः Âpaḥ, waters; the presiding deities thereof. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of beings. मधु Madhu, honey; sweet. आसाम् Âsâm, these. अपां Apâm, of the waters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yaḥ, who. आसु Âsu, these. अप्सु Apsu, in the waters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyâtmam, abiding in the body. रैतसः Raitasaḥ, present in the body of the deity of the Semen. तेजोमयः Tejoma-yaḥ, luminous. अमृतमयः Amṛitamayaḥ; immortal, eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, he who is in the body of the deity of Semen. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ he who is in the body of the deity of Semen. इदं Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वम् Sarvam, all-pervading.

2. These waters are honey to all the beings; and of these waters all the beings are honey. Again the Luminous, Eternal Puruṣa who is in these waters, who abides in the body, who is present in the body of the deity of Semen, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—126.

MANTRA II. 5. 3.

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि
मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चाय-
मध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽय-
मात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ३ ॥

अयम् Ayam, this. अग्निः Agniḥ, fire. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the bodies; of beings. मधु Madhu, honey; sweet. अयम् Asya, this. अग्नेः Agneḥ, of fire. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, bodies; beings. मधु Madhu, honey-like; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa; the being. यः Yaḥ, who. अस्मिन् Asmin, this. अग्नौ Agnau, in fire. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं Adhyātmam, abiding in the body. वाङ्मयः Vāṅmayaḥ, present in the body of vāk, i.e., in the body of the deity of speech. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, he. अयम् Ayam, he who is in the body of the deity of Vāk (Hayagrīva). एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Ātmā, he who is in the body of the deity of Vāk. इदम् Idam, it. अमृतं Amṛitam, eternal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

3. This fire is honey-like to all the beings; and to this fire all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this fire, who abides in the body, who is present in the body of the deity of fire, who is Luminous, Eternal Puruṣa, that is He who is this Ātman (Hayagrīva). He is Eternal; He possesses all the qualities and He is all-pervading.—127.

MANTRA II. 5. 4.

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि
भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स यो-
ऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ४ ॥

अयम् Ayam, this. वायुः Vâyuh, wind; vâyu. सर्वेषां Sarveṣām, all. भूतानां Bhûtânām, of the bodies; of beings. मधु Madhu, honey-like; sweet. अस्या Asya, this. वायोः Vâyoh, of the wind; of Vâyu. सर्वाणि Sarvāṇi, all. भूतानि Bhûtāni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal. पुरुषः Puruṣaḥ, Puruṣa; being. यः Yaḥ, who. अस्मिन् Asmin, this. वायौ Vâyau, in the wind; in Vâyu. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. प्राणः Prāṇaḥ, present in the organ of touch, i.e., in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, he who is in the body of the deity of the organ of touch (Hayagrîva). एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmā, he who is in the body of the deity of touch. इदम् Idam, it. अमृतम् Amṛitam, immortal; eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वम् Sarvam, all-pervading.

4. This Vâyu is sweet to all the beings; and to this Vâyu the beings are sweet. Again the Luminous, Eternal Puruṣa who is in this Vâyu, who abides in the body, who is present in the body of the deity of the organ of touch, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—128.

MANTRA II. 5. 5.

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ५ ॥

अयम् Ayam, this. आदित्यः Âdityaḥ, the sun. सर्वेषां Sarveṣām, all. भूतानां Bhûtânām, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्या Asya, this. आदित्यस्य Âdityasya, of the sun. सर्वाणि Sarvāṇi, all. भूतानि Bhûtāni, bodies; beings. मधु Madhu, honey-like. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. आदित्ये Âditye, in the sun. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. चाक्षुषः Chākṣuṣaḥ, present in the organ of the eye; that is, present in the body of the deity thereof.

तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he अयम् Ayam, this ; he who is present in the body of the deity of the eye. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is in the body of the deity of the eye. इदम् Idam, it. अमृतम् Amṛitam, Immortal ; eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वम् Sarvam, all-pervading.

5. This sun is honey to all the beings ; and of this sun all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this sun, who abides in the body, who is present in the body of the deity of the eye, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal ; He possesses all the qualities ; He is all-pervading.—129.

MANTRA II. 5. 6.

इमा दिशः सर्वेषां भूतानां मध्वासां दिशाथ् सर्वाणि
भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मश्चैत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरु-
षायमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदथ् सर्वम् ॥ ६ ॥

इमाः Imâḥ, these. दिशः Diśaḥ, the quarters. सर्वेषां Sarveṣâm, all. भूतानां. Bhûtânâm, of the bodies ; of the beings मधु Madhu, honey-like. आसां Âsâm, these. दिशां Diśâm, of the quarters. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings ; bodies. मधु Madhu, honey ; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa ; the Being. यः Yaḥ who. आसु Âsu, these. दिक्षु Dikṣu, in the quarters. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. चैत्रः Śrautrah, present in the organ of the ear, i.e., present in the body of the deity thereof. प्रातिश्रुत्कः Prâtishrutkaḥ, Prâtishrutka by name. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal ; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this ; he who is present in the body of the deity of the ear. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is in the body of the deity of the ear. इदम् Idam, it. अमृतम् Amṛitam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वम् Sarvam, all-pervading.

6. These quarters are sweet to all the beings; and to these quarters all the beings are sweet. Again the Luminous, Eternal Puruṣa who is in these quarters, who abides in this body, who is present in the body of the deity of the ear, whose name is Prâtiśrutka, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities; He is all-pervading.—130.

MANTRA II. 5. 7.

अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि
भूतानि मधु यश्चायमस्मिन् चन्द्रे तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स
योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ७ ॥

अयम् Ayam, this. चन्द्रः Chandraḥ, the moon. सर्वेषां Sarveṣāṃ, all. भूतानां Bhûtanām, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. चन्द्रस्य Chandrasya, of the moon. सर्वाणि Sarvāṇi, all. भूतानि Bhûtanî, beings; bodies. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. चन्द्रे Chandre, in the moon. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. मानसः Mânasaḥ, present in the mind; i.e., present in the body of the deity thereof. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of the mind. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is present in the body of the deity of the mind. इदम् Idam, it. अमृतम् Amṛitam, eternal, Immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all-pervading.

7. This moon is honey-like to all the beings; and to this moon the beings are honey. Again the Luminous, Eternal Puruṣa who is in this moon, who abides in the body, who is present in the body of the deity of the mind, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities, and He is all-pervading.—131.

MANTRA II. 5. 8.

इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि
भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोयमेव स
योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ८ ॥

इयं Iyam, this. विद्युत् Vidyut, lightning. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the bodies; of the beings. मधु Madhu, honey-like. अस्यै Asyai, this. विद्युतः Vidyutah, of the lightning. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings; bodies. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्यां Asyām, this. विद्युति Vidyuti, in the lightning. यः Yaḥ, who. च Châ, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. तैजसः Taijasaḥ, light; present in the light, i.e., present in the body of the deity of the light. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of the light. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Atmâ, he who is present in the body of the deity of light. इदम् Idam, it. अमृतम् Amṛitam, eternal; immortal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvam, all-pervading.

8. This lightning is sweet to all the beings; and to this lightning all the beings are honey. Again, the Luminous, Eternal Puruṣa who is in this lightning, who abides in the body, who is present in the body of the deity of light, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all-pervading.—132.

MANTRA II. 5. 9.

अयं स्तनयित्नुः सर्वेषां भूतानां मध्वस्य स्तनयित्तोः
सर्वाणि भूतानि मधु यश्चायमस्मिन्स्तनयित्तो तेजोमयोऽमृत-
मयः पुरुषो यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः
पुरुषोयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ९ ॥

अयम् Ayam, this. स्तनयित्नुः Stanayitnuḥ, Vāyu. "Thunder" is a name of Vāyu. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. स्तनयित्नुः Stanayitnuḥ, of the thunder. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa, the being. यः Yaḥ, who. अस्मिन् Asmin, this. स्तनयित्नुः Stanayitnuḥ, in the thunder. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyātmam, abiding in the body. शाब्दः Śābdaḥ, the deity present in the sound. सौवरः Sauvaraḥ, the deity present in the musical note. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of sound and musical note. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmā, he who is present in the bodies of the deities of sound and musical note. इदम् Idam, it. अमृतम् Amṛitam, eternal. इदम् Idam, it. ब्रह्म Brahma, possessing all the qualities. इदम् Idam, it. सर्वं Sarvaṁ, all-pervading.

9. This Vāyu (called "Thunder") is sweet to all the beings; and to this Vāyu all the beings are sweet. Again, the Luminous, Eternal Puruṣa who is in this Vāyu, who abides in the body, who is present in the bodies of both the deities of sound and musical note, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Īyagrīva). He is Eternal, He possesses all the qualities and He is all-pervading.—133.

MANTRA II. 5. 10.

अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि
भूतानि मधु यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मं हृदाकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव
स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १० ॥

अयम् Ayam, this. आकाशः Âkāśaḥ, the space. सर्वेषां Sarveṣām, all. भूतानां Bhūtānām, of the bodies; of the beings. मधु Madhu, honey-like. अस्य Asya, this. आकाशस्य Âkāśasya, of the space. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. आकाशे Âkāśe, in the space. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मं

Adhyâtman, abiding in the body हृद्याकाशः Hṛidyākāśaḥ, the space within the heart; the presiding deity of this space. तेजोमयः Tejomayaḥ, Luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of the space within the heart. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is present in the body of the deity of the space. इदम् Idam, it. अमृतम् Amṛitam, immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

10. This space is honey to all the beings; and to the space all the beings are honey. Again the Luminous, Eternal Puruṣa who is in this space, who abides in the body, who is present in the body of the deity of the space within the heart, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrīva). He is Eternal; He possesses all the qualities; He is all-pervading.—134.

MANTRA II. 5. 11.

अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि
भूतानि मधु यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मधर्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽ-
यमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ११ ॥

अयम् Ayam, this. धर्मः Dharmāḥ, the presiding deity of justice. This term also implies Yama. सर्वेषां Sarveṣāṃ, all. भूतानां Bhūtānām, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. धर्मस्य Dharmasya, of the presiding deity of justice; of Yama. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. धर्मे Dharme, in the presiding deity of justice. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. धर्मः Dharmāḥ, present in the body of the deity of justice. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of justice. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is present in the body of justice. इदम् Idam, it. अमृतम् Amṛitam, immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

11. This presiding deity of justice (Yama) is honey-like to all the beings; and to the presiding deity of justice all the beings are honey-like. Again the Luminous, Eternal Puruṣa who is in the presiding deity of justice, who abides in the body, who is present in the body of the presiding deity of justice, who is Luminous, Eternal Puruṣa, that is He who is this Ātman (Haya-grīva). He is Eternal; He possesses all the qualities; and He is all-pervading.—135.

MANTRA II. 5. 12.

इदं सत्यं सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि
भूतानि मधु यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो
यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स
योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १२ ॥

इदं Idam, this. सत्यं Satyam, true. It is also a name of Vāyu. सर्वेषां Sarveṣām, all. भूतानां Bhûtânām, of the bodies; of the beings. मधु Madhu, sweet. अस्य Asya, this. सत्यस्य Satyasya, of Vāyu, the presiding deity of what is called Satya or truth. सर्वाणि Sarvāṇi, all. भूतानि Bhûtāni, bodies; beings. मधु Madhu, honey. अयम् Ayam, this. तेजोमयः Tejomayah, luminous. अमृतमयः Amṛitamayah, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. सत्ये Satye, in the presiding deity of what is called Satya or truth. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtmam, abiding in the body. सात्यः Sâtyaḥ, present in the body of the presiding deity of Satya. तेजोमयः Tejomayah, luminous. अमृतमयः Amṛitamayah, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of the deity of Satya or truth. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Ātmā, he who is present in the body of Satya. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

12. This Vāyu, the presiding deity of truth, is sweet to all beings; and to this presiding deity of Satya or truth all beings are sweet. Again, the Luminous, Eternal Puruṣa who is in the presiding deity of Satya, who abides in the body, who is present in the body of the presiding deity of Satya or truth, who is Luminous, Eternal Puruṣa, that is He who is this Ātman (Hayagrīva). He

is Eternal; He possesses all the qualities; and He is all-pervading.—136.

MANTRA II. 5. 13.

इदं मानुषं सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि
भूतानि मधु यश्चाऽयमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽ-
यमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १३ ॥

इदं Idam, this. मानुषं Mānuṣam, Svâyambhuva Manu, the presiding deity of every body. सर्वेषां Sarveṣām, all. भूतानां Bhûtânām, of the bodies; of the beings. मधु Madhu, honey; sweet. अस्य Asya, this. मानुषस्य Mānuṣasya, of Svâyambhuva Manu, the presiding deity of every body. सर्वाणि Sarvāṇi, all. भूतानि Bhûtāni, bodies, beings. मधु Madhu, honey; sweet. अयम् Ayam, this तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. यः Yaḥ, who. अस्मिन् Asmin, this. मानुषे Mānuṣe, in Svâyambhuva Manu. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. मानुषः Mānuṣaḥ, present in the body of the deity of Svâyambhuva Manu. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal; eternal. पुरुषः Puruṣaḥ, Puruṣa; the Being. सः Saḥ, he. अयम् Ayam, this; who is present in the body of Svâyambhuva Manu. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ, he who is present in the body of Svâyambhuva Manu. इदं Idam, it. अमृतम् Amṛitam, eternal; immortal. इदं Idam, it. ब्रह्म Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

13. This Svâyambhuva Manu, the presiding deity of every body, is honey to all beings; and to Svâyambhuva Manu, the presiding deity of every body, all beings are honey. Again the Luminous, Eternal Puruṣa who is in Svâyambhuva Manu, who abides in the body; who is present in the body of the deity of Svâyambhuva Manu, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal, He possesses all the qualities, and He is all-pervading.—137.

MANTRA II. 5. 14.

अयमात्मा सर्वेषां भूतानां मध्यस्यात्मनः सर्वाणि भूतानि
मधु यश्चायमस्मिन्मात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चाय-

मात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १४ ॥

अयम् Ayam, this आत्मा Âtmâ, Viriñcha. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the bodies; of the beings. मधु Madhu, honey-like; sweet. अयः Asya, this. आत्मनः Âtmanah, of Viriñcha. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, bodies; beings. मधु Madhu, honey; sweet. अयम् Ayam, this. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, immortal, eternal. पुरुषः Puruṣaḥ, Puruṣa; the being. यः Yaḥ, who अस्मिन् Asmin, this. आत्मनि Âtmani, in Viriñcha. यः Yaḥ, who. च Cha, again. अयम् Ayam, this. अध्यात्मम् Adhyâtman, abiding in the body. आत्मा Âtmâ, present in the body of every body. तेजोमयः Tejomayaḥ, luminous. अमृतमयः Amṛitamayaḥ, eternal; immortal. पुरुषः Puruṣaḥ, Puruṣa. सः Saḥ, he. अयम् Ayam, this; who is present in the body of every body. एव Eva, only. यः Yaḥ, who. अयम् Ayam, this. आत्मा Âtmâ he who is present in the body of every body. इदं Idam, it. अमृतम् Amṛitam, eternal. इदं Idam, it. ब्रह्मा Brahma, possessing all the qualities. इदं Idam, it. सर्वं Sarvam, all-pervading.

14. This Viriñcha is honey-like to all the beings; and to Viriñcha all beings are honey. Again, the Luminous, Eternal Puruṣa who is in this Viriñcha, who abides in the body, who is present in the body of every Jîva, who is Luminous, Eternal Puruṣa, that is He who is this Âtman (Hayagrîva). He is Eternal; He possesses all the qualities and He is all-pervading.—138.

MANTRA II. 5. 15.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः । सर्वेषां भूतानां राजा । तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥१५॥

सः Saḥ, that; just spoken. अयम् Ayam, this. आत्मा Âtmâ Âtman. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas, as well as of the Viriñchas. अधिपतिः Adhipatiḥ, overlord, because He is superior as well as because maintaining. सर्वेषां Sarveṣâm, all. भूतानां Bhûtânâm, of the Jîvas as well as of the Viriñchas. राजा Râjâ, king; master. वै Vai, indeed. तद् Tat, it is. यथा Yathâ, as. रथनाभौ Rathanâbhou, in the nave

of the wheel. च Cha. रथनेमी Rathanemau, in the circumference of wheel. च Cha, and, सर्वे Sarve, all. अराः Arāḥ, spokes. समर्पिताः Samarpitāḥ, are fastened; are attached. एवम् Evam, thus. एव Eva, just. अस्मिन् Asmin, this. आत्मनि Âtmani, in the Great Âtman. सर्वाणि Sarvāṇi, all. भूतानि Bhûtāni, Jīvas. सर्वे Sarve, all. देवाः Devāḥ, the gods. सर्वे Sarve, all. लोकाः Lokāḥ, worlds. सर्वे Sarve, all. प्राणाः Prāṇāḥ, those that are kept alive by Prāṇa Vāyu. सर्वे Sarve, all. एते Ete, these. आत्मानः Atmānaḥ, Viriñchas. समर्पिताः Samarpitāḥ, are fastened.

15. Indeed, this Paramâtman is the overlord of all the Jīvas and He is the King of all the Jīvas. It is as all the spokes are fastened in the nave and the circumference of the wheel, just so are all the Jīvas, all the gods, all the worlds, all those that are kept alive by the Prāṇa Vāyu, and all these Viriñchas fastened (rest on) in that Âtman.—139.

NOTE:—The glory and the greatness of the Lord Âtman is spoken here. The two examples of the nave and the circumference of the wheel show that the Jīvas &c., wholly depend upon the Paramâtman both internally and externally.

MANTRA II. 5. 16.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः
पश्यन्नवाचत् ।

तद्वान्नरासनयेदं स उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिं
दध्यङ्ङह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णां प्रयदीमुवाचेति॥१६॥

दध्यङ्ङ Dadhyaṇ, Dadhyaṇ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvaṇ. तत् Tat, just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ. अश्विभ्याम् Aśvibhyām, to the twins called Aśvins. उवाच Uvācha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः R̥ṣiḥ, the ṛṣi. तत् Tat, that; just spoken एतत् Etat, this fact, the giving out of Madhu Vidyâ by Dadhyaṇ. अवाचत् Avachat, said. नरा Nara, Oh two leaders; oh two heroes (Aśvins). वाम Vām, of you both. यत् Yat, that. उग्रं Ugram, terrible. ईदः Eīdaḥ, work; act; cutting off the head of the R̥ṣi Dadhīcha and attaching the head of a horse instead, a terrible act done by the Aśvins. यत् Yat, that. दध्यङ्ङ Dadhyaṇ, the R̥ṣi Dadhyaṇ. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvan. अश्वस्य Aśvasya, of the horse. शीर्ष्णां Śīrṣṇā, by the head. ईम् Im, like. वाम Vām, to you both. मधु Madhu, the Madhu Vidyâ. प्रवाच Provācha, said. इति Iti. तत् Tat, both of these. सनये Sanaye, for gain;

i.e., getting Mokṣa. ह Ha, certainly. आविष्करोमि Âviṣkṛomi, tell; give out. तन्यतुः Tanyatuḥ, thunder. वृष्टिं Vṛṣṭim, rain. न Na, like.

16. This is verily that Honey (vidyâ) which Dadhyañ Âtharvaṇa told to the two Áśvins. A Rīṣi seeing this spoke out :—

“ O Leaders ! that mighty deed of yours which you performed for the sake of (eternal) gain, I shall (as loudly) proclaim (to all), as the thunder publishes the rain, when through horse's head Dadhyañ Âtharvaṇa taught to you the Honey (science)” (Rig Veda I. 116.12).—140.

MANTRA II. 5. 17.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः
पश्यन्नवोचदाथर्वणायाश्विनादधीचेऽश्व्यः शिरः प्रत्यैरयतं स
वां मधु प्रवोचदृतायन्त्वाष्ट्रं यदृत्स्वावपि कक्ष्यं वामिति ॥१७॥

दध्यङ्ङ Dadhyañ, Dadhyañ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Âtharvan. तत् Tat, that; just spoken. इदं Idam, this. मधु Madhu, the Madhu Vidyâ; the Science of Madhu अश्विभ्याम् Áśvibhyâm, the twins called Áśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः Rīṣiḥ, the Rīṣi. तत् Tat, that; just spoken. एतत् Etat, this fact; the giving out of Madhu Vidyâ by Dadhyañ. अवोचत् Avochat, said. दक्षौ Dasrau, oh, killers of the enemies. अश्विनौ Áśvinau, twin Áśvins. आथर्वणाया Âtharvaṇâya, born in the family of Âtharvan. दधीचे Dadhîche, to Dadhîchi. अश्व्यं Áśvyam, of the horse. शिरः Śiraḥ, the head. प्रत्यैरयतं Pratyairayatam, attached; placed. सः Saḥ, he, Dadhyañ on whose head that of a horse was placed. कृतायन् Ritâyan, to keep his promise. वां Vâm, to you both. मधु Madhu, the knowledge of Madhu यत् Yat, which. त्वाष्ट्रं Tvâṣṭram, spoken by (Viśvarûpa) the son of Tvâṣṭri to Indra. कक्ष्यं Kakṣyam, Nârâyaṇa Kavacha, (which is to be concealed). अपि Api, even that. प्रवोचत् Pravochat, said. The usual form is प्रावोचत् Prâvochat. इति Iti.

17. It was, indeed, that honey (the Science of Madhu), which the Rīṣi Dadhyañ of the family of Atharvan taught the two Áśvins. A Rīṣi seeing this (Mantra, Rig Veda, I. 117. 22) sang :—“Oh, Áśvins, killers of enemies ! you placed a horse's head on Dadhyañ the son of Atharvan. In order to keep his promise, he said to you the Science of

Madhu (Madhu Vidyâ) which was spoken by Viśvarûpa, the son of Tvaṣṭri, to Indra, and even the secret Nârâyaṇa Kavacha."—141.

MANTRA II. 5. 18.

इदं वै तन्मधु दध्यद्दृढाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः
पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः पुरः स पक्षीभूत्वा
पुरः पुरुष आविशदिति स वा अयं पुरुषः सर्वासु पूर्णं
पुरिशयो नैनेन किञ्चनानावृतं नैनेन किञ्चनानावृतम् ॥ १८ ॥

दध्यद् Dadhyañ, Dadhayañ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvan. तद् Tat, just spoken इदं Idam, this. मधु Madhu, the science of Madhu; the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः R̥ṣiḥ, the ṛṣi. तत् Tat, that; just spoken. एतत् Etat, this fact; the giving out of Madhu Vidyâ by Dadhyañ. अवोचत् Avochat, said. सः Saḥ, that. पुरुषः Puruṣaḥ, the Puruṣa. द्विपदः Dvipadaḥ, of the bipeds. पुरः Puraḥ, the bodies. चक्रे Chakre, created. चतुष्पदः Chatuspadaḥ, of the quadrupeds. पुरः Puraḥ, the bodies. पक्षी Pakṣi, a bird. भूत्वा Bhûtvâ, being; becoming. पुरः Puraḥ, the bodies of the bipeds. पुरः Puraḥ, the bodies of the quadrupeds. आविशत् Âviśat, got into; entered. इति Iti. सः Saḥ, that; Paramâtman. वै Vai, indeed. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa. सर्वासु Sarvâsu, all. पूर्णं Pūrṇa, in the bodies. पुरि Puri, within the heart. शयः Śayaḥ, one who sleeps; one who lies. एनेन Enena, by this Âtman. किञ्चन Kiñchana, anything. न Na, not. अनावृतं Anâvṛitam, not pervaded. एनेन Enena, by this Âtman. किञ्चन Kiñchana, anything. न Na, not. असंवृतं Asaṁvṛitam, not covered.

18. It was, indeed, that Madhuvidyâ (the Science of Madhu) which the Ṛṣi Dadhyañ of the family of Atharvan said to two Aśvins. A Ṛṣi who was the seer of the mantra said of that fact thus:—"That Puruṣa created the bodies of the bipeds, He created the bodies of the quadrupeds and becoming a bird got into the bodies of the bipeds as well as of the quadrupeds. He is, verily, the Puruṣa who is in all the bodies as well as in all the hearts. Nothing there is which is not pervaded by Him, nothing there is which is not covered by Him,"—142.

NOTE :—This mantra is in support of the previous mantras where it has been said that it is the Lord who is in the body of all the beings and who is in the body of the presiding deities. Lest one should think that the Lord and the Jīva are one, so it has been said—“It is, indeed, this Paramâtman who is in everybody and in every heart.” This mantra also says it is not that the Lord is in the heart of hearts only of all beings, but He pervades and covers all things; He is in and out everywhere.

MANTRA II. 5. 19.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच तदेत-
दृषिः पश्यन्नवोचद्वरूपं रूपं प्रतिरूपो बभूव तदस्य रूपं
प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य
हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि
चानन्तानि च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्य मयमात्मा
ब्रह्म सर्वानुभूतित्यनुशासनम् ॥ १९ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

दध्यङ्ङ Dadhyañ, Dadhyañ by name. आथर्वणः Âtharvaṇaḥ, born in the family of Atharvan. तत् Tat, that; just spoken. इदं Idam, this. मधु Madhu, the Science of Madhu; the Madhu Vidyâ. अश्विभ्याम् Aśvibhyâm, the twins called Aśvins. उवाच Uvâcha, spoke. वै Vai, it is well-known. पश्यन् Paśyan, the seer of the mantras. ऋषिः R̥ṣiḥ, the ṛṣi. तत् Tat, that; just spoken. एतत् Etat, this fact; the giving out of Madhu Vidyâ. अवोचत् Avochat, said. रूपंरूपं Rûpam Rûpam; in each and every one of His forms. प्रतिरूपः Pratirûpaḥ, an image (of the Lord). बभूव Babhûva, became; was (the nominative of this verb is जीव jīva). तत् Tat, that. रूपं Rûpam, the image of the Lord. अस्य Asya, of this jīva. प्रतिचक्षणाय Pratichakṣaṇâya, for directly seeing. So that the jīva may see the Lord. इन्द्रः Indraḥ, the Great Lord. मायाभिः Mâyâbhiḥ, by His Mâyâ; or inherent capacity. पुरुरूपः Pururûpaḥ, of various forms (of the jīvas). ईयते Iyate, is known; appears. अस्य Asya, his; of the great Lord Indra. हरयः Harayaḥ, the forms that pass by the name of Hari. दश Daśa, ten. शताः Śatâḥ, hundreds. The ordinary form is शतानि Śatâni. युक्ताः Yuktâḥ, attached. हि Hi, it is well-known अयम् Ayaṁ, he; the Great Lord. दश Daśa, ten; the ten incarnations such as मत्स्य Fish, &c. वै Vai, indeed. च Cha, and; as well as. सहस्राणि Sahasrâṇi, the thousands. Such as Viśva (विश्व), &c., who are also called Hari. बहूनि Bahûni, many other forms of Hari; such as Para (पर), &c. च Cha, as well as. अनन्तानि Anantâni, innumerable forms of Hari; such as Ajita (अजित), &c. च Cha, also. तत् Tat, it; एतत् Etat, this; Paramâtman. ब्रह्म Brahma, full in qualities. अपूर्वम् Apūrvam,

having none to precede ; eternal. अनपरं Anaparam, having none to follow ; everlasting. अनन्तरम् Anantaram, besides whom there is nothing. अबाह्यं Abâh, am, without or outside whom there is none. अयम् Ayam, this. आत्मा Âtmâ, Âtman. ब्रह्म Brahma, Brahman. सर्वानुभूः Sarvânubhû, the perceiver of all. इति Iti, such. अनुशासनम् Anuśâsanam, the doctrine of the Vedas.

19. It was, indeed, that honey (the Science of Madhu), which the Ṛiṣi Dadhyaṇ of the family of Atharvan said to the Aśvins. A Ṛiṣi seeing this said :—"A Jîva is in each and everyone of his forms the image of the Lord. That form (image) is for the Jîva to see. The Great Lord appears to be of various forms through His Mâyâ,—peculiar capacity of His. It is well-known that ten hundred of forms that pass by the name of Hari are His. Indeed, this Paramâtman is those Haris ; He is the ten (Avatâras, such as Matsya, &c.), as well as the thousand (Avatâras such as Viśva, &c.), also many (such as Para, &c.), and numerous others (such as Ajita, &c.). It is He who is full in all qualities, who is from eternity, who will be up to eternity, besides whom there is nothing, and outside whom there is nothing. This Paramâtman who is called Brahman perceives all. Such is the doctrine of the Vedas."—143.

NOTE:—This mantra speaks of the absence of difference in all the forms of the Lord Paramâtman. One may doubt, how can the Lord, though one, have variety of images each in each Jîva ? To remove this doubt, it is said that it is through His Mâyâ that the Lord appears to be so. It is, in order to avoid the confusion of the meaning of the word Hari, which also means the horses of the Sun's chariot, the mention of the ten Avatâras such as Matsya &c., and very many minor Avatâras in their different groups have been mentioned. There is no mention of the hundred Haris such as Nârâyaṇa, &c. ; this is to be collected from the sense of the word च cha in दशच (Daśacha). च means as well.

MADHVA'S COMMENTARY.

(In the last verse of this Brâhmaṇa occurs the Vedic mantra "rûpam rûpam prati rûpam babbhûva." Others have explained this to mean that the Lord became like unto every form, and so there is no difference between the Lord and the Jîva. But our author explains it saying:—)

For every form of the Lord, the jîva got a similar name which was a reflection of that form.

(Not only man was created in the image of the Lord, but every creature is created in the image of some form of the Lord which He had assumed in some of His various Avâtâras.)

The word "babbhûva" is in the past tense, but has the force of declaring a permanent fact of nature: as in the sentence "sad eva saumya idam agre âsîd" in the Chhândogya Upaniṣad.

The earth is called honey or like honey, because it gives pleasure to men, just as the eating of honey gives pleasure. Similarly all creatures are said to be the honey of the earth, for they give pleasure to the Earth-deva. So all the deva's presiding over earth, &c., or over the various parts of the human body, give pleasure to man, and in their turn receive pleasure from man. For one Lord, the Supreme Viṣṇu, assuming the form of Hayagrîva, has infinite energy and is the all-pervading Brahman. He is called Brahman, because he has all attributes, or He is the fullness of all attributes, and so called Brahman the full. The word "sarva" means "all," that is to say, "perfect." The Lord is inside all and is full and perfect. He is called âtman, for He, the supreme Viṣṇu, is all-pervading, and under the form of Hayagrîva He exists in all the presiding deities of the various elements, &c.

(The various terms brahman, sarva, âtman do not apply to the jîvas, but to the Supreme Lord.)

The Supreme Viṣṇu is the abode and support of all creatures, both from outside and inside of them, as the nave and the circumference of the wheel protect the spokes of the wheel, both from outside and inside.

The same Lord Viṣṇu is said to be ten-fold, when He assumes the ten avatâras, like those of Fish, &c. In the avatâras like Nârâyana, &c., He is hundred-fold, and in the avatâras of Viśva, &c., He is thousand-fold, and so on. He is the one Sovereign King over all Jîvas called bhûtas (in this Brâhmaṇa) and over all Solar Logoi or Brahmâs or Viriñchas called Âtman in this section. He is called Râjâ, for He is the Lord of all, He is called adhipati or Sovereign, for He is the Supreme Protector of all, He exists in every spirit (puruṣa) as its Ruler. The Lord is called Puruṣa, because He exists (sat) in the bodies (pura) of all, for "body" is called "pura." Or He is called Puruṣa, because He exists (sat) in the hearts of all, for heart is also called "pura." There is nothing which is not pervaded by Him, there is nothing which is not covered by Him, there is nothing which existed before Him, there is nothing which will exist after Him. He is outside of everything, yea He is inside of every thing. He is called Âtman because He pervades (vyâpta) all; He is called Brahman, because He is Full of all attributes. He

knows the hearts of all and is an object of direct intuition to all, for such is the teaching of all the Vedas.

The word "âtman" used in verse 14, does not mean the supreme self, but means the solar logos Viriñcha. The word mânusa used in verse 13, does not mean "man," but means the Manu or the head of a Human race. The words "satyam" as used in verse 12, and stanayitnu in verse 9, do not mean Truth and thunder, but are both names of the deity Vâyu, for they are his different forms.

These (the two forms of Vâyu called the Truth and Thunder and the Viriñcha) exist in sound or thunder, in truth and in Jivas (Viriñchas) as their adhyâtma, while the Supreme Viṣṇu is even their controller in all those forms. Existing in the jîvas He is named âtman, dwelling in sound He gets the name Sauvara, dwelling in Truth He gets the name of Satya and dwelling in yama He gets the name of Dharma. The word Mânusa is the name of Svayambhuva Manu, for he dwells in all men. For Viṣṇu dwells both inside and outside of all men also. The Lord Viṣṇu dwelling outside is the presiding deity of all the lower presiding deities, and that is His *adhidaivata* form; while dwelling in man, He is adhyâtma.

Dwelling in the hearing, the Lord gets the name of prâtiśrutka (as in verse 6); while dwelling in lightning, He gets the name (Taijasa as in verse 8), thus Viṣṇu, is adored under all these various names. (Thus He is called Śârîra, Raitasa, Vânmaya, Hṛidyâkâśa, Prâṇa, Châkṣuṣa, Mânasa, &c., as dwelling in the body, in the semen, in the speech, in the ether of the heart, in the breath, in the eye, in the mind, &c.)

In ancient times, Dadhyañ Âtharvaṇa taught this Madhu Vidyâ to the two Aśvins. From them others learnt it. This is called Hayagrîva Brahmanvidyâ also and it was learnt by Brahmâ and others also.

(The words "pratyaîrayatam, řitâyan, kakṣyam, tvâṣṭram, and sanaye are then explained by the commentator. Their meanings have already been given in the text, and are not repeated here.)

"If thou wilt teach this Vidyâ to any one else, I shall cut off thy head" thus said Indra to Dadhîcha Rîṣi. So Dadhîcha was under this pledge. Therefore when Aśvins asked him to teach them this vidyâ, true to his pledge, Dadhîcha refused at first, reminding them of the penalty which he would incur. Thereupon Aśvins, who were great surgeons, said "we will protect thy head" and then they cut off the head of Dadhîcha and placed on his trunk the head of a horse keeping the human head in a safe place, and through this horse's

head, Dadhīcha taught the Aśvins the Secret Science of Madhu. When Indra learnt that Dadhīcha had done so, he cut off the head (horse's head) of Dadhīcha, and the Aśvins, then replaced the human head and thus Dadhīcha became whole again.

Though Indra already knew this Madhu Vidyā, for he had taught it to Dadhīcha, yet in the Upaniṣad, he is represented as having learnt it from Viśvarūpa, son of Tvaṣṭri. There is, however, no contradiction in this, for Indra wanted to renew or reproclaim this teaching.

SIXTH (VAMŚA) BRĀHMAṆAM.

The introduction of the Vamśa Brāhmaṇam.

Not only was this Brahma Vidyā taught by Dadhyaṇ to the twin Aśvins, but that was studied and taught by Viriñcha and many others. A family is of two kinds; a family of the sons and descendants, and a family of disciples. Here the family of the disciples who studied the previous Brahma Vidyā from the teachers is given; for a knowledge of the Ṛṣis and preachers of the Vidyā is of great help to one who wishes to know and realise that Vidyā.

MANTRA II. 6. 1.

अथ व॒शः पौ॒तिमा॒ष्यो गौ॒पव॒नाद्गौ॒पव॒नः पौ॒तिमा॒ष्या-
त्पौ॒तिमा॒ष्यो गौ॒पव॒नाद्गौ॒पव॒नः कौ॒शिका॒त्कौ॒शिकः कौ॒ण्डि॒-
न्या॒त्कौ॒ण्डि॒न्यः शा॒ण्डि॒ल्याच्चा॒ण्डि॒ल्यः कौ॒शिका॒ञ्च गौ॒त॒-
मा॒च्च गौ॒तमः ॥ १ ॥

पौ॒तिमा॒ष्यः Pautimāṣyaḥ. गौ॒पव॒नात् Gaupavanāt, (learnt Brahma Vidyā) from Gaupavana. गौ॒पव॒नः Gaupavana. पौ॒तिमा॒ष्यात् Pautimāṣyāt, from Pautimāṣya. पौ॒तिमा॒ष्यः Pautimāṣya. गौ॒पव॒नात् From Gaupavana. गौ॒पव॒नः Gaupavanaḥ. कौ॒शिका॒त् Kauśikāt, from Kauśika. कौ॒शिकः Kauśikaḥ. कौ॒ण्डि॒न्यात् Kauṇḍinyāt, from Kauṇḍinya. कौ॒ण्डि॒न्यः Kauṇḍinyaḥ. शा॒ण्डि॒ल्यात् Śaṇḍilyāt, from Śaṇḍilya. शा॒ण्डि॒ल्यः Śaṇḍilyaḥ. कौ॒शिका॒त् Kauśikāt, from Kauśika. च Cha. गौ॒तमा॒त् Gautamāt, from Gautama. च Cha, and. गौ॒तमः Gautamaḥ.

1. Now follows the genealogy:—

1. Pautimāṣya from Gaupavana (learnt this Madhu vidyā),
2. Gaupavana from Pautimāṣya,

3. Pautimāśya from Gaupavana,
4. Gaupavana from Kauśika,
5. Kauśika from Kauṇḍinya,
6. Kauṇḍinya from Sâṇḍilya,
7. Sâṇḍilya from Kauśika and Gautama,
8. Gautama, (from Āgniveśya).

MANTRA II. 6. 2.

आग्निवेश्यादाग्निवेश्यः शाण्डिल्याञ्चानभिम्लाताञ्चान-
भिम्लात आनभिम्लातादानभिम्लात आनभिम्लातादान-
भिम्लातो गौतमाद्गौतमः सैतवप्राचीनयोग्याभ्याम् सैतव-
प्राचीनयोग्यौ पाराशर्यात्पाराशर्यो भारद्वाजाद्भारद्वाजो भार-
द्वाजाञ्चगौतमाञ्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात्
पाराशर्यो वैजवापायनाद्वैजवापायनः कैशिकायनेः कैशि-
कायनिः ॥ २ ॥

आग्निवेश्यात् From Āgniveśya. आग्निवेश्यः Āgniveśyah. शाण्डिल्यात्
Sâṇḍilyât, from Sâṇḍilya. च' Cha. अनभिम्लातात् Anabhimlâtât, from
Anabhimlâta. च Cha, and. अनभिम्लातः Anabhimlâtaḥ. आनभिम्लातात् From
Ānabhimlâta. आनभिम्लातः Ānabhimlâtaḥ. आनभिम्लानात् Ānabhimlâtât, from
Ānabhimlâta. अनभिम्लातः Anabhimlâtaḥ. गौतमात् From Gautama. गौतमः
Gautamaḥ. सैतवप्राचीनयोग्याभ्याम् From Saitava and Prâchînayogya. सैतवप्रा-
चीनयोग्यौ Saitava and Prâchînayogya. पाराशर्यात् From Pârâśaryya. पाराशर्य्यः
Pârâśaryyah. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhârad-
vâjaḥ भारद्वाजात् From Bhâradvâja. च Cha, and. गौतमात् From Gautama.
च Cha, and. गौतमः Gautamaḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja.
भारद्वाजः Bhâradvâjaḥ. पाराशर्यात् Pârâśaryyât, from Pârâśaryya. पाराशर्य्यः
Pârâśaryya. वैजवापायनात् Vaijavâpāyanât, from Vaijavâpāyana. वैजवापायनः
Vaijavâpāyanah. कैशिकायनेः From Kauśikāyani. कैशिकायनिः Kauśikāyaniḥ.

2. From Agniveśya.

9. Āgniveśya from Sâṇḍilya and Anabhimlâta,
10. Sâṇḍilya and Ānabhimlâta from Ānabhimlâta,
11. Ānabhimlâta from Ānabhimlâta,
12. Ānabhimlâta from Gautama,
13. Gautama from Saitava and Prâchînayogya,
14. Saitava and Prâchînayogya from Pârâśarya,

15. Pârâśarya from Bhâradvâja,
16. Bhâradvâja from Bhâradvâja and Gautama,
17. Gautama from Bhâradvâja,
18. Bhâradvâja from Pârâśarya,
19. Pârâśarya from Vaijavâpâyana,
20. Vaijavâpâyana from Kauśikâyani,
21. Kauśikâyani, (from Ghritakauśika).

MANTRA II. 6. 3.

घृतकौशिकाद्घृतकौशिकः पराशर्यायणात् पराशर्यायणः
 पराशर्यात् पराशर्यो जातूकर्ण्यज्जातूकर्ण्य आसुरा-
 यणाच्च यास्काच्चासुरायणस्त्रैवणोस्त्रैवणिरौपजन्धनेरौप-
 जन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्डे-
 र्माण्डिगौतमाद् गौतमो गौतमाद् गौतमो वात्स्याद्वात्स्यः
 शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमा-
 रहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्या-
 द्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्बत्सनपाद् बाभ्रवः
 पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरसः
 आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वा-
 ष्ट्रोऽश्विन्यामश्विनौ दधीच आथर्वणादथर्वणोऽथ-
 र्वणो दैवादथर्वादैवो मृत्योः प्राध्वस्सनामृत्युः प्राध्वस्सनः
 प्रध्वस्सनात्प्रध्वस्सन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टे-
 व्यष्टिः सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः
 परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ इति द्वितीयोऽध्यायः ॥ २ ॥

घृतकौशिकाद् Ghṛitakauśikat, from Ghṛitakauśika, घृतकौशिकः Ghṛita-
 kauśikah. पराशर्यायणात् Prârâśaryâyanaât, from Pârâśaryayana. पराशर्यायणः
 Pârâśaryâyanaḥ. पराशर्यात् Pârâśaryât, from Pârâśaryya. पराशर्यः

Pârâsaryyaḥ. जातूकर्ण्यात् From Jâtûkarnyâ. जातूकर्ण्यः Jâtûkarnyâḥ. आसुरायणात् Âsurâyaṇât, from Âsurâyaṇa. च Cha. यास्कात् Yâskât, from Yâsk. च Cha. and. आसुरायण Âsurâyaṇaḥ. त्रैवणेः Traivaneḥ, from Traivaṇi. त्रैवणिः Traivaṇiḥ. औपजैधनेः Aupajandhaneḥ, from Aupajandhani. औपजैधनिः Aupajandhani. आसुरेः Âsureḥ, from Âsuri. आसुरिः Âsuriḥ. भारद्वाजात् Bhâradvâjât, from Bhâradvâja. भारद्वाजः Bhâradvâjaḥ आत्रेयात् Âtreyaṭ, from Âtreya. आत्रेयः Âtreyaḥ. मांटेः Mântēḥ, from Mânti. मांदिः Mântiḥ. गौतमात् Gautamât, from Gautama. गौतमः Gautamaḥ, गौतमात् Gautamât, from Gautama. गौतमः Gautamaḥ. वात्स्यात् Vâtsyât, from Vâtsya. वात्स्यः Vâtsyaḥ. शण्डिल्यात् Śaṇḍilyât, from Śaṇḍilya. शण्डिल्यः Śaṇḍilyaḥ. कैशोर्यात् Kaiśoryyât Kâpyât, from Kaiśoryya Kâpya. कैशोर्यः काप्यः Kaiśoryya Kâpyaḥ कुमारहारीतात् Kumârahâritât, from Kumârahârita. कुमारहारितः Kumârahâritaḥ. गालवात् Gâlavât, from Gâlava. गालवः Gâlavaḥ. विदर्भीकौण्डिन्यात् Vidarbhîkaunḍinyât, from Vidarbhi Kaunḍinya. विदर्भीकौण्डिन्यः Vidarbhîkaunḍinyâḥ. वत्सनपातोवाभ्रवात् Vatsanapâtovâbhravât, from Vatsanapât vâbhrava. वत्सनपादवाभ्रवः Vatsanapâdvâbhravaḥ. पथः सौभरात् Pathaḥsaubharât, from Patha Saubhara. पँथाः सौभरः Panthâḥ, Saubharah. अयास्यादांगिरसात् Ayâsyâdâdâṅgirasât, from Ayâsya âṅgirasâ. अयास्यभांगिरसः Ayâsya âṅgirasâḥ. आभूतेस्त्वाष्ट्रात् From Âbhûtistvâṣṭra. आभूतिस्त्वाष्ट्रः Âbhûtistvâṣṭraḥ. विश्वरूपात्त्वाष्ट्रात् From Viśvarûpattvâṣṭra. विश्वरूपस्त्वाष्ट्रः Viśvarûpastvâṣṭrâḥ. अश्विन्याम् From Âśvins. अश्विनौ Âśvinau, the Âśvins. दधीचिआथर्वणात् Dadhîcha Âtharvaṇât, from Dahîcha Âtharvaṇa. दध्यङ्हाथर्वणः Dadhyaṇnâtharvaṇaḥ. आथर्वणोदैवात् Âtharvaṇodaivât, from Âtharvandaiv. आथर्वदैवः Atharvadaivaḥ. मृत्योः प्राध्वंसनात् From Mrityu Prâdhvaṁsana. मृत्युः प्राध्वंसनः Mrityuḥ Prâdhvaṁsanaḥ. प्राध्वंसनात् From Prâdhvaṁsana. प्राध्वंसनः Prâdhvaṁsanaḥ. एकऋषेः From Ekariṣiḥ. एकऋषिः Ekariṣiḥ. विप्रचित्तेः From Viprachitti. विप्रचित्तिः Viprachittiḥ. व्याष्टेः Vyâṣṭēḥ, from Vyâṣṭi. व्याष्टिः Vyâṣṭiḥ. सनारोः Sanâroḥ, from Sanâru. सनारुः Sanâruḥ. सनातनात् From Sanâtana. सनातनः Sanâtanaḥ. सनगात् Sanagât, from Sanaga. सनगः Sanagaḥ. परमेष्ठिनः From Parâmeṣṭhi. परमेष्ठी Parameṣṭhi. ब्रह्मणे Brahmano, from Brahmâ. ब्रह्म Brahman. स्वयम्भूब्रह्मणे Svayambhûbrahmaṇe, to Svayambhûbrahmaṇ. नमः Namaḥ, salutation.

3. From Ghṛitakaṣika :—

22. Ghṛitakaṣika from Pârâsaryâyaṇa,
23. Pârâsaryâyaṇa from Pârâsarya,
24. Pârâsarya from Jâtûkarnya,
25. Jâtûkarnya from Âsurâyaṇa and Yâska,
26. Âsurâyaṇa and Yâska from Traivaṇi,
27. Traivaṇi from Aupajandhani,

28. Aupajandhani from Âsuri,
29. Âsuri from Bhâradvâja,
30. Bhâradvâja from Âtreya,
31. Âtreya from Mânṭi,
32. Mânṭi from Gautama,
33. Gautama from Gautama,
34. Gautama from Vâtsya,
35. Vâtsya from Śânḍilya,
36. Śânḍilya from Kaiśorya Kâpya,
37. Kaiśorya Kâpya from Kumâra Hârîta,
38. Kumâra Hârîta from Gâlava,
39. Gâlava from Vidarbhi Kauṇḍinya,
40. Vidarbhi Kauṇḍinya from Vatsanapât Bâbhrava,
41. Vatsanapât Bâbhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayâsya Ângirasa,
43. Ayâsya Ângirasa from Âbhuti Tvâṣṭra,
44. Âbhuti Tvâṣṭra from Viśvarûpa Tvâṣṭra,
45. Viśvarûpa Tvâṣṭra from the Aśviṇs,
46. Aśviṇs from Dadhyach Âtharvaṇa,
47. Dadhyach Âtharvaṇa from Âtharvaṇa Daiva,
48. Âtharvaṇa Daiva from Mṛityu Prâdhvairisana,
49. Mṛityu Parâdhvairisana from Prâdhvairisana,
50. Prâdhvairisana from Ekarṣi,
51. Ekarṣi from Viprachitti,
52. Viprachitti from Vyaṣṭi,
53. Vyaṣṭi from Sanâru,
54. Sanâru from Sanâtana,
55. Sanâtana from Sanaga,
56. Sanaga from Parameṣṭhin,
57. Parameṣṭhin from Brahmâ,
58. Brahmâ is Svayambhû, (self-existent).
Adoration to Brahman.

Here ends the Vamśa Brâhmaṇa.

The Bâsya on the Vamśa Brâhmaṇam.

It has been said in the Brahmâṇḍa Purâṇa, that Pârâśarya and Jâtûkarṇya are the two sons of Parâśara; and they were born of a Brâhmaṇa wife of his. So the word Pârâśarya in the mantra is a different person from Kṛiṣṇa Dvaipâyaṇa Veda Vyâsa (कृष्णद्वैपायन वेदव्यास). It has been said in the Garuḍa Purâṇa that Brahmâ studied this Brahmavidyâ from Hayagrîva who is no other than the supreme Brahman Viṣṇu; and Sanaka got it from Brahmâ. So it is not that परमेश्वी विराट् (Parameṣṭhî Virât) got this vidyâ from Brahmâ, the Hiraṇyagarbha.

Here ends the Bhâsya on the Vamśa Brâhmaṇam.

तृतीयोऽध्यायः ॥

THIRD ADHYĀYA.

आश्वलब्राह्मणम्

FIRST (ĀSVALA) BRĀHMAṆAM.

MANTRA III. 1. 1.

ॐ ॥ जनकोह वैदेहो बहुदक्षिणेन यज्ञनेजे तत्र ह कुरु-
पञ्चालानां ब्राह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य
वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्रह्मणानामनूचान-
तम इति स ह गवांसहस्रमवरुोध दश दश पादा एकै-
कस्या ऋङ्गयोराबद्धाबभूवुः ॥ १ ॥

वैदेहः Vaidehah, born in the family of Videha; king of Videha. जनकः Janakah, Janaka. बहुदक्षिणेन Bahudakṣiṇena, called Bahudakṣiṇa; such as requires a large amount of sum to be given to the priests at the end of the sacrifice. यज्ञेन Yajñena, by a sacrifice. ईजे Īje, performed the sacrifice, ह Ha, formerly. तत्र Tatra there; in the sacrifice. कुरुपाञ्चालानां Kurupāñchālânām, of the countries of the Kurus and the Pāñchâlas. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas; the wise men. अभिसमेताः Abhisametâḥ, assembled. बभूवुः Babhûvuh, became. ह Ha. तस्य Tasya, that. वैदेहस्य Vaidehasya, born in the family of Videha; the king of Videha. जनकस्य Janakasya, of Janaka. विजिज्ञासा Vijijñâsâ, great desire to know; curiosity to know. बभूव Babhûva, was. ह Ha. कःस्वित् Kaṣvit, which. एषां Eṣâm, these. ब्राह्मणानां Brâhmaṇânâm, among the Brâhmaṇas. अनुचानतमः Anûchânatamah, versed in the Vedas in the highest degree. इति Iti. सः Sah, he; the king. गवां Gavâm, of the cows. सहस्र Sahasram, a thousand. अवरुोध Avarurodha, pent in a fold. एकैकस्याः Ekaikasyâḥ, of each (of the cows). ऋङ्गयोः Śringayoḥ, in the two horns. दशदश Daśadaśa, ten; five in each horn. पादाः Pâdâḥ, Pâda; one fourth part of a pala of gold. आबद्धाः Ābaddhâḥ, attached. बभूवुः Babhûvuh, were. ह Ha.

1. Janaka of the dynasty of Videhas once performed a sacrifice, called Bahudakṣiṇâ. Thither congregated the Brâhmaṇas from the land of Kurus and the Pāñchâlas. Thereupon Janaka Vaideha desired to know which of these

Brāhmaṇas was the most learned in sacred lore. (So) he pent up in a fold (colse to the sacrificial ground) a thousand cows and had ten pādas of gold attached in the two horns of each of the cows.—147.

MANTRA III. 1. 2.

तान्हेवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता
गा उदजतामिति ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः
स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा ३ इति ता
होदाचकार ते ह ब्राह्मणाश्चक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवी-
तेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव सहैनं पप्रच्छ
त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी ३ इति स होवाच
नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयश्च स्म इति
तश्च ह तत एव प्रष्टुं दध्रे होताश्वलः ॥ २ ॥

तान् Tān, to these (Brāhmaṇas). उवाच Uvācha, told. ह भगवन्तः Ha Bhagavantāḥ, venerable ones. ब्राह्मणाः Brāhmaṇāḥ, Oh, Brāhmaṇas. यः Yaḥ, who. वः Vaḥ, amongst you all. ब्रह्मिष्ठः Brahmiṣṭhaḥ, versed in the Vedas in the highest degree. सः Saḥ, He. एताः Etāḥ, these. गाः Gāḥ, cows. उदजताम् Uđajatām, shall drive home. इति Iti. ते Te, these. ब्राह्मणाः Brāhmaṇāḥ, the Brāhmaṇas. न Na, not. दधृषुः Dadhriṣuḥ, had patience. All became impatient to show off their learning. ह Ha. अथ Atha, now; then. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. स्वम् Svam, his own. एव Eva, only. ब्रह्मचारिणम् Brahmachāriṇam, pupil; student. उवाच Uvācha, said. ह Ha. सोम्य Somya, gentle. सामश्रवा Sāmaśravā; one who is studying the Sāma Veda and its application. एताः Etāḥ, these (cows). उदज Uđaja, drive home. इति Iti. ताः Tāḥ, these cows. उदाचकार Uđachakāra, collected (the disciple); drove (to the home of the Teacher). ह Ha. ते Te, those; rest of the assembled Brāhmaṇas. ब्राह्मणाः Brāhmaṇāḥ, the Brāhmaṇas. चक्रुधुः Chakrudhuḥ, became angry. कथं Katham, how. नः Naḥ, amongst us. ब्रह्मिष्ठः Brahmiṣṭhaḥ, the best versed in the Vedas. ब्रुवीति Bravīti, calls (himself). इति Iti. अथ Atha, now; then. वैदेहस्य Vaidehasya, born in the dynasty of Videha, or the kings of Videha. जनकस्य Jankasya, of Janaka. होता Hotā, hotṛi priest; one who pours the offerings in the sacrificial fire. अश्वलः Aśvalaḥ, named Aśvala. बभूव Babbhūva, there was. ह Ha. सः Saḥ, he. एनम् Enam, him. पप्रच्छ Paprachha, asked. ह Ha.

याज्ञवल्क्य Yājñavalkya, oh Yājñavalkya. नु Nu, it is. खलु Khalu, indeed. त्वं I'vam, thou. नः Naḥ, amongst us. ब्रह्मिष्ठः Brahmiṣṭhaḥ, versed in the Vedas in the highest degree. असी Asī, art; the last vowel इ of असि being pronounced in a long tone indicates that these words were spoken loudly in order to censure or insult Yājñavalkya. This insult again indicates that the speaker Aśvala was not versed in the Vedas, for those that are versed in the Vedas are always respectful and polite. इति Iti. सः Saḥ, he; Yājñavalkya. उवाच Uvācha, said. ह Ha. वयं Vayam, we; I. ब्रह्मिष्ठाय Brahmiṣṭhaya, to one who has highest knowledge in the Vedas. नमः Namaḥ salutations. कुर्मः Kurmaḥ, make. वयं Vayam, we; I. गोकामाः Gokāmāḥ, desirous of having the cows. एव Eva, only. स्म Sma, are. इति Iti. ततः Tataḥ, then. एव Eva, only; it was. होता Hotā, the Hotri priest. अश्वलः Aśvalaḥ, Aśvala. तं Tam, him; Yājñavalkya. प्रष्टुं Praṣṭum, to ask. दध्रे Dadhre, made up his mind; determined.

2. To these Brāhmaṇas Janaka said :—" Oh, venerable Brāhmaṇas! whoever amongst you is the most learned in sacred lore, can drive these cows home." All those Brāhmaṇas became impatient (to show off their learning.) Then Yājñavalkya said to one of his pupils—" Drive them home, O gentle Sâmaśravâ." The pupil then drove them home. The other Brāhmaṇas angrily said—" How is it that he calls himself most learned in sacred lore among us?" Now, there was Aśvala, the hotri priest of Janaka Vaideha. He asked Yājñavalkya (in an insulting tone)—"Is it, indeed, Yājñavalkya, that thou art the most learned in sacred lore among us all?" He answered (politely)—" I salute him who is the most learned in sacred lore. I but desire to possess the cows (for myself)." Aśvala, the hotâ, then determined to put questions to him.—148.

MANTRA III. 1. 3.

याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युनाप्रथं सर्वं
मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति
होत्रर्त्विजाग्निना वाचा वाग्वै यज्ञस्य होता तदप्येयं वाक्
सोऽयमग्निः स होता स मुक्तिः साति मुक्तिः ॥ ३ ॥

उवाच Uvācha, (Aśvala) said; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya, इदं Idam, this, सर्वं Sarvam, all; all the

beings. यत् Yat, by whom. मृत्युना Mṛityunā, by death. आप्तं Âptam, got; seized. सर्वं Sarvam, all. मृत्युना Mṛityunā, by death. अभिपन्नं Abhipannan, devoured; subject to. केन Kena, by what means; by the aid of which Puruṣa. यजमानः Yajamānaḥ, the sacrificer. मृत्योः Mṛityoḥ, of death. आप्तिम् Âptim, grasp; seizure. अतिमुच्यते Atimuchyate, gets himself liberated from; gets rid of. इति Iti. ऋत्विजा R̥itvijā, by the priest. होत्रा Hotra, by hotṛi, the Lord Vāsudeva who is in Hotṛi priest. अग्निना Agninā, by fires, by the Lord Vāsudeva who is in fire. वाचा Vāchā, by speech; by Lord Vāsudeva who is in speech. वाक् Vāk, (Lord Vāsudeva who is in) speech. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice होता Hotā, (Lord Vāsudeva who is in) Hotṛi, sacrificer. तद्वया Tadyā, (she) who is so well-known इयं Iyam, this. वाक् Vāk, speech; Lord Vāsudeva who is in speech. सः Saḥ, he. अयम् Ayam, this. अग्निः Agniḥ, fire; Lord Vāsudeva who is in the fire. सः Saḥ, he. होता Hotā, the sacrificer. सः Saḥ, he. मुक्तिः Muktiḥ, the giver of Mukti; the means of attaining Mukti. From मुच Much, to get released and क्तिः kti, the means. सा Sā, she. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the gods than to the man.

3. He asked then:—"Oh, Yâjñavalkya, since everything here is grasped by Death, yea swallowed by Death, by what means is a pious man freed from the grasp of Death?" (Yâjñavalkya replied)—"It is through the (Lord Vāsudeva in the) Hotṛi priest, in the fire and in speech; (that one gets salvation). It is indeed, the (Lord Vāsudeva in) speech, that is (in) the Hotṛi of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotṛi as well. He (it is) who gives Mukti and Atimukti (to the Devas).—149.

NOTE.—The answer that Yâjñavalkya gave is this. A sacrificer gets rid of the death if he worships Vāsudeva who is called Hotṛi, Agni (the fire) and Vāk (the speech). He is so called because He is within each of them. It is He, therefore who is said to be performing their respective functions. In order to remove the doubt that Vāsudeva who is in different individuals (Hotṛi, Agni and Vāk) may be different gods, it has been said that Vāsudeva who is in speech is the same Vāsudeva who is in the Hotṛi; and Vāsudeva who is in speech is none but He who is in Agni (fire) and Vāsudeva who is in Agni (the fire) is the same as He who is in the Hotṛi.

MANTRA III. 1. 4.

याज्ञवल्क्येति होवाच यदिदं सर्वमहोरात्राभ्यामाप्तं
सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोरपिमति-

मुच्यत इत्यध्वर्युणत्विजा चक्षुषाऽदित्येन चक्षुर्वै यज्ञस्याऽ-
ध्वर्युस्तदादिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः
सातिमुक्तिः ॥ ४ ॥

उवाच Uvācha, (Aśvala) said ; asked. इ Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इदं Idam, this. सर्वं Sarvam, all ; all the beings. यत् Yat, by whom. अहोरात्राभ्यां Ahorātrābhyām, by day and night. आप्तं Āptam, got ; seized, grasped. सर्वं Sarvam, all. अहोरात्राभ्यां Ahorātrābhyām, by day and night. अभिपन्नं Abhipannam, devoured ; subject to : swallowed. केन Kena, by which means, by the aid of which Puruṣa. यजमानः Yajamānaḥ, the sacrificer ; a pious man. अहोरात्रयोः Ahorātrayoh, of day and night. आप्तिं Āptim, seizure, grasp. अतिमुच्यते Atimuchyate, gets himself liberated from ; gets rid of. इति Iti. ऋत्विजा Ritvijā, the priest. अध्वर्युणा Adhvaryuṇi, by the Adhvaryu ; the priest proficient in Adhvaryu ; Saṅkarṣaṇa who is in Adhvaryu. चक्षुषा Chakṣuṣā, by the eye ; Lord Saṅkarṣaṇa who is in the eye. आदित्येन Âdityena, by the sun. Lord Saṅkarṣaṇa who is in the sun. चक्षुः Chakṣuḥ, the eye ; the Lord Saṅkarṣaṇa in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. अध्वर्युः Adhvaryuḥ, Adhvaryu ; Lord Saṅkarṣaṇa in him. तद्यत् Tadyat, (He) who is so well-known. इदं Idam, this. चक्षुः Chakṣuḥ, the eye ; the Lord Saṅkarṣaṇa in it. सः Saḥ, he. असौ Asau, this. आदित्यः Âdityaḥ, the sun ; Lord Saṅkarṣaṇa in the sun. सः Saḥ, he. अध्वर्युः Adhvaryuḥ, the priest ; Lord Saṅkarṣaṇa in him. सः Saḥ, he. मुक्तिः Muktiḥ, the giver of Mukti ; the liberator. सा Sā, she. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation ; the giver of more bliss to the gods than to man.

4. (Aśvala asked again):—"Oh, Yājñavalkya, since everything here is grasped by day and night (time), yea everything is swallowed by day and night, by what means is a pious man freed from the grasp of day and night (time)?"

Yājñavalkya replied:—"It is by (means of the Lord Sankarṣaṇa in the) Adhvaryu, priest ; in the eye and in the sun." It is indeed, the (Lord Sankarṣaṇa in the) eye that is the Adhvaryu of the sacrifice. He who is (in) the eye is verily who is (in) the sun and who is (in the) Adhvaryu. He (it is) who gives Mukti (to men), and Atimukti (to the Devas.)—150.

MANTRA III. 1. 5.

याज्ञवल्क्येति होवाच यदिदं सर्वं पूर्वपक्षापरपक्षाभ्या-

माप्र॑त्नं सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः
 पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रात्त्विजा वायुना
 प्राणेन प्राणो वै यज्ञस्योद्गाता तदोऽयं प्राणः स वायुः स
 उद्गाता स मुक्तिः सातिमुक्तिः ॥ ५ ॥

उवाच Uvācha, (Aśvala) said : asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इदं Idam, this. सर्वं Sarvam, all; all the beings. यत् Yat, by whom. पूर्वपक्षापरपक्षाभ्याम् Pūrvapakṣāparapakṣābhyām, by the light and dark halves of the lunar month; by bright fortnight and dark fortnight. आप्तं Āptam, got; seized. सर्वं Sarvam, all. पूर्वपक्षापरपक्षाभ्याम् Pūrvapakṣāparapakṣābhyām, by the light and the dark halves of the lunar month. अभिपन्नं Abhipannaṁ, devoured; subject to. केन Kena, by which means; by the aid of which Puruṣa. यजमानः Yajamānaḥ, the sacrificer. पूर्वपक्षापरपक्षयोः Pūrvapakṣāparapakṣayoh, of the light and the dark halves of the lunar month; of the bright fortnight and the dark fortnight. आप्तिं Āptim, seizure; grasp. अनिमुच्यते Atimuchyate, gets himself liberated from; gets rid of. इति Iti. ऋत्विजा Ritvijā, the priest. उद्गात्रा Udgātrā, by the chanter of hymns; Lord Pradyumna who is in Udgātri. वायुना Vāyunā, by the wind; Lord Pradyumna in the vital air. प्राणेन Prāṇena, by Prāṇa Vāyu; Lord Pradyumna in it. प्राणः Prāṇaḥ, prāṇa; Lord Pradyumna in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. उद्गात्रा Udgātrā, the chanter of hymns; Lord Pradyumna in him. तद्यः Tadyaḥ, (He) who is so well-known. अयं Ayam, this. प्राणः Prāṇaḥ, prāṇa; Pradyumna in it. सः Saḥ, he. वायुः Vāyuḥ, the vital air; Pradyumna in it. सः Saḥ, he. उद्गाता Udgātā, chanter of hymns; Pradyumna in Him. सः Saḥ, he. मुक्तिः Muktiḥ, the giver of mukti or liberation to men. सा Sā, she. अनिमुक्तिः Atimuktiḥ, the giver of absolute liberation; the giver of more bliss to the Devas than to man.

5. (Aśvala) spoke thus :—"Oh, Yājñavalkya, since everything here is grasped by the light and dark halves of the lunar month, yea swallowed by the light and dark halves of the lunar month, by what means is a pious man freed from the grasp of the light and dark fortnights?" (To him thus answered Yājñavalkya):—"It is (through the Lord Pradyumna in the) Udgātri priest; in the Vāyu and in Prāṇa. It is indeed, (the Lord in) the Prāṇa that is (in) the Udgātri of the sacrifice, and He who is (in) the Prāṇa is indeed (in)

the Vāyu in the Udgâtri. He (it is) who is the giver of Mukti to men and of Atimukti (to the Devas).”—151.

MANTRA III. 1. 6.

याज्ञवल्क्येति हेवाच यदिदमन्तरिक्षमनारम्भणमिव
केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ब्रह्मणर्त्विजा
मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तदादिदं मनः सोऽ
सौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिरित्यतिमोक्षा
अथ संपदः ॥ ६ ॥

उवाच Uvâcha, (Aśvala) said ; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यत् Yat, since. इदं Idam, this. अन्तरिक्षं Antarikṣam, the sky ; the space. अनारम्भणं Anārambhaṇam, without any stay ; without any foundation, without any stair-case. इव Iva, as if. केन Kena, which ; what sort of. आक्रमेण Âkrameṇa, by the pillar ; by the means. यजमानः Yajamānaḥ, the sacrificer. स्वर्गं Svargam, the heaven. लोकं Lokam, the world. Here it means Mokṣa. आक्रमते Âkramate, approaches ; gets. इति Iti. ऋत्विजा R̥tvijā, the priest. ब्रह्मणा Brahmanā, by Brahmā ; by the Lord Aniruddha who is in the priest called Brahmā. मनसा Manasā, by the mind ; Lord Aniruddha in it. चन्द्रेण Chandrena, by the moon, Lord Aniruddha in it. मनः Manaḥ, the mind ; Lord Aniruddha in it. वै Vai, indeed. यज्ञस्य Yajñasya, of the sacrifice. ब्रह्मा Brahmā, Brahmā ; Lord Aniruddha in it. तद्यत् Tadyat, (It) who is so well-known. इदं Idam, this. मनः Manaḥ, the mind ; Lord Aniruddha in it. सः Saḥ, he. असौ Asau, this. चन्द्रः Chandrah, the moon ; the Lord Aniruddha in it. सः Saḥ, he. ब्रह्मा Brahmā, the priest called Brahmā ; the Lord Aniruddha in him. सः Saḥ, he. मुक्तिः Muktiḥ, the giver of Mukti or liberation सा Sā, she. अतिमुक्तिः Atimuktiḥ, the giver of absolute liberation ; the giver of more bliss to the gods than to man. इति Iti. अतिमोक्षः Atimokṣaḥ, the chapter on the means of attaining Mokṣa.

6. (Aśvala) questioned thus :—“ Oh, Yājñavalkya, this sky is as if without any support ; by what ladder then does a pious man get to that heaven world ? ” (Yājñavalkya replied) :—“ It is by (the help of the Lord Aniruddha in the) priest called Brahmā, by (the same Lord in) the mind and by (Him in) the moon. It is indeed, the (Lord Aniruddha in) mind who is (in) the Brahmā of the sacrifice, and He who

is in the mind is verily the same who is in the moon and in the Brahmâ priest. He (it is) who is the giver of Mukti to men and of Atimukti (to the Devas).”—152.

Here ends the chapter on the means of attaining Mokṣa.

MANTRA III. 1. 7.

अथ सम्पदः याज्ञवल्क्येति होवाच कतिभिरयमदग्निं भ-
होतास्मिन्यज्ञे करिष्यतीति तिसृभिरिति कतमास्तास्तिह
इतिपुरोऽनुवाक्या च याज्या च शस्यैव तृतीया किं
ताभिर्जयतीति यत्किंचेद प्राणभृदिति ॥ ७ ॥

अथ Atha, next. संपदः Sampadaḥ, on the means of attaining wealth or prosperity, or achievements. उवाच Uvācha, (Aśvala) said; asked. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh. Yājñavalkya. कतिभिः Katibhiḥ, how many. ऋग्भिः Ṛgibhiḥ, by the Ṛik mantras. अयं Ayam, this. होता Hotā, Hotri; the priest called Hotri. अद्य Adya, to-day. अस्मिन् Asmin, in this. यज्ञे Yajñe, in the sacrifice. करिष्यति Kariṣyati, will perform the praise. इति Iti. तिसृभिः Tisribhiḥ, by three (of the Ṛiks). इति Iti. कतमाः Katamāḥ, which. ताः Tāḥ, those. तिस्रः Tisraḥ, three. इति Iti. पुरोऽनुवाक्या Puronuvākya, those Ṛiks which are to be chanted before the sacrifice. च Cha. याज्या Yājyā, those Ṛiks which are to be chanted for the sacrifice. च Cha, and. शस्यā Śasyā, those Ṛiks which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tṛtīyā, the third. किं Kim, what. ताभिः Tābhiḥ, by those Ṛiks; by the Lord Vāsudeva who presides in these Ṛiks. जयति Jayati, obtains; gets. इति Iti. यत्किंच Yatkiñcha, everything, whatever. इदं Idam, this. प्राणभृत् Prāṇabhṛt, bears life; animated with life. इति Iti.

7. Next is on the means of attaining prosperity. (Aśvala) asked thus:—“Oh, Yājñavalkya, by how many Ṛiks must this Hotri priest perform the praise to-day in this sacrifice?” (He replied):—“By three.” “What are those three?” “Those called Puronuvākya, Yājyā, and thirdly the group of Ṛiks called Śasyā,—these only.” “What does he conquer by them?” (Yājñavalkya answered)—“Everything whatever of this world that has life.”—153.

MANTRA III. 1. 8.

याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरस्मिन्यज्ञआहुती
ह्रीष्यतीति तिस्र इति कतमास्तास्तिस्र इति या हुताउज्ज्व-
लन्ति या हुता अतिनेदन्ते या हुता अधिशेरते किं ताभि-
र्जयतीति या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति
दीप्यत इव हि देवलोको या हुता अतिनेदन्ते पितृलोकमेव
ताभिर्जयत्यतोव हि पितृलोको या हुता अधिशेरते मनुष्यलोक-
मेव ताभिर्जयत्यथ इव हि मनुष्यलोकः ॥ ८ ॥

उवाच Uvācha, (Aśvala) said; asked. ह Ha इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh. Yājñavalkya. अयं Ayam, this. अध्वर्युः Adhvaryuḥ, the priest called Adhvaryu. अद्य Adya, to-day. अस्मिन् Asmin, this. यज्ञे Yajñe, in the sacrifice. कति Kati, how many. आहुतीः Âhutîḥ, oblations. होष्यति Hoṣyati, will offer; will throw into the fire. इति Iti. तिस्रः Tisrah, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisrah, three इति Iti. याः Yâḥ, those consisting of samit and ghee. हुताः Hutâḥ, being offered; when poured into the fire. उज्ज्वलन्ति Ujjvalanti, burn upwards; flame up. याः Yâḥ, those consisting of flesh. हुताः Hutâḥ, being offered into the fire. अतिनेदन्ते Atinedante, make great noise. याः Yâḥ, those consisting of milk, soma, &c. हुताः Hutâḥ being offered into the fire. अधिशेरते Adhiśerate, go downwards : flow down. किं Kim, what. तामिः Tâbhiḥ, by them. जयति Jayati, conquers (the sacrificer) इति Iti. याः Yâḥ, those oblations. हुताः Hutâḥ, being offered; being poured into the fire. उज्ज्वलन्ति Ujjvalanti, burn upwards; flame up. तामिः Tâbhiḥ, by them. देवलोकम् Devalokam, the world of Devas. एव Eva, only. जयति Jayati, conquers. हि Hi, because. देवलोकः Devalokaḥ, the world of Devas. दीप्यते Dīpyate, shines. (The root दिव means to shine also). इव Iva, as it were. याः Yâḥ, those oblations. हुताः Hutâḥ, offered; being poured into the fire. अतिनेदन्ते Atinedante, make great noise. तामिः Tâbhiḥ, by them. पितृलोकम् Pitṛilokam, the world of the Pitṛis. एव Eva, only. जयति Jayati, conquers. हि Hi, because. पितृलोकः Pitṛilokaḥ, the world of the Pitṛis (Fathers). अति Ati, noisy. इव Iva, as it were. याः Yâḥ, those oblations. हुताः Hutâḥ, being offered. अधिशेरते Adhiśerate, flow downwards to the earth. तामिः Tâbhiḥ, by them. मनुष्यलोकम् Manuṣyalokam, the world of man. एव Eva, only. जयति Jayati, conquers. हि Hi, because. मनुष्यलोकः Manuṣyalokaḥ, the world of man. अधः Adhaḥ, down; below. "Below" in comparison

with the worlds of the Gods and Fathers ; but yet higher than hell, &c. इव Iva, as it were.

8. (Aśvala) asked thus :—“ Oh, Yājñavalkya, how many will be the number of oblations that the Adhvaryu will offer to-day in this sacrifice? ” “ Three. ” “ Which are these three? ” “ Those which on being offered flame upwards ; those which on being offered make a great noise ; and those which when offered, flow downwards ”—(replied Yājñavalkya). “ What is conquered by them? ” “ The Shining World does he conquer by those oblations which on being thrown into the fire flame upwards ; for the world of the Devas is as it were always shining. The world of the Pitṛis (Fathers) does he conquer by those oblations which on being thrown into the fire make a great noise ; for, the world of the Pitṛis is as it were full of great noise. The world of man does he conquer by those oblations which on being thrown into the fire flow down to the earth ; for the world of man is comparatively below (lower than the two former) ”—replied Yājñavalkya.—154.

NOTE:—The world of the Fathers is said to be noisy ; other mantras there are such as आस्फोटयति पितरः ।

MANTRA III. 1. 9.

याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं
दक्षिणतो देवताभिर्गोपायतीत्येकयेति कतमा सैकेति मन
एवेत्यनन्तं वै मनोऽनन्ता विश्वेदेवा अनन्तमेव स तेन
लोकं जयति ॥ ९ ॥

उवाच Uvâcha, (Aśvala) said ; asked. इ Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. अयं Ayam, this. ब्रह्मा Brahmâ, the priest called Brahmâ. दक्षिणतः Dakṣiṇataḥ, on the right side ; on his seat to the right. कतिभिः Katibhiḥ, by how many. देवताभिः Devatâbhiḥ, by the deities. अद्य Adya, to day. यज्ञं Yajñam, the sacrifice. गोपायति Gopâyati, will protect. इति Iti. एकाया Ekayâ, by one. इति Iti. कतमा Katamâ, which. सा Sâ, that. एका Ekâ, one. इति Iti. मनः Manaḥ, the mind ; Chaturmukha, the presiding deity of the mind. एव Eva, only. इति Iti. अनन्तं Anantam, infinite. वै Vai, indeed. मनः Manaḥ, the mind ; Chaturmukha, the presi-

ding deity of the mind. अनन्तः Anantāḥ, infinite ; numberless विश्वेदेवाः Viśvedevāḥ, Viśvedevas ; world-rulers in each of whom there is a Chaturmukha to preside. Each Deva being in charge of a Viśva or universe. The logos of a world system. तेन Tena, by it ; by him ; by the mind ; *i.e.*, by Chaturmukha, *i.e.*, by Pradyumna who is in Chaturmukha. सः Saḥ, he ; the priest Brahmā. अनन्तं Anantam, of Ananta which is one of the names of the Lord Viṣṇu. लोकं Lokam, world. एव Eva, certainly. जयति Jayati, conquers.

9. (Aśvala) asked thus :—"Oh, Yâjñavalkya, by how many deities will this priest who is called Brahmâ and who is seated on the right side, protect this sacrifice to-day?" "By only one." "And which is that one?" "It is the mind only." "Infinite is indeed the mind ; for numberless are the Viśvedevas. It is through him, the mind (*i.e.*, through Pradyumna), that he (the priest Brahmâ) certainly conquers the Anantaloka,—the world of the Lord Viṣṇu."—155.

MANTRA III. 1. 10.

याज्ञवल्क्येति होवाच कत्ययमदोद्गताऽस्मिन्यज्ञे स्तोत्रिया स्तोष्यतीति तिस्र इति कतमास्तास्तिस्र इति पुरोऽनुवाक्या च याज्या च शस्यैव तृतीया कतमास्ता या अध्यात्ममिति प्राण एव पुरोऽनुवाक्याऽपानो याज्या व्यानः शस्याकिं ताभिर्जयतीति पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकं शस्यया ततो ह होताश्चल उपरराम ॥ १० ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

उवाच Uvācha, (Aśvala) said ; asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Oh, Yâjñavalkya. अयम् Ayam, this. उद्गता Udgâtâ, the priest who chants the hymns. कति Kati, how many. स्तोत्रिया Stotriyâ, hymns of praise ; the Riks that are set apart for being chanted. अद्य Adya, to-day. अस्मिन् Asmin, in this. याज्ञे Yâjñe, in the sacrifice. स्तोष्यति Stosyati, will chant by way of praising. इति Iti. तिस्रः Tisraḥ, three. इति Iti. कतमाः Katamâḥ, which. ताः Tâḥ, these. तिस्रः Tisraḥ, three. इति Iti. पुरोऽनुवाक्या Puronuvākya, those to be recited before the sacrifice called Puronuvākya.

च Cha. याज्या Yājyâ, those which are to be chanted for the sacrifice. च Cha, and. शस्या Śasyâ, those which are to be chanted for the sake of praise. एव Eva, only. तृतीया Tritīyâ, the third. कतमाः Katamâḥ, which. ताः Tâḥ, those. याः Yâḥ, those. अध्यात्म Adhyâtmam, the presiding deities. इति Iti. प्राणः Prâṇaḥ, the Prâṇa Vâyu : Lord Aniruddha who is in the Prâṇa. एव Eva, only. पुरोऽनुवाक्या Puroṇuvâkyâ, the group of Ṛiks which are to be chanted before the sacrifice अपानः Apânaḥ, the Apâna Vâyu ; Lord Aniruddha who is in Apâna. याज्या Yājyâ, the group of ṛiks which are to be chanted for the sacrifice. व्यानः Vyânaḥ, the Vyâna Vâyu ; Lord Aniruddha who is in Vyâna. शस्याः Śasyâḥ, the group of ṛiks which are to be chanted for the praise ताभिः Tâbhiḥ, by those gods. किं Kim, what. जयति Jayati, conquers. इति Iti. पुरोऽनुवाक्यया Puroṇuvâkyayâ, by the group of Sâmas called Puroṇuvâkyâ ; by the deity thereof. पृथ्वीलोकम् Prithivî-lokam, the world of the earth. जयति Jyati, conquers. याज्यया Yājyayâ, by the group of Sâmas called Yājyâ ; by the deity thereof. अंतरिक्षलोकम् Antarikṣalokam, the world of the sky. शस्यया Śasyayâ by the group of Sâmas called Śasyâ ; by the deity thereof. द्यूलोकम् Dyulokam, the world of heavens. ततः Tataḥ, then. होता Hotâ, the Hotṛi of the king. अश्वलः Aśvalaḥ, Aśvala by name. उपरराम Upararâma, stopped ; stopped from putting further questions.

10. (Aśvala) asked this :—Oh, Yâjñavalkya, how many are the hymns of praise that the priest Udgâtâ of this sacrifice will set to music to-day ?” “Three,”—was the reply. “Which those three ?” (asked Aśvala). “Those that are called Puroṇuvâkyâ, those that are called Yājyâ, and the third those that are called Śasyâ,” (said Yâjñavalkya in reply). “Which are the presiding deities of these ?” (asked Aśvala). “It is Prâṇa (the Lord Aniruddha in Prâṇa) who is in Puroṇuvâkyâ ; it is Apâna (Aniruddha in it) who is in Yājyâ ; it is Vyâna (Lord Aniruddha in it) who is in Śasyâ,” (such was the reply). “What does he the Udgâtâ conquer by them ?”—asked Aśvala. “He conquers the world of the earth by Puroṇuvâkyâ, the world of the sky by Yājyâ and the world of heavens by Śasyâ”—(replied Yâjñavalkya). Then did Aśvala, the Hotṛi, stop from putting further questions.—156.

Here ends the Aśvala Brâhmaṇam.

MADHVA'S COMMENTARY.

The sacrificer who worships the Lord Viṣṇu, the giver of Mukti, in the Hotṛi, in the sacrificial fire, and in speech, or in the sun, in Adhvaryu, and in the eye, is sure to attain Mukti. Such a worshipper is higher than the others who do not worship the Lord in this way, even though they be Mukta Puruṣas. He who worships the Lord in Udgâṭṛi, in Vāyu and in Prâṇa, always sees Viṣṇu before his eyes as a Full Moon showering greater and greater bliss. Easily does he go to the world of Viṣṇu, without doubt—he who worships the Lord in the Manas, in the priest called Brahmâ and in Śeṣa. The terms Hotṛi, Agni, &c., are all primarily the names of Viṣṇu ; and secondarily they have come to mean the priest called Hotṛi, the sacred fire, &c., by their relationship to the Lord: for it is Viṣṇu Himself who performs the functions of the Hotṛi, &c., through them. Therefore, it has been said in the Śruti (Upaniṣad) that Hotṛi, Agni (fire) and Vāk (speech) are all one and the same. But in the four different groups each consisting of three, Viṣṇu is to be worshipped in the four different forms such as Vāsudeva, &c. That is to say in the first group consisting of Hotṛi, Agni and Vāk, Viṣṇu is worshipped in the form of Vāsudeva; and in the second group consisting of Adhvaryu, Chakṣu and Âditya, He is worshipped in the form of Saṅkaraṇa. In the third group consisting of Udgâṭṛi, Vāyu and Prâṇa, He is worshipped in the form of Pradyumna, and in the fourth group consisting of Brahmâ, Mind and Chandra, He is worshipped in the form of Aniruddha. He who worships Viṣṇu in this way, prescribed in the Śrutis, finds no delay in attaining Mukti. As the Great Lord Viṣṇu gives Mukti He is also said to be Mukti (the saviour). He is also called Atimukti because He gives greater amount of bliss to the Mukta Devas than to Mukta men. This form of worship is meant for the Devas, and not primarily for men, (it is too high for them). The Devas and yogins only are fit to worship the Lord in this way, because the Lord is Ati-Mukti, the Giver of higher bliss to Devas and yogins. He, who worships the Lord in the Riks Puronuvākya (पुरोनुवाक्य), Yājñya (याज्ज्या) and Śāsyā (शास्या), gets mastery undoubtedly over all that have life. He who worships the Lord in the Âhuti (आहुति) or oblations that burn upwards, or that make noise or that melt downwards on being thrown into the fire, gets through the favour of Puruṣottama mastery over all the worlds. Brahmâ who is the presiding deity of mind, is present in all the devas. To the Ananta-loka or to the Eternal World of Viṣṇu does he go who worships the one Lord Viṣṇu in the priest called Brahmâ, in the Mind and in the Devas. Viśvedevas are called Ananta, because they possess knowledge of infinite (ananta) worlds;

and because they enjoy the infinite bliss of Mokṣa. They are called Ananta also, because they worship the Lord Viṣṇu under His designation of Ananta. He who worships the one and the same Lord Hari through the Puroṇuvākya, Yājñya and Śasya hymns obtains pervasion in all worlds. Prāṇa, Apāna and Vyāna are the respective deities of these three kinds of hymns. By so worshipping one obtains the Lord Hari who pervades all the worlds. The four forms of Viṣṇu, namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are also included in this worship. This form of worship is called Sampat (संपत्) because it gives the devas their deva-hood; as well as because it gives a special form of enjoyment in Mukta condition. It has been said that this form of worship is fit for the devas only, men are not entitled to it. The only result that men can derive from the knowledge of this form of worship is that their merit or intrinsic worth will be a little more enhanced. This it is in Parama Śruti.

Here ends the Aśvala Brāhmaṇam.

अथ आर्तभाग-ब्राह्मणम् ।

SECOND (ĀRTABHAGA) BRĀHMAṆAM

MANTRA III. 2. 1.

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ याज्ञवल्क्येति
होवाच कति ग्रहाः कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा
इति वेतेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥ १ ॥

अथ Atha, then. आर्तभागः Ārtabhāgaḥ, Ārtabhāga by name or the son of Rītabhāga. जारत्कारवः Jāratkāraṇaḥ, born from the family of Jaratkāru. एनं Enam, him. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvācha, (Ārtabhāga) said. इ Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. कति Kati, how many ग्रहाः Grahāḥ, organs or senses. Those that take or carry the objects of sense. (From ग्रह grah, take or carry + अ affix—those who). कति Kati, how many. अतिग्रहाः Atigrahāḥ, objects of perception. Those that bind the Indriyas towards their own selves. इति Iti. अष्टौ Aṣṭau, eight in number. ग्रहाः Grahāḥ, the organs of sense; Indriyas. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahāḥ, the objects of sense. इति Iti. ये Ye, those. ते Te, just mentioned. अष्टौ Aṣṭau, eight. ग्रहाः Grahāḥ, the Indriyas; the organs. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrahāḥ, the objects of sense. ते Te, they. कतमे Katame, which; what, इति Iti.

1. Then the son of R̥itabhâga, born in the family of Jaratkâru, asked him. "Yâjñavalkya," said he, "How many are the organs and how many their objects?" "There are eight organs and eight are their objects" replied Yâjñavalkya. "What are those eight organs and those eight objects?"—157.

MANTRA III. 2. 2.

प्राणो वै ग्रहः सोपानेनातिग्राहेण गृहीतोऽपानेन हि
गन्धाब्जिघ्रति ॥ २ ॥

प्राणः Prâṇaḥ, the smell; the organ of smell. वै Vai, indeed. ग्रहः Grahah, an organ; or grasper. सः Saḥ, he. अपानेन Apânena, by smell which thinks itself one with scent. अतिग्राहेण Atigrâheṇa, by the object or the grasped. गृहीतः Gṛihîtaḥ, (is) captured; is drawn towards the scent its object. हि Hi, because. अपानेन Apânena, owing to the smell (scent). गन्धाद् Gandhân, various kinds of scent. जिघ्रति Jighrati, (a man) smells.

2. Smell is an organ. It is drawn by the Apâna (or scent) its object. (A man) smells various kinds of scents by the organ of smell (when it thinks itself one with scent).—158.

MANTRA III. 2. 3.

वाग्वै ग्रहः स नाम्नातिग्राहेण गृहीतो वाचा हि नामा-
न्यभिवदति ॥ ३ ॥

वाक् Vāk, speech. वै Vai, indeed. ग्रहः Grahah, an organ सः Saḥ, he. नाम्ना Nāmna, by the names; by the words. अतिग्राहेण Atigrâheṇa, the object. गृहीतः Gṛihîtaḥ, (is) captured; is drawn towards the words its objects. हि Hi, it is well-known. वाचा Vâchâ, by the organ of speech. नामानि Nāmâni, various kinds of names or words अभिवदति Abhivadati, (a man) speaks.

3. Speech is an organ. It is drawn by names or words its objects. (A man) speaks various kinds of names (or words) by the organ of speech.

MANTRA III. 2. 4.

जिह्वा वै ग्रहः स रसेनातिग्राहेण गृहीतो जिह्वया हि
रसान्विजानाति ॥ ४ ॥

जिह्वा Jihvâ, the tongue. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, he. रसेन Rasena, by taste. अतिग्राहेण Atigrâheṇa, the object. गृहीतः Gṛihîtaḥ, (is) captured ; is drawn towards the taste. हि Hi, it is well-known. जिह्वया Jihvayâ, by the tongue. रसान् Rasân, various kinds of tastes. विजानाति Vijânâti, (a man) knows.

4. The tongue is an organ. It is drawn by taste to its object. (A man) knows various kinds of tastes by the tongue.—159.

MANTRA III. 2. 5.

चक्षुर्वै ग्रहः स रूपेणातिग्राहेण गृहीतश्चक्षुषा हि रूपाणि
पश्यति ॥ ५ ॥

चक्षुः Chakṣuḥ. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, he. रूपेण Rûpeṇa, by sight, by colour. अतिग्राहेण Atigrâheṇa, by the object. गृहीतः Gṛihîtaḥ, (is) captured ; is drawn towards the sight. हि Hi, it is well-known. चक्षुषा Chakṣuṣâ, by the eye रूपाणि Rûpâṇi, various kinds of sights ; the colours. पश्यति Paśyati, (a man) sees.

5. The eye is an organ. It is drawn by the sight its object. It is well-known that a man sees various kinds of sights or colours by the eye.—160.

MANTRA III. 2. 6.

श्रोत्रं वै ग्रहः स शब्देनातिग्राहेण गृहीतः श्रोत्रेण हि
शब्दाञ्छृणोति ॥ ६ ॥

श्रोत्रं Śrotram, the ear. वै Vai, indeed. ग्रहः Grahaḥ, an organ. सः Saḥ, he. शब्देन Śabdena, by the sound अतिग्राहेण Atigrâheṇa, the object. गृहीतः Gṛihîtaḥ, (is) captured ; is drawn towards the sound. हि Hi, it is well-known. श्रोत्रेण Śrotreṇa, by the ear. शब्दान् Śabdân, various kinds of sounds. शृणोति Śṛiṇoti, (a man) hears.

6. The ear is an object. It is drawn by the sound its object. It is well-known that (a man) hears various kinds of sound by the ear.—161.

MANTRA III. 2. 7.

मनो वै ग्रहः स कामेनातिग्राहेण गृहीतो मनसा हि
कामान्कामयते ॥ ७ ॥

मनः Manah, the mind. वै Vai, indeed. ग्रहः Grahah, an organ. सः Sah, it. कामेन Kāmena, by desire. अतिग्राहेण Atigrāheṇa, the object. गृहीतः Gṛihītaḥ, (is) captured; is drawn towards the desire. हि Hi, it is well-known. मनसा Manasā, by the mind. कामान् Kāmān, various kinds of desires. कामयते Kāmayate, desires.

7. The mind is an organ. It is drawn by desire its object. It is well-known that (a man) evolves various kinds of desires by the mind.—162.

MANTRA III. 2. 8.

हस्तौ वै ग्रहः स कर्मणातिग्राहेण गृहीतो हस्ताभ्यां
हि कर्म करोति ॥ ८ ॥

हस्तौ Hastau, the two hands. वै Vai, indeed. ग्रहः Grahah, an organ. सः Sah, he; it. कर्मणा Karmanā, by action. अतिग्राहेण Atigrāheṇa, by the object. गृहीतः Gṛihītaḥ, (is) captured; is drawn towards the action. हि Hi, it is well-known. हस्ताभ्यां Hastābhyām, by two hands. कर्म Karma, various kinds of actions. करोति Karoti, performs.

8. The two hands are an organ. It is drawn by the action its object. It is well-known that (a man) performs various kinds of actions by the two hands.—163.

MANTRA III. 2. 9.

त्वग्वै ग्रहः सः स्पर्शेनातिग्राहेण गृहीतस्त्वचा हि स्पर्शा-
न्वेद यत इत्येतेऽष्टौ गुहा अष्टावतिगुहा ॥ ९ ॥

त्वक् Tvak, the skin. वै Vai, indeed. ग्रहः Grahah, an organ. सः Sah, he; it. स्पर्शेन Sparsēna, by touch. अतिग्राहेण Atigrāheṇa, the object. गृहीतः Gṛihītaḥ, (is) captured; is drawn towards the touch. हि Hi, it is well-known. त्वचा Tvachā, by the skin. स्पर्शान् Sparsān, various kinds of touches. वेदयते Vedayate, knows; feels. इति Iti. एते Ete, these. अष्टौ Aṣṭau, eight. ग्रहाः Grahāḥ, organs. अष्टौ Aṣṭau, eight. अतिग्रहाः Atigrāhāḥ, the objects of sense.

9. The skin is an organ. It is drawn by the touch its object. It is well-known that (a man) feels various kinds of touches by the skin. These are the eight organs and their eight objects.—164.

MANTRA III. 2. 10.

याज्ञवल्क्येति हेवाच यदिदं सर्वं मृत्योरन्नं कास्वित्सा
देवता यस्या मृत्युरन्नमित्यग्निर्वै मृत्यु सोऽपामन्नमप पुनर्मृत्युं
जयति ॥ १० ॥

उवाच Uvâcha, (Ârtabhâga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यत् Yat, it is. इदं Idam, (1) this ; (2) just said. This mantra has two interpretations ; they are marked by '1) and (2). सर्वं Sarvam, (1) all that we see, hear, &c., (2) all the Indriyas and the objects. मृत्योः Mṛityuḥ, of death. अन्नं Annam, food. कास्वित् Kâsvit, which. सा Sâ, that. देवता Devatâ, God. यस्याः Yasyâḥ, whose. मृत्युः Mṛityuḥ, death. अन्नं Annam, food. इति Iti. अग्निः Agniḥ, (1) fire ; (2) the Chaturmukha who is in fire. वै Vai, indeed. मृत्युः Mṛityuḥ, death. सः Saḥ, he ; (1) Agni ; (2) Chaturmukha. अपाम् Apâm, (1) of the sun, because अप् is the term which is applied to all the gods ; or because like Varuṇa the sun is also अभिमानिदेवता of the waters ; for the inferiors sometimes think themselves to be superiors. (2) Of the Lord Viṣṇu who protects all. From आ + पा, to protect. अन्नं Annam, food. पुनः Punaḥ, repeated. मृत्युं Mṛityum, death. अपजयति Apajayati, conquers ; avoids

10. (Ârtabhâga) asked thus:—"Oh, Yājñavalkya, it is a fact that all this (world) is food to death, which is that god whose food is Death?" (Yājñavalkya replied) :—"Agni (fire) is indeed, Death ; he is food to the sun. Repeated death does he conquer who knows this."—165.

OR

10. "Oh, Yājñavalkya, it is a fact that the senses and their objects are all subject to death ; which is that god to whom death is subject?" "The Chaturmukha who is in fire is indeed death ; he is subject to Viṣṇu, the protector. Repeated death does he avoid who knows this."—165.

MANTRA III. 2. 11.

याज्ञवल्क्येति हेवाच यत्राऽयं पुरुषो म्रियत उदस्मात्प्राणाः

क्रामन्त्याहो ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनी-
यन्ते स उच्छ्वयत्याध्मायत्याध्मातो मृतः शेते ॥ ११ ॥

उवाच Uvācha, (Ārtabhāga) asked. इ Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man; the man who has got Brahmajñāna by the worship of Ātman; a Mukta Puruṣa. म्रियते Mriyate, dies. अस्मात् Asmāt, from this man; from the body of the man who has got Brahmajñāna. प्राणाः Prāṇāḥ, the Indriyas, such as speech, &c. उत्क्रामन्ति Utkrāmantī, ascend; leave. अहो Aho, or. न Na, not; do not. इति Iti. न Na, not; do not. इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. इ Ha. अत्र Atra, in the body. एव Eva, certainly. समवनीयन्ते Samavanīyante, remain. सः Saḥ, he; the man who acquired Brahmajñāna. उच्छ्वयति Uchchhayati, swells. आध्मायति Ādhmāyati, is filled with external wind. आध्मातः Ādhmātaḥ, being filled with external wind. मृतः Mṛitaḥ, motionless. शेते Śete, lies; sleeps.

II. (Ārtabhāga) asked thus:—"Oh, Yājñavalkya, when this man,—(the man who has got Brahmajñāna by the worship of Ātman)—dies, do his Indriyas like Prāṇa, &c., go out of his body? or do they not?" Yājñavalkya replied—"No, they certainly remain in it. He swells, is filled with external wind, becomes motionless and lies (unconscious)."—166.

NOTE:—The question is whether a wise man,—the man who has got Brahmajñāna—leaves his body through the Brahmanāḍī, or lives here till the dissolution of his body. The answer that Yājñavalkya gave, amounts to this:—The wise man does not, immediately after his acquiring Brahmajñāna, leave the body through the Brahmanāḍī; but retains his body in order to reap the fruits of his past actions, and experiences all sorts of changes that his body is subject to as the consequence of his former deeds. This done he leaves it. But in Khaṇḍārtha it has been thus explained—"No" said Yājñavalkya; meaning thereby that the wise man together with his Indriyas, &c., does not go out through the Brahmanāḍī, but he goes out by one of the doors—such as the eye, the ear, &c. The sentence अत्र एव समवनीयन्ते has been explained, in the Khaṇḍārtha, in three ways.

(1) अत्र-जीवमादाय गच्छति विष्णौ When the Lord takes the Jīva of the wise man and goes away. समवनीयन्ते देहमुत्सृज्य तमनुगतिं the Prāṇas, &c., leave the body and follow Him. This part of the answer speaks of the Indriyas such as speech, &c. These Indriyas follow the Lord Viṣṇu when He takes the Jīva (soul) of the wise man along with Him.

(2) अत्र-अनेन By Him; by Viṣṇu. समवनीयन्ते-स्वसहायेन नीयन्ते—Are taken along with the Lord Himself; so the sentence means: the Lord Viṣṇu takes the Indriyas along with Him when He takes away the Jīva (soul) of the wise man.

(3) अत्र-स्वमूलरूपायादी एव To Agni, &c., that are the origin of the Indriyas. समवनीयन्ते देहमुत्सृज्य तान् प्रतिगच्छन्ति Leave the body and go towards them. The meaning of the sentence

is this : The Indriyas leave the body of the wise man and go back to Agni, &c., in whom they had their origin.

MANTRA III. 2. 12.

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते किमेनं न
जहातीति नामेत्यनन्तं वै नामानन्ता विश्वे देवा अनन्तमेव
स तेन लोकं जयति ॥ १२ ॥

उवाच Uvācha, asked. ह Ha इति Iti, thus. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यत्र Yatra, when. अयं Ayam, this. पुरुषः Puruṣaḥ, the man who has the knowledge of Brahman. म्रियते Mṛiyate, dies and therefore becomes Mukta or liberated. किं Kim, what. एनं Enam, him. न Na, not. जहाति Jahāti, leaves. इति Iti. नाम Nāma, the names. इति Iti. अनन्तम् Anantam, infinite; without end. वै Vai, indeed. नाम Nāma, the name. अनन्ताः Anantāḥ, infinite. विश्वेदेवाः Viśvedevāḥ, Viśvedevas. अनन्तं Anantam, infinite; of Viṣṇu, whose name is Ananta. लोकं Lokam, the world. एव Eva, certainly. सः Saḥ, he. तेन Tena, by that; by that name. जयति Jayati, conquers.

12. (Ārtabhāga) asked thus:—"Oh, Yājñavalkya, when this man (the man who has attained Mukti) dies, what is it that does not leave him?" "It is the name," (answered Yājñavalkya). "Infinite is indeed the name, infinite are the Viśvedevas, it is the world of the Lord Ananta that he conquers by that name."—167.

MANTRA III. 2. 13.

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वाग-
प्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं
शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लो-
हितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर
सोम्य हस्तमार्तभागावामेवैतस्य वेदिष्यावो न नावेतत् स
जन इति तौ होत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म
हैव तदूचतुरथ यत्प्रशशत्सतुः कर्म हैव तत्प्रशशत्सतुः

पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह
जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

उवाच Uvācha, (Ārtabhāga) asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, O, Yājñavalkya. यत्र Yatra, when. अस्य Asya, this. मृतस्य Mṛtasya, dead. पुरुषस्य Puruṣasya, of the man who has attained Mukti. वाक् Vāk, the organ of speech. अग्निं Agnim, the fire ; the god of fire. अपि Api, even. एति Eti, goes to. प्राणः Prāṇaḥ, the vital airs. वातं Vātam, to the Vāyu. चक्षुः Chakṣuḥ, the eye. आदित्यं Ādityam, to the sun. मनः Manaḥ, the mind. चंद्रं Chandram, to the moon. श्रोत्रम् Śrotram, the ear. दिशः Diśaḥ, to the quarters. शरीरं Śarīram, the body. पृथिवीं Pṛithivīm, to the earth. आत्मा Ātmā, the Paramātmā within the heart of hearts. आकाशं Ākāśam, to the Paramātmā spread outside. लोमानि Lomāni, the hairs of the body. औषधीः Auṣadhīḥ, to the annual herbs. केशाः Keśāḥ, the hairs of the head. वनस्पतीन् Vanaspatīn, to the trees. लोहितं Lohitam, the blood. च Cha. रेतः Retāḥ, the semen. च Cha, and. अप्सु Apsu, to the waters. निधीयते Nidhīyate, gets to ; becomes one with ; goes back and becomes one with that from which it originated. अयं Ayam, this ; the Mukta or liberated. पुरुषः Puruṣaḥ, the man. क्व Kva, where. भवति Bhavati, is ; remains. इति Iti. सोम्य Somya, gentle one. हस्तम् Hastam, your hand. आहर Âhara, give me आर्तभाग Ārtabhāga, O, Ārtabhāga. आवाम् Âvām, we two. एव Eva, only. एतस्य Etasya, this. वेदिष्यावः Vēdiṣyāvāḥ, shall know ; shall talk to each other. नौ Nau, from us two. एतत् Etat, this matter (mysterious knowledge as it is). स जनः Sa janāḥ, unfit person. न Na, not ; (shall not know). इति Iti. तौ Tau, they both ; Yājñavalkya and Ārtabhāga. उत्क्रम्य Utkramya, going out. मंत्रयाचक्राते Mantrayācchakrāte, spoke to each other ; made the discussion. ह Ha. तौ Tau, they both. यत् Yat, what. ऊचतुः Ūchatuḥ, said to one another. ह Ha. कर्म Karma, it is karma, the Lord action ; the Lord so called because He gives the Jīvas the fruit of the actions they perform. एव Eva, only. ह Ha. तत् Tat, that ; Him. ऊचतुः Ūchatuḥ, they said. अथ Atha, and. यत् Yat, what. प्रशंसन्तुः Praśaśaṁsantuḥ, they praised. कर्म Karma, the Lord Karma. एव Eva, only. ह Ha. तत् Tat, that ; Him. प्रशंसन्तुः Praśaśaṁsantuḥ, they praised. पुण्येण Puṇyēṇa, by holy ; meritorious. कर्मणा Karmanā, by actions ; by deeds. पुण्यः Puṇyaḥ, holy ; meritorious. भवति Bhavati, becomes. वै Vai, certainly. पापेन Pāpena, by unholy. पापः Pāpaḥ, unholy. इति Iti. ततः Tataḥ, then. जारत्कारवः Jāratkāravaḥ, born in the family of Jaratkāru. आर्तभागः Ārtabhāgaḥ, Ārtabhāga by name. उपरराम Upararāma, stopped from putting questions.

13. (Ârtabhâga) asked thus :—"Oh, Yâjñavalkya, when the organ of speech of this dead (Mukta Puruṣa) goes to and becomes one with its source Agni, his vital air to Vâyû, his eye to the sun, his mind to the moon, his ear to the quarters, his body to the earth, the Paramâtman (within his body) to the Paramâtman spreading outside in the sky, the hairs of his body to the annual herbs, the hairs of his head to the trees, his blood and semen to the waters, where does this man remain then ?" "Well friend," said Yâjñavalkya, "Give me your hands and we two only, O Ârtabhâga, shall know of it; and the unfit persons shall not know it." Going out they two discussed it. What they said was "It is karma only." What they praised was—"It is karma only," and him they praised. By holy deeds a man becomes holy; and by unholy deeds a man becomes unholy. Then stopped Ârtabhâga who was born in the family of Jaratkâru.—168.

NOTE:—The question was where does the Mukta Puruṣa go after death when his gross body is dissolved and its ingredients go back and unite with those from whom they came. The answer we receive is—to "karma do they go." What are we to understand from it? We understand that when an ordinary man dies he goes to karma, *i.e.*, to Lord Viṣṇu who is in His actions. Therefore, it comes to this that when a man dies, the Lord Viṣṇu who is in his actions, takes him to heaven or hell according as his actions are holy or unholy. And in the case of the wise man, the Lord takes him to the world of Mukti.

Here ends the Ârtabhâga Brâhmaṇam.

MADHVA'S COMMENTARY.

In the text occur the words "Âkâśam âtmâ"—the âtman enters the Âkâśa. It has been explained by the Śaṅkara school thus:—âtmâ means the ether of the heart, for it is the place where the âtman manifests itself. This ether of the heart enters into the great ether outside and which is called Mahâkâśa. Our author combats this view.

The Âkâśa here means the Supreme Self, and âtmâ means the Supreme Self in the Jîva. That Self which regulated the Jîva goes to the Supreme Self. It does not mean that the cardiac ether goes to the cosmic ether. It rather means that the Lord in the heart then goes to the Lord that is in space.

(Next to the question of Ârtabhâga as to the going out of the prâṇas, Yâjñavalkya says that the prâṇas of the sage do not go out at death. Is it not opposed to the texts which say that when the Jîva goes out, the prâṇas follow it? This is thus explained by our author).

Some men, very few in number, worshipping only the Ātman, though attaining mukti, do not go out of the body (through the Brahmanāḍī), but through eye, &c. They suffer at death all the bodily pains, such as the swelling of the body, &c., owing to the non-exhaustion of the prārabdha karmas. On the exhaustion of the prārabdha karmas, they go to Viṣṇuloka and having seen Him remain there. They remain there verily enjoying eternal bliss. The devas of the senses, however, leave the body at the time of death, and go back to the ancient and eternal Viṣṇu. These devas, however, do not go back entirely to their cosmic originals. They go there in part only, while a portion of them follows the outgoing Jīva. The Lord Viṣṇu dwelling in the heart of the Jīva goes out to the original called the Ākāśa. He follows the outgoing devas also in part. Hari gives mukti to the devas through that form of His which exists in wisdom. He carries pious souls to Heaven through that form of His which exists in Holy deeds. He takes sinful souls to hell through that form of His which exists in sinful deeds.

Very few of the people worship the Lord as Ātman. Those few do not leave their gross body, but experience various sufferings, death, swelling of their body, &c., as the consequence of their former deeds, and having attained the finer body and seeing the Lord Viṣṇu face to face get Mukti through his favour. But they live here enjoying eternal bliss; but the presiding gods when they leave this body get to the Lord Viṣṇu. The presiding deities of the Jīvas who are giving up this body, go to their respective Adhidaivas (Agni, Vāk, &c.), assuming a different form and these deities follow the Jīvas in their changed form when they give up the body. Viṣṇu who is in the heart of those Jīvas assumes the form of Ākāśa, but the Lord Janārdana follows them from one changed form to another, the Lord Hari remains present within the knowledge of the gods in the form of that knowledge when He gives Mukti to them. The Lord follows men to heaven or hell in the form of Puṇya (holy deeds) or in the form of Pāpa (sin). This is the mystery known among the gods, but men know it to be their own Karma, i.e., men think that they go to heaven or hell as a result of their own deeds. Therefore, it should not be revealed to the ordinary people. Lord Bhagavān is called Karma because it is He who gives their fruit. It has been said in the Mahābhārata that Lord Bhagavān is called Pāpa because he sends down or pātana and He is called Puṇya because He it is who makes holy.

Here ends the Bhāṣya on the Ārtabhāga Brāhmaṇa.

अथ भुज्यु ब्राह्मणम् ।

THIRD (BHUYU) BRĀHMAṆAM.

MANTRA III. 3. 1.

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच
मद्रेषु चरकाः पर्यव्रजाम ते पतञ्जलस्य काप्यस्य गृहानैम
तस्यासीदुहिता गन्धर्वगृहोता तमपृच्छाम कोऽसीति सोऽ-
ब्रवीत्सुधन्वाऽऽङ्गिरस इति तं यदा लोकानामन्तानपृच्छा-
मायैनमब्रूम क्व पारीक्षिता अभवन्निति क्व पारीक्षिता
अभवन् स त्वा पृच्छामि याज्ञवल्क्य क्व पारीक्षिता अभव-
न्निति ॥ १ ॥

अथ Atha, then; when Ārtabhāga ceased. लाह्यायनिः Lahyāyaniḥ, born in the family of Lāhya. भुज्युः Bhujyuh, Bhujyu by name. एनं Enam, him; Yājñavalkya. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvācha, asked. ह Ha. इति Iti, thus. याज्ञवल्क्य Yājñavalkya, O Yājñavalkya. चरकाः Charakāḥ, as pilgrims, as student wanderers. मद्रेषु Madreṣu, in the country called Madra. पर्यव्रजाम Paryavrajāma, we travelled. ते Te, we. काप्यस्य Kāpyasya, born in the family of Kapi. पतञ्ज-(च)-लस्य, Patanja(cha)lasya, of Patanj (cha)la. गृहान् Gṛihān, to the house. ऐम Aima, arrived. तस्य Tasya, his; of Patanja(cha)la. दुहिता Duhitā, daughter. गन्धर्वगृहीता Gandharva-gṛihīta, possessed by a Gandharva. आसीत् Āsit, was. तम् Tam, him; the Gandharva by whom she was possessed. अपृच्छाम Apṛichchhāma, we asked. कः Kaḥ, who. असि Asi, thou art. इति Iti. सः Saḥ, he. अब्रवीत् Abravīt, said; replied. सुधन्वा Sudhanvā, I am Sudhanvā. आंगिरसः Āṅgirasah, born in the family of Āṅgirasa. इति Iti. यदा Yadā, when. तं Tam, him; Sudhanvā. लोकानां Lokānām, of the worlds. अन्तान् Antān, the ends; the final condition. अपृच्छाम Apṛichchhāma, we asked. अथ Atha, then. एनं Enam, him; the Gandharva. अब्रूम Abrūma, we told. क्व Kva, where. पारीक्षिताः Pāriṣitāḥ, Kāmādevas, who were and will be the sons of Viṣṇu. (पारीक्षित Viṣṇu, from परि on all sides, and ईक्ष to look; one who looks on all sides). अभवन् Abhavan, went इति Iti. सः Saḥ, that; I, the same person who received the instructions from the Gandharva. क्व Kva, where. पारीक्षिताः Pāriṣitāḥ, Kāmādevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. त्वा Tvā, you. पृच्छामि Pṛichchhāmi, (I) ask. याज्ञवल्क्य Yājñavalkya, O Yājñavalkya. क्व Kva, where. पारीक्षिताः Pāriṣitāḥ, Kāmādevas, the sons of Viṣṇu. अभवन् Abhavan, were gone. इति Iti.

1. Then Bhujyu, the son of Lâhya, asked him. He said thus—"O, Yâjñavalkya, while we wandered as pilgrims in the country of Madras, we arrived at the house of Patañjala (or Patañchala), the son of Kapi. He had a daughter possessed by a Gandharva. Him we asked, "Who art thou?" He replied—"I am Sudhanvâ, the son of Ângirasa." While we asked him about the size of the world, we said, "To what world did the Pârîkṣitas (Kâmadevas) go?" I ask you (the same question whose answer the Gandharva had given to me), "Where did the Pârîkṣitas go?" "Let me, Yâjñavalkya, repeat the question, where did the Pârîkṣitas go?"—171.

[Vote.—Bhujyu asks whether Yâjñavalkya knows the answer which the Gandharva had given.

MANTRA III. 3. 2.

स होवाचोवाच वै सोऽगच्छन्वै ते तदात्राश्वमेधयाजिनो
गच्छन्तीति क्व न्वश्वमेधयाजिनो गच्छन्तोति द्वात्रिंशत्
वै देवयान् ह्यन्ययं लोकस्तथ्समन्तं पृथिवी द्विस्तावत्पर्येति
ताथ्समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति तदावती क्षुरस्य
धारा यावद्वा मक्षिकायाः पत्रं तावान्तरेणाकाशस्तानिन्द्रः
सुपर्णो भूत्वा वायवे प्रायच्छत्तान्वायुरात्मनि धित्वा
तत्रागमयद्वात्राश्वमेधयाजिनोऽभवन् नित्येवमिव वै स वायुमेव
प्रशशत्स तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं
जयति य एवं वेद ततो ह भुज्युर्लाह्यायनिरुपरराम ॥ २ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

सः Sah, he ; Yâjñavalkya. उवाच Uvâcha, replied ; said. इ Ha. सः Sah, he ; the Gandharva. वै Vai, indeed, of course. उवाच Uvâcha, said (to you). ते Te, the Pârîkṣitas. तद् Tat, there. अगच्छन् Agachchhan, were gone. वै Vai, indeed. यत्र Yatra, where. अश्वमेधयाजिनः Áśvamedhayâjinah, those who perform the Áśvamedha sacrifice. Here it means the Mukta-Indras, both past and future, who did get as well as will get, the high position of an Indra by the performance of one hundred Áśvamedha sacrifices. गच्छन्ति Gachchhanti, go. इति Iti. क्व Kva, where. नु Nu. अश्वमेधयाजिनः Áśvamedhayâjinah, the Indras. गच्छन्ति Gachchhanti, go.

इति Iti. द्वात्रिंशत् Dvātriṃśatam, thirtytwo. The modern form is द्वात्रिंशत्. वै Vai, indeed. देवरथान्हानि Devarathānhyāni, divine chariot-muhūrtas. Deva-ratha, means the deva-chariot or sun. Ahan here does not mean "day," but a muhūrta or 45 minutes. 32 muhūrtas are equal to 24 hours. As many Yojanas as is covered by the sun, by its revolution during a whole day of thirtytwo muhūrtas. अयं Ayam, this; which is illumined by the rays of the sun. लोकाः Lokah, loka; world. पृथिवी Pṛthivī, the earth. The earth that is called Tamas, owing to its hardness. समतं Samantam, on all sides. The ordinary word is समतात् । तं Tam, it; that world or Loka illumined by the sun. द्विः Dviḥ, twice. तावत् Tāvāt, as far. पर्वेति Paryeti, surrounds. समुद्रः Samudrah, the ocean called Ghanodak (of thick water). समतं Samantam, on all sides. तां Tām, that. पृथिवीं Pṛthivīm, the earth. द्विः Dviḥ, twice. तावत् Tāvāt, as far. पर्वेति Paryeti, surrounds. यावती Yāvatī, as much as. क्षुरस्य Kṣurasya, of the razor. धारा Dhārā, the sharp end. वा Vā, or. यावत् Yāvat, as much as. मक्षिकायाः Makṣikāyāḥ, of the fly. पत्रं Patram, wing. तावान् Tāvān, so much. तत् Tat, there; in the golden egg. अंतरेण Antareṇa, inside; in the midst. आकाशः Ākāśah, the sky; the space इन्द्रः Indrah, Garuḍa who passes by the name of Indra. सुपर्णः Suparṇah, Suparṇa, the real form of Garuḍa. भूत्वा Bhūtvā, being. तान् Tān, those Pārikṣitas. वायवे Vāyave, to the wind. प्रायच्छत् Prāyachchhat, gave. वायुः Vāyuḥ, the wind. तान् Tān those Pārikṣitas. आत्मनि Ātmani, in his own body. धित्वा Dhitvā, holding. तत्र Tatra, there. अगमयत् Agamayāt, took; led. यत्र Yatra, where; to the Lord Pradyumna. अश्वमेधयाजिनः Aśvamedhayājinaḥ, the performers of the Aśvamedha sacrifice. अभवन् Abhavan, were. इति Iti. एवम् Evam, in this way. इव Iva, just. वै Vai, verily; indeed. सः Sah, he; the Gandharva. वायुम् Vāyum, the wind. एव Eva, only. प्रशंसत् Praśaśamsa, praised. तस्मात् Tasmāt, therefore; because the Vāyu led the Pārikṣitas to Mukti. वायुः Vāyuḥ, vāyu. एव Eva, only. व्यष्टिः Vyastīḥ, deliverer of individuals consisting of the eight classes of the devas, ṛiṣis, &c. वायुः Vāyuḥ, vāyu; the wind. समष्टिः Samaṣṭīḥ, deliverer of groups consisting of the eight classes, Suparṇa, &c. यः Yah, who. एवं Evam, this. वेद Veda, knows; realises. पुनः Punah, repeated. मृत्युं Mrityum, death. अपजयति Apajayati, he conquers. ततः Tataḥ, then. भुज्युः Bhujyuḥ, Bhujyu by name. लाह्यायनिः Lāhyāyaniḥ, the son of Lāhya. उपरराम Upararāma, stopped from putting further questions. ह Ha.

2. Yājñavalkya said in reply—"He certainly told you that they went there where the Indras go, who perform a hundred Aśvamedha sacrifices." Bhujyu asked, "Where do those Indras go who perform a hundred Aśvamedha sacrifices?" (Yājñavalkya

said) "This world (earth) is as many Yojanas as is illumined by the sun's rays during the whole day of thirty-two muhūrtas. The "earth" (Darkness) surrounds it, twice as many Yojanas as the former. The ocean surrounds the "earth" (Darkness) twice as many Yojanas as the "earth" itself. There, so fine as the edge of a razor, or the wing of a fly, (extends) the space that separates the spheres in the midst. Garuḍa, assuming the form of a bird makes them (Pârîkṣitas) over to Vâyu. The Vâyu, again, holding them in his own body, takes them there to Pradyumna, where dwell the Indras who had performed a hundred Aśvamedha sacrifices. Just in this way, certainly did he praise the Vâyu. Therefore, it is that Vâyu is the deliverer of individual souls, as well as of group souls, etc. Repeated death does he conquer, who knows it." Then Bhujyu, the son of Lâhya, stopped from putting further questions.—172.

Here ends the Bhujyu Brâhmaṇam.

MADHVA'S COMMENTARY.

Pârîkṣitas are Pradyumnas. It is Pradyumna whose name is Kâma. It is he who has been termed Pârîkṣita (परीक्षित). Lord Viṣṇu is called Parîkṣita, because it is He who sees all; and Pârîkṣita means the son of Parîkṣita, i.e., Kâmadeva. Indras are called Aśvamedhins, because it is they who performed a hundred sacrifices each. It has been said in the Vedas that one and the same is the place of residence of all the Kâmadevas, and all the Indras, that existed in the past and who will flourish in the future. As the terms Indra and Garuḍa are synonymous, therefore, the term Indra, in the Mantra, stands for Garuḍa and not for Indra (the performer of hundred sacrifices). Garuḍa has two forms, one of a bird, and the other of a Puruṣa (man). Garuḍa, though of the form of a Puruṣa, assumes the form of a bird and carries the Kâmadevas and makes them over to Vâyu for their Mukti. Vâyu accepts them in his own body and takes them to Lord Viṣṇu, named Pradyumna, in whom there are all the Indras that have attained Mukti by performing Aśvamedha sacrifices. It is in this way, that Vâyu gives Mukti. Thus the Almighty Vâyu is Superior to all, because He leads up (1) the Devas, (2) the Rîṣis, (3) the Pitris, (4) the Yakṣas, (5) the Gandharvas, (6) men, (7) snakes and (8) the Asuras to Mukti. It is this Vâyu who leads up all the (1) Suparṇas, (2) Îśas, (3) Śeṣas and (4) Indras and (5—8) their wives to Mukti. Vâyu is, therefore, called Vyaṣṭi (व्यष्टि), the Deliverer

of the *eight* classes of devas, etc., and He is called Samaṣṭi (समष्टि) the Deliverer of the eight classes of Suparṇas, etc.

Whoever knows this Vāyu, how he is Vyaṣṭi and how he is Samaṣṭi, and that the Lord Hari only is superior to him, gets Mukti. Thus in Parama Saṁhitā. By the word Charaka (चरक) it is to be understood one who travels as a pilgrim; (but others explain it—one who is travelling as a Brahmachârin, a student). The word Ahaṇ (अहण्) has many meanings, —such as a Muhūrta, a month, a day, illumination or shining, knowledge, strength, etc. But here it is to be taken in the sense of a Muhūrta, which is a short space of time, one and seven-eighth of a Ghaṭikā. It is generally one-thirtysecond ($1/32$) part of a day. The sun's car travels 71428805 $5/7$ Yojanas a day in the sky; and the wheel of his car goes over that distance and a third more. This measurement is according to the men of Kârtayuga. It is all light on both sides of the sun, wherever he may be at day or night. Up to this Loka, there is twice as many Yojanas, the world of darkness called Tamasloka. It is also called Prithivî, because of its hardness. Beyond that, there is the ocean, called Maṇḍodaka, which is twice as extensive as the Tamoloka. Thus the extremity of the egg is fifty kros of Yojanas wide. Then is the golden egg split up by the Lord Hari; there is this cut in the sphere fine like the edge of a razor. Thus has been said in the Tattvasaṁhitā—that Suparṇa gives over the Kâmadevas to Vāyu, who gives them Mukti.

Here ends the Bhāṣya on the Bhujyu Brāhmaṇam.

अथ उपस्त ब्राह्मणम् ।

FOURTH (UṢASTA) BRĀHMAṆAM.

MANTRA III. 4. 1.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच
यत्साक्षादपरोक्षाद्ब्रह्मय आत्मा सर्वान्तरस्तं मे व्याचक्ष्व
इत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो
यः प्राप्तेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेना-
पानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति
स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा
सर्वान्तर एष त आत्मा सर्वान्तरः ॥ १ ॥

अथ Atha, then. एनं Enam, him. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣastah, Uṣasta by name. पप्रच्छ Paprachchha, asked. ह Ha. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. साक्षात् Sākṣât, visible, direct, not through the grace of another. अपरोक्षः Aparokṣâd, eater of aparokṣa. It is not the fifth case of aparokṣa, but it is a compound of two words aparokṣa (intuition) and ad "to eat." The eater or enjoyer of aparokṣa or intuition is aparokṣâd. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who. आत्मा Âtmâ, ruler or director of all. सर्वीतरः Sarvântaraḥ, one who has all the capacities within oneself; one who has all the strength of what one is fit for within him. तं Tam, him; Viṣṇu. मे Me, to me. व्याचक्ष्व Vyâchakṣva, clearly explain. इति Iti. ते Te, thy; your. [This word indicates that there is a difference between Jîva and Âtman.] आत्मा Âtmâ, the ruler; the director. सर्वीतरः Sarvântaraḥ, having all the strength of what he is fit for within him. एषः Eṣaḥ, he. इति Iti. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya. कतमः Katamaḥ, who. सर्वीतरः Sarvântaraḥ, he who has all the strength of what he is fit for within him. यः Yaḥ, who. प्राणेन Prâṇena, through the prâṇa; the chief of the prâṇa vâyus, or vital airs. प्राणिति Prâṇiti, performs the function of the prâṇa vâyu of the world. This function is to inhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the governor. सर्वीतरः Sarvântaraḥ, the possessor of all the strength of what he is fit for. यः Yaḥ, who. अपानेन Apâṇena, through the apâṇa vâyu. अपानिति Apâṇiti, makes the world exhale. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; regulator. सर्वीतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. व्यानेन Vyâṇena, by vyâṇa vâyu. व्यानिति Vyâṇiti, performs the function of vyâṇa vâyu in the world which is to go everywhere of the body. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; governor. सर्वीतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. यः Yaḥ, who. उदानेन Udâṇena, through the udâṇa vâyu. उदानिति Udâṇiti, performs the function of udâṇa vâyu in the world which is to go out or ascend. सः Saḥ, he. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वीतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. ते Te, thy. आत्मा Âtmâ, Âtman; the regulator. सर्वीतरः Sarvântaraḥ, the possessor of all the strength that one is fit for. एषः Eṣaḥ, he; this one who makes the five Prâṇa Vâyus perform their respective duties.

1. Then Uṣasta Châkrâyaṇa asked him: "Yâjñavalkya," he said, "tell me about him whose knowledge is direct (not indebted to another's favour), who knows intuitively (himself as well as everything else), who is All-full, who is All-ruler,

who has within him all powers."

Yâjñavalkya replied:—"This thy Ruler is He who has all powers within himself."

"Who is He who has all powers within himself?" asked Uṣasta. Yâjñavalkya replied:—"He who makes the prâṇa Vâyû breathe is thy Ruler, possessed of all powers in Himself, he who makes the apâna Vâyû exhale is thy ruler, possessed of all powers in himself, he who makes the vyâna Vâyû breathe through every pore of thy body is thy Ruler, possessed of all powers within himself. He who through udâna Vâyû takes thee out of thy body is thy Ruler, possessed of all powers within himself. This thy Ruler, Self-possessed."—173.

MANTRA III. 4. 2.

स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्च
इत्येवमेवैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य
आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः
कतमो याज्ञवल्क्य सर्वान्तरो न दृष्टेर्दृष्टारं पश्येन श्रुतेः
श्रोतारं शृणुयान्न मतेर्मन्तारं मन्वीथान विज्ञातेर्विज्ञातारं
विजानीया एष त आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होष-
स्तश्चाक्रायण उपरराम ॥ २ ॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः Sah, that. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣastaḥ, Uṣasta by name. उवाच Uvâcha, said; asked. इ Ha. यथा Yathâ, as. असौ Asau, this (a quadruped). गौः Gauḥ, a cow. असौ Asau, this; (a quadruped). अश्वः Aśvaḥ, a horse. इति Iti, in this way; thus vaguely. विब्रूयात् Vibrûyât, says; describes. एवम् Evam, in this way. एव Eva, just. एतत् Etat, this. व्यपदिष्टं Vyapadiṣṭam, what has been described by thee. भवति Bhavati, is. यत् Yat, which is. ब्रह्म Brahma, one full in all the qualities. साक्षादपरोक्षात् Sâkṣâdaparoḥkṣât, one who knows without the help of another, and who is the eater or enjoyer of intuitive perception. ब्रह्म Brahma, one full in all the qualities. यः Yaḥ, who. आत्मा Âtma, ruler or director of all. सर्वान्तरः Sarvântaraḥ, the possessor of all the strength of

what one is fit for. तम् Tam, him. मे Me, to me. व्याचक्ष्व Vyâchakṣva, describe; define. इति Iti. ते Tey, thy. आत्मा Âtmâ, Âtman; the director. सर्वोत्तरः Sarvântaraḥ, the possessor of the strength of all the capacities of a being. एषः Eṣaḥ, he. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. कतम Katama, who. सर्वोत्तरः Sarvântaraḥ, the possessor of the strength of all the capacities of a being. द्रष्टारम् Draṣṭâram, the beholder; the seer. दृष्टेः Dṛiṣṭeḥ, from the eye that sees everything visible (but not anything invisible). न Na, not. पश्येः Paśyeḥ, couldst see. श्रोतारं Śrotâram, the hearer. श्रुतेः Śruteḥ, of the ear; that hears everything audible, but not anything inaudible. न Na, not. शृणुयाः Śṛiṇuyâḥ, couldst hear. मन्तारं Mantâram, the minder; the thinker. मतेः Mateḥ, from the mind. न Na, not. मन्वीयाः Manvîthâḥ, couldst mind or think. विज्ञातारं Vijñâtâram, the knower. विज्ञातेः Vijñâteḥ, from buddhi; from intellect. न Na, not. विजानीयाः Vijânîyâḥ, couldst know. ते Te, thy. आत्मा Âtmâ, Âtman; the ruler. सर्वोत्तरः Sarvântaraḥ, the possessor of the strength of all the capacities of a being. एषः Eṣaḥ, he. अतः Ataḥ, than Viṣṇu, (अ meaning Viṣṇu). अन्यत् Anyat, other things. आर्तं Ârtam, miserable; subject to misery. ततः Tataḥ, then. चाक्रायणः Châkrâyaṇaḥ, the son of Chakra. उषस्तः Uṣastâḥ, named Uṣasta. उपरराम Upararâma, stopped from putting further questions. ह Ha.

2. Then Uṣasta Châkrâyaṇa said:—"As one might say vaguely, "this cow or this horse is a quadruped" (which would convey no specific information about the cow or the horse, being too general), so is that what has been explained by thee. Explain to me specifically that whose knowledge is direct, who knows intuitively, who is All-full, who is All-ruler, who is Self-contained."

Yâjñavalkya said:—"This thy ruler is the Self-contained."

"Who, O Yâjñavalkya, is the Self-contained?"

Yâjñavalkya replied:—"Thou canst not see through thine eyes the intuitive seer of sight, thou canst not hear through thine ears the intuitive hearer of all sounds, thou canst not perceive through thy mind the intuitive knower of all mental functions, thou canst not understand through thy Higher Reason the intuitive Reasoner of all Higher Reason. This is thy Ruler, the Self-contained. His name is Alpha (अ). Everything else than this A (अ) is incomplete, hence miserable." Then Uṣasta ceased from questioning.—174.

MADHVA'S COMMENTARY.

(In the text, the question asked by Uṣasta is, "Tell me about that who is Brahman, who is sākṣāt, who is aparokṣāt, who is ātman and sarvāntara." These five attributes have generally been explained as:—"Tell me the Brahman who is visible (sākṣāt), not invisible (aparokṣāt), the self (ātman), who is within all (sarvāntara). All these words are in the nominative case, except the word aparokṣāt, which is in the fifth case, according to the ordinary commentators. Madhva removes this anomaly by saying:—)

The word aparokṣāt is not the fifth case of aparokṣa, but it is a compound word, made up of aparokṣa plus ad (to eat). He who eats or enjoys aparokṣa, is called the aparokṣād, or the eater of aparokṣa, or the perceiver of things intuitively. He who knows himself as well as others directly is called sākṣāt and aparokṣāt, that is, who being visible, as if, eats or experiences directly not only his own self, but all others also.

Others (muktas) also have intuitive (aparokṣa) perception, but their perception is through the grace of God, while the aparokṣa perception of Brahman is not through the grace or favour of anybody else, hence the word sākṣāt is used in the text, namely, he whose intuitive perception is direct (not through the grace of anybody else).

But a being may have direct intuitive perception, but need not be full or absolute. Hence, the third attribute used is Brahman, or full.

The fourth attribute used is ātman, showing that the being about whom the question is put, is ātman, or the controller of others.

But a being may be the controller or director of another, and still require the help of another. But the being about whom the question is put, does not stand in need of the help of another. Hence the fifth attribute used, is sarvāntara or who is inside of all, that is, who possesses all powers independently of others.

In reply to this question, Yājñavalkya says:—*esha te ātmā sarvāntaraḥ*. This shows that the jīva and Brahman are different, and not one; for it means:—this thy Ruler (ātman) is the sarvāntaraḥ or possessed of all powers within himself. (No jīva can be self-contained).

Though the difference between jīva and Brahman was established even by the use of the words sākṣāt-aparokṣāt, yet it might be said that, admitted that the jīva and īśvara are different empirically, yet transcendently they are the same. To remove this objection and to show that this difference is absolute (paramārtha), Yājñavalkya says:—*te ātmā*,

thy ruler. (Brahman is ruler of the muktas even, for Uṣasta was a mukta).

The repetition of this teaching about difference, is to show that the highest truth declared in all the Śāstras is to insist on this difference.

The first answer given by Yājñavalkya does not satisfy Uṣasta, for te ātmā or the ruler may apply to secondary gods also, who also control humanity. The qualities mentioned by Yājñavalkya are found in other devas also, therefore Uṣasta says, 'yathā vibruyāt, &c. If one were to ask what is a cow or what is a horse, and were to get the answer the cow or the horse is a quadruped, the answer would not be sufficient, for the attribute of four-footedness is common to both cow and horse and other animals also. So the attributes of sākṣāt aparokṣāt &c., are common to Iṣṭa devatās of every sectarian. For these sectarians say that their particular god is all-powerful, &c. Therefore, Uṣasta asks for that particular attribute which is applicable only to Viṣṇu, and no other deity. Yājñavalkya says, the particular name of that deity is A (अ), "A" is a name of Viṣṇu and of Viṣṇu only. Everything other than this A or Viṣṇu is ārta or miserable. The word "ataḥ," used in the second verse, means "than A" and it is not a preposition. The attributes of supremacy are given to Viṣṇu in verses of the Vedas, like "na te Viṣṇor," &c. This is further strengthened by Yājñavalkya by using the phrase, "thou couldst not see the seer of sight, &c."

(The Commentator then quotes the authority of Brihat Śruti for the explanation that he has given).

साक्षादपरोक्षात् Sākṣādaparokṣāt means साक्षादेवापरोक्षमस्मिन् अनुभवति स्वरूपमन्य-
त्सर्वेष्वपश्यति इति. Directly, not with the help of another. Had He to know with the help of another then He could not have been called Brahma or full in all the qualities; for, help means incompleteness or insufficiency on the part of the receiver. अपरोक्ष Aparokṣam means अपरोक्षं यथा स्यात्तथा In a manner not beyond the reach of the senses; as if with the senses themselves, therefore, face to face. अद् Ada, one who eats or enjoys; when the three words are compounded, they mean one who knows one's own self, without the help of others and face to face, as if with the senses themselves. It is found that, though one may not depend upon another, yet one may not be full in all the qualities. In order to avoid this objection, the word Brahman has been used in the text. Moreover, He has the overlordship over others; He governs and directs them. The adjective सर्वान्तरः Sarvāntaraḥ indicates that He has not to depend upon anybody else in directing others, because He has all the strength within Himself. The words ते Te and आत्मा Ātmā indicate two different things,—one is meant by the word "Thy" and the other is meant

by " Âtmā. " The thing meant by ' Thy ' is the Jīva, and the thing meant by ' Âtma ' is the Lord; hence these two words speak unmistakably that the Lord and the Jīva are two different and separate things. Now, one may say that by the adjectives साक्षादपरोक्षात् etc., the different presiding gods of the Indriyas may have been meant, and not the Lord Viṣṇu, as the adjective " quadruped " is insufficient in defining either a cow or a horse, for both these animals are quadrupeds. If when one asks, " What is the cow ? " the answer be given— " We cannot form a correct idea of a cow, for, on seeing a horse, which is also a quadruped, we may mistake it for a cow. " So also the adjectives साक्षादपरोक्षात् etc., are insufficient in defining Viṣṇu; for these adjectives may be applied to the Indriya-gods also. It is, therefore, Uṣasta presses Yājñavalkya to tell something more of Viṣṇu which may separate Him from the other gods; and, finally, Yājñavalkya answers—अतः अन्यदार्त्तं Atah Anyadārttām, any body or any thing other than अ (A) Viṣṇu is subject to misery. By misery alone all the gods may be separated from Viṣṇu; misery Viṣṇu has none and while the gods are all, more or less, subject to it. The Lord Viṣṇu knows His ownself to be full in all qualities, without the grace of another, and as if seeing it with His own eyes; because He sees without the intervention of another, everything,—matter or spirit,—therefore it is, that Viṣṇu is called साक्षादपरोक्षात् Sākṣādaparokṣāt. The word Sākṣāt speaks of the independence in eating or enjoying; and Aparokṣa intervention or medium; and the root अद् Ada, means to enjoy,—hence to perceive, or to know. It is, therefore, the Lord has got that title, which means independent and mediumless knower. He is called Brahman, because He is full in all the qualities, and He is Âtman, because He is the director of all, but He is never directed or governed by anybody, which is the reason why He is called Sarvântara (सर्वान्तर). Every body in the world is upheld by the five Vâyus, Prâṇa, etc.; but He it is, again, who always makes these Vâyus perform their respective functions. Eyes cannot see Him, mind and intellect cannot reach Him, because He is infinite; it is, therefore, that Mahā Viṣṇu is inaudible and unspeakable.

Those qualities do, indeed, belong to the Lord Viṣṇu only, and not to anybody else, yet the ignorant people say that the other gods also, like Śiva, etc., have these qualities. Viṣṇu is called " A " (अ) in the Vedas, on account of His faultlessness. The Lord Himself is called " A " (अ) (" without, " because He is without the fault, i.e., He is not subject to misery), and in this quality, He is superior to other gods; and He is " A " ' without, ' because He is without the reach of mind, intellect, etc. Rudra and other gods and the animated beings are all

miserable, subject to misery, but not the Lord. It is through His grace, that they all get rid of this misery and get back their natural and eternal bliss. Lord Viṣṇu is the regulator of the bliss that the Mukta Puruṣas enjoy. The Muktas do always enjoy bliss which has gradation in it, and the bliss enjoyed by Brahmā is greatest of all. As all the stars and the shining bodies other than the moon, are not equal, so all the Jīvas up to Brahmā, who are other than Viṣṇu, are not equal. The Bṛihat Śruti (बृहद् श्रुति) says also that the Great Lord, Who is like the ocean of all the qualities fully developed, is the ruler of all, and it is the Lord Viṣṇu alone who is said to be ruled by none. It is also said that Ârti (आर्त्ति) means misery, i.e., every being subject to misery passes by the name of Ârti, and the Lord Viṣṇu is He Who may be called Anart (अनार्त्त) not at all subject to any sort of misery. It has also been said in that Śruti—Since Prakṛiti or Lakṣmī lives very close to the Lord Viṣṇu, she has not been separately mentioned as not to be subject to misery ; for, she is the consort of the Lord and the consorts are not separately spoken of, as in the case of thirty-three gods.

Here ends the Bhāṣya on the Uṣasta Brāhmaṇam.

अथ क होल ब्राह्मणम् ।

FIFTH (KAHOLA) BRĀHMAṆAM.

MANTRA III. 5. 1.

अथ हैनं क होलः कौषीतकेयः पप्रच्छ । याज्ञवल्क्येति
होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं
मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो
याज्ञवल्क्य सर्वान्तरो । योऽशनायापिपासे शोकं मोहं
जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या
वित्तैषणा सा लोकैषणाभे ह्येते एषणो एव भवतः । तस्माद्
ब्राह्मणः पाणिद्वयं निर्विद्वद् बाल्येन तिष्ठासेद्बाल्यं च

पाण्डित्यं च निर्विदाथ मुनिरमैनं च मैनं च निर्विदाथ
ब्राह्मणः । स ब्राह्मणाः केन स्वादेन स्यात्तेनेदृश एवा-
तोऽन्यदार्तं । ततोह कहोलः कौषीतकेय उपरराम ॥ १ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अथ Atha, then. कहोलः Kaholaḥ, Kahola by name. कौषीतकेयः Kauṣī-
takeyaḥ, the son of Kuṣītaka. एनं Enam, him; to Yājñavalkya. पप्रच्छ
Paprachchha, asked. उवाच Uvācha, said. इ Ha. इति Iti, thus. याज्ञवल्क्य
Yājñavalkya, O, Yājñavalkya. यत् Yat, which. साक्षादपरोक्षात् Sākṣā-
daparokṣāt, the independent, and mediumless knower. Direct and
self-contained intuiter. ब्रह्म Brahma, one full in all the qualities.
एव Eva, only. यः Yaḥ, who. आत्मा Ātmā, Ātman; the Ruler. सर्वान्तरः
Sarvāntaraḥ, the possessor of all the strength of what one is fit
for. All-contained within one's self. तं Tam, him. मे Me, to me. व्याचक्ष्व
Vyāchakṣva, explain; describe, so that the difference between a Mukta
and Paramātman may be known. इति Iti. ते Te, thy. आत्मा Ātmā,
Ātman; the Governor. सर्वान्तरः Sarvāntaraḥ, the possessor of the strength
of all the capacities of a being. याज्ञवल्क्य Yājñavalkya, O Yājñavalkya.
कतमः Katamaḥ, who. सर्वान्तरः Sarvāntaraḥ, the possessor of the strength of
all the capacities of a being. यः Yaḥ, who. अशनायापिपासे Aśanāyāpipāse,
hunger and thirst. शोकं Śokam, grief. मोहं Moham, delusion. जराम् Jarām,
old age. मृत्युम् Mṛityum, death. अत्येति Atyeti, goes beyond; surpasses.
तं Tam, that. आत्मानं Ātmānam, Ātman; one that governs. एतं Etam, such
as has been described before. विदित्वा Vidaditvā, knowing; making him as
if not without the reach of the senses. पुत्रैषणायाः Putraiṣaṇāyāḥ, from
desire for a son. च Cha, and. वित्तैषणायाः Vittaṣaṇāyāḥ, from desire
for wealth. च Cha, and. लोकैषणायाः Lokaiṣaṇāyāḥ, from desire for worlds,
higher heaven-worlds. च Cha, and. व्युत्थाय Vyutthāya, having raised
himself above; getting rid of. ब्राह्मणाः Brāhmaṇāḥ, the knowers of the
Brāhmaṇa; Muktas. Brahma and aṇa (gone)=Brahma-reached. अथ
Atha, then; on becoming Brāhmaṇa or Muktas or Brahma-reached.
भिक्षाचर्यं Bhikṣācharyam, the practice of begging. Begging the Lord for
a fragment of His bliss. चरन्ति Charanti, carry on; become the beggars
of and seekers after the immortal bliss. वै Vai, indeed. हि Hi, certainly.
या Yā, which (is). एव Eva, only. पुत्रैषणा Putraiṣaṇā, desire for the son.
सा Sā, that. वित्तैषणा Vittaṣaṇā, desire for wealth. सा Sā, that. लोकैषणा
Lokaiṣaṇā, desire for the worlds. उभे Ubhe, both; the desire for visibles,
like wealth and son, and invisibles like the higher worlds. एते Ete, these;

the subjects of this world as well as of the next. एषणे Eṣaṇe, two kinds of Desires. एव Eva, only. भवतः Bhavataḥ, are. तस्मात् Tasmât, therefore. ब्राह्मणः Brâhmaṇaḥ, Brâhmaṇas ; the seekers of mukti. पण्डित्यं Pâṇḍityam, learning, knowledge derived from the study of the Vedas. निर्विद्य Nirvidya, having obtained. बाल्येन Bâlyena, with strength, i.e., with reasoning ; (for the strength of reasoning is very great). तिष्ठासेत् Tiṣṭhâset, should wish to remain. वाल्यं Vâlyam, the strength of reasoning. पण्डित्यं Pâṇḍityam, learning, knowledge derived from the study of the Vedas. च Cha, and. निर्विद्य Nirvidya, obtaining. अथ Atha, then. मुनिः Munih, a thinker ; a meditator. मौनं Maunam, the knowledge obtained from meditation. च Cha, and. निर्विद्य Nirvidya, having obtained. च Cha, and. अमौनं Amaunam, the direct knowledge of the Lord. अथ Atha, then. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. सः Saḥ, that ; such. ब्राह्मणः Brâhmaṇaḥ, Mukta or Liberated. केन Kena, by what means. स्यात् Syât, one may be. येनतेन Yenatena, by anything whatever ; by living any sort of life. ईदृशः Îdriśaḥ, such a beggar ; a beggar of the objects of desire, whilst a man of the world, and the beggar of the Immortal bliss in a Mukta condition. स्यात् Syât, one may be. अतः Ataḥ, than this ; than this Viṣṇu, Âtman, called अ, or Alpha. अन्यत् Anyat, other. आर्तं Ârtam, subject to misery. ततः Tataḥ, then. कौषीतकेयः Kauṣîtakoyaḥ, the son of Kuṣîtaka. कहोलः Kaholaḥ, Kahola by name. उपराराम Upararâma, stopped from putting further questions.

1. Then, Kahola, the descendant of Kuṣîtaka, questioned him.

“Yâjñavalkya,” he asked, “tell me about Him, verily, who is indeed Brahman, the Full, the Knower directly of everything (as if face to face and) intuitively, who is Âtman, the Ruler, containing all (powers) within (Him).”

Yâjñavalkya replied : “This is thy Âtman (the Ruler), who contains all powers within (Him).”

“What Ruler, O Yâjñavalkya, contains all powers within (Himself)?”

(Yâjñavalkya said :—) “He who transcends hunger and thirst, grief, delusion, old age, and death (is verily thy Ruler). Having known that Âtman (the Ruler), the Muktas (Brâhmaṇas) get rid of the desire for sons, the desire for wealth and the desire for (higher) worlds, and move about as Beggars (for the grace of God). Verily that which is the desire for sons

is the desire for wealth, and that which is the desire for wealth is the desire for worlds.

(The desire for wealth and sons is desire for visible objects, and constitutes one class of desires; while the desire for worlds is for invisible objects and forms the second class).

Both these are indeed but desires (and rooted in sorrow). Therefore, the Seeker of Mukti (Brâhmaṇa) having, first, acquired (sacred) learning, should wish to establish himself in strength (of reasoning). Having fully acquired the strength of reason and learning, he should become a muni (one devoted to prayer and meditation). Then, having acquired fully the stage of meditation (mauna) and non-meditation or intuition (amauna), he becomes either an Aparokṣa-Jñânî or Mukta (Brâhmaṇa)."

"How does that Mukta (Brâhmaṇa) conduct himself?" or "how can one become such a Mukta?"

"In whatever condition he may be, he should remain as such a beggar (of God) always. All, excepting the Supreme Viṣṇu, are indeed miserable (and so beggars)."

Then Kahola Kauṣîtakeya became silent.—179.

Note.—The word Brâhmaṇa (ब्राह्मणः) has been used four times in this mantra. The first ब्राह्मणः means Brahman—reached (Brahma+अण्). The second means Brahman—seeker (Brahma+अङ्गिभ्यन्). In the third and fourth cases, it means a Mukta as well as one who is on the threshold of Mukti, whose aparokṣa or intuition has opened, or an Amauna.

MADHVA'S COMMENTARY.

(The question asked by Kahola in this Brâhmaṇam is apparently the same as asked by Uṣasta. The answer to it was already given by Yājñavalkya in open assembly, and Kahola must have heard it. Why then this repetition? The true significance, however, of the question put by Kahola is different from that of Uṣasta.

The answer to Uṣasta ended by showing that the Lord was the Ruler of men, and ineffable and unknowable in His entirety by any. Kahola asks, whether the Muktas are also under the sway of the Lord, or are they absolutely uncontrolled by Him, as the word Mukta or free shows. To this, the Commentator says:—)

The repetition of the same question by Kahola is to indicate that there is difference even between the Muktas and the Lord.

(Some say that the repetition is in order to learn something more about the Lord, and not to show that there is difference between the Lord and the Muktas even. This explanation is thus set aside by our author. But how do you get this meaning? To this, we say that this question of Kahola is not exactly put in the same words as that of Uṣasta, for it has two words more in it, namely, the exclusive word "eva" is twice used in this question, which was not the case in the question put by Uṣasta. This shows that the question put by Kahola was different from that of Uṣasta in some material point. The Commentator, therefore, explains the force of these two "evas" as used in this question:—)

The force of "eva" in "yad eva sākṣāt aparokṣāt Brahma" is to indicate that the Muktas, like Brahmā and others, even can never become that Brahman. (I ask you even of that Brahman, which no Muktas even can ever become.) The force of the second "eva" in "tam eva me vyāchakṣva" is to indicate that the question asked is, "show me that in which a Mukta jīva differs from the essential nature of the Supreme—show me their essential difference".

(The answer of Yājñavalkya is to show that the Lord is above hunger, thirst, &c. But Muktas are also above hunger, thirst, &c. The answer of Yājñavalkya is, therefore, irrelevant. To this, the Commentator says:—)

But the Lord is free from hunger, thirst, &c., by His essential nature, and not through the grace of anybody else. He is free from all these in all the three times—past, present and future, while the Muktas, like Brahmā and the rest, become free from hunger, thirst, &c., after getting knowledge of Brahman, and only through His grace and after Him in time. (In this lies the difference between the Lord and the Muktas).

(The text uses two words, tam and etam, in the sentence "tam etam viditvā," &c. One of these words is apparently redundant. To this, the Commentator answers:—)

The force of these two words, etam vai tam, is to show that by knowing Him as possessed of these attributes of being sākṣāt, aparokṣāt, &c., as differing from the Jīvas one becomes mukta.

(The text uses the words "bhikṣācharyam charanti." It has been explained by others as meaning, "they wander about as mendicants". This explanation is set aside by our author:—)

The phrase "bhikṣācharyam charanti" means that even the Muktas, like Brahmā, &c., ask, as beggars, from the Lord Supreme the

dole of happiness, to which they are entitled according to their capacity. (This is the mendicancy of the Muktas, and not of ordinary men.)

(The text uses the words "Brāhmaṇāḥ putraiṣaṇāyâśch." The word Brāhmaṇa, as used here, does not mean the caste Brāhmaṇa, for sannyâsa is not confined to Brāhmaṇas only, but it means he who has reached Brahman, as explained by our author:—)

The Muktas are called Brāhmaṇas, because they have gone to or reached ('ana,' in Brāhmaṇa, means 'to go') Brahman. (The word Brāhmaṇa is here compounded of two words—Brahma plus ana. The root ana means to go). It cannot mean the caste Brāhmaṇa, for then the sentence would mean that after knowing Brahman the Lord, men become mendicants or take to sannyâsa. Now sannyâsa is taken in order to attain Brahman, and not that it comes *after* one has attained Knowledge, for nowhere is sannyâsa ordained to come after the acquisition of Brahma-knowledge.

(But we see that sages like Sanaka, &c., followed the sannyâsa-âśrama even after attaining Brahma-knowledge. To this, the author says:—)

Even those who are entitled to follow sannyâsa after attaining Knowledge, they did so in the beginning, in order to attain Knowledge, and after attaining it they simply continued to remain in that âśrama, not thinking it worth their while to renounce it. Moreover, if they continued to remain in sannyâsa stage, after attaining knowledge, they might have done so, in order to obtain some more specific knowledge.

(What is the difference between the Lord and the Muktas which is taught in the sentence, "bhikṣâcharyam charanti"? To this, the author answers:—)

The Lord whom the Muktas even beg for bliss, must be possessed, therefore, of infinite, inexhaustible bliss. This constitutes another difference between the Lord and the Muktas:—the bliss of the Muktas is limited, that of the Lord is infinite. And further, the Muktas like Brahmâ and the rest, have to ask, like beggars, the quantity of bliss they are entitled to, from the Supreme Lord. (Though the Muktas even are beggars of the Lord, yet they have no sorrows like ordinary beggars, for) none of them has got any sorrow or pain, for all of them have transcended the three eṣaṇâs or desires. These three desires are (1) for sons, (2) for the sake of wealth and (3) for the sake of heaven-worlds. The two desires, namely,

for sons and for wealth, are for the sake of heaven-world; therefore, the desire for the heaven world includes the other two desires.

(Thus either the desires are three-fold, taken separately, or all are included in one desire. Why does the Śruti say that the desires are thus two-fold? The Commentator answers:—)

The sons and wealth are desired for the sake of gaining heavenly worlds, so the son-and-wealth-desires may be said to be included in the desire for worlds. The wealth is also desired generally for the sake of the son, so wealth-desire may be considered as included in son-desire. The desire for heaven-worlds is also a form of pain, really, and so the Muktas have not even that desire also. Therefore, the Śruti says both these are desires even. The word “ubhe” (both) refers to the desires for visible objects, like sons and wealth; and invisible objects, like the worlds of heaven. Both these sorts of desires are forms of pain. The desire for son and the desire for wealth, being desires for visible objects, may be considered as within the first category of desire, while the desire for the Heaven-worlds forms the second category. Hence, the śruti says “both desires,” and uses the word “ubhe.”

The mantra uses the word Brāhmaṇa four times. The first word “Brāhmaṇa” (tam ātmānam viditvā Brāhmaṇāḥ, &c.) means Muktas, or those who have already reached Brāhman. The second “Brāhmaṇa (tasmād Brāhmaṇaḥ pāṇḍityam, &c.) means *seeker* of Brāhman, aspirants. It means brahma-āṇitum-yogya, who is fit to reach Brāhman, but who has not yet reached Him.

The word ‘pāṇḍityam’ means the knowledge derived from the study of sacred scriptures, or sacred learning.

The word ‘bālyam’ means the condition of strength (bala); namely, the learning accompanied by argument, authority enforced by reason. Strength, therefore, refers to the strength of argument.

The word “maunam” means the condition of being a muni, or the knowledge obtained from prayers and worship.

The word “amaunam” means the knowledge obtained by direct and intuitive perception of truth.

The word “nirvidya” means fully obtained or acquired: for the root √vid has the meaning of acquiring also.

The word “Brāhmaṇa,” used for the third time, occurs in “amaunam cha maunam cha nirvidya atha Brāhmaṇa.” Here the word, “Brāhmaṇa,” means mukta. The word ‘bhavati’ must be supplied here to complete the sentence.

The next sentence is "sa Brāhmaṇaḥ kena syât? Yena syât tena idṛśa eva." Here, again, the word 'Brāhmaṇa' means mukta. That Mukta living in whatever condition he may like, must remain as such, namely, as a bhikṣu or mendicant, for the grace of the Lord. He can never be independent of the Lord. All others, Brahmâ and the rest, get only a fragment of the bliss from the Lord: a drop (viplut) from that ocean.

(Whence do you get this idea that the Muktas, like Brahmâ and others, get their bliss from the Lord? The Commentator answers this by quoting this very Upaniṣad).

The Śruti itself will mention later on (IV. 3.32) "etasyaiva ānandasya anyāni bhūtāni mātṛm upajīvanti. ("All other beings subsist on a fragment of His bliss").

(But how do you show that this refers to Muktas and not to bound souls? To this, the author says:—)

This passage refers to Muktas, for the context there is about Muktas, as the preceding and succeeding verses show it. The preceding verse (IV. 3. 22.) 'atra pitâ apitâ bhavati, &c., shows it. (There a father is not a father, a mother is not a mother, the worlds not worlds, the gods not gods, &c.) It is in connection with this passage, describing the condition of suṣupti, and comparing it with mukti, that Yājñavalkya says: "etasyaiva ānandasya, &c." Not only the preceding passage, but the succeeding passage also, shows that the context there is about muktas. For there the bliss enjoyed by the various grades of the muktas is described, in the passage beginning with "sa yo manuṣyānām rāddham," &c. IV. 3. 33. ("If a man is healthy, wealthy and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the Pitṛis, &c. A hundred blessings of the devas, make one blessing of Prajâpati, and also of a śrotriya, who is avṛjina and not overcome by desire). The phrase 'śrotriya, avṛjina' and 'akamahata' employs three attributes. These attributes are primarily attributes of muktas.

(But may not the word śrotriya be here used in the ordinary sense of a learned man only, and not a mukta? The Commentator meets this objection by saying:—)

The repetition of the word śrotriya used in IV. 3. 33 shows that the ordinary śrotriya is not meant. Moreover, the non-muktas are not avṛjina and akamahata. Moreover, śrotriya means one who has fully got the fruit of śruti. An ordinary learned man or śrotriya is so called in a secondary sense only, for a true śrotriya is one who has obtained the fruit of śruti, namely, liberation. Thus, in the Bhāgavata Purāṇa occurs

the verse :—“sarve vimohita dhiyas tava mâyayâ ime brahmâdayas tanubhrito bahir artha bhâvât” :— “These all, Brahmâ and others, are endowed with body, through Thy will (mâyâ) only; consequently, they are of deluded intelligence, because they are attracted to external objects.” (The bahir artha is that which is not helpful for mukti.)

All beings connected with a body are subject to delusion, ignorance, &c. All who are subject to delusion, &c., cannot have śrotriya-hood or the non-sorrowfulness or absence of desires.

The word vṛjinaṃ, as used in the śruti, means grief, sorrow, obstruction, for such is its meaning, as given in the lexicons.

(Says an objector, this śruti about the grades of ānandas, really means that he who is śrotriya, and untouched by sorrow and not overcome by desire for the position of Indra-hood or Prajâpati-hood &c., enjoys, by the mere fact of such want of desire, the same degree of bliss as Indra, &c., have. The śruti does not refer to muktaś at all. This objection is not valid. For, had the śruti meant this, then it would have said that a śrotriya not desiring the succeeding position of Prajâpati-hood, say, would have hundred times the bliss of the śrotriya who does not desire the preceding status of the ājâna-devas. But it does not do so. The śruti does not say that a śrotriya has hundred times such bliss. Therefore, the Commentator says :—)

There is seen no difference in the status of those who do not desire the position of devas, &c., from the status of those who do not desire the position of Indra, &c. Therefore, the phrase ‘śrotriya avṛjina akāmahata’ refers to Muktaś, and not to mere śrotriyas only having no desires.

The following four quotations also establish the same position :—

- (1) परमाश्रयातम्बावृषान न तेमहित्वमन्वश्नुवति ।
- (2) ब्रह्मे शानादिभिर्देवैर्यत्प्राप्नुनैव शक्यते ।
तद्यत्स्वभावः कैवल्यं समवात् केवलोदरे ।
- (3) मुक्तानां परमा गतिः ।
- (4) कृष्योमुक्तैरिष्यते वीतमोहैः ।

The first extract is, from Rîg Veda, VII. 99. 1., and shows that the bliss of the Lord is super-excellent, unattainable by any. It means :— “Men come not nigh Thy majesty who growest beyond all bound, and measure with Thy body.”

“Both Thy two regions of the Earth, O Viṣṇu, we know : Thou, God, knowest the highest also.”

The second extract also shows the same fact, that the bliss of Hari transcends the bliss of all other devas, &c. It says :—“ That which the

devas, like Brahmā or Iśāna, &c., cannot attain, that is thine, O Hari, the natural condition of blissfulness."

These two extracts thus show that the bliss of the Lord transcends all, and so Jīvas are separate from the Lord, even in the state of mukti.

The third and fourth extracts mean:—"The Muktas have highest state." And "Kriṣṇa is adored by the muktas even, who have surpassed all delusion." They show that it is through the grace of the Lord that the Muktas get their bliss; but they can never reach to the extent of the bliss of the Lord.

(Having explained this Kahola Brāhmaṇam in his own words, the Commentator now quotes the verses of Brahma Tarka, which also explain the same mantra metrically, as his authority for this explanation.)

The words "Te Âtmā" have been repeated several times in the preceding Brāhmaṇam. This is done in order to show that there is difference between the Jīva and the Lord, even in the highest state of Mukti. (This sets aside the doctrine that in Paramārtha there is identity of Jīva and Īśvara. A repetition is always done, in order to indicate what constitutes the main topic of discourse), for always the main topic of a subject is indicated by the fact of its repetition, with respect, in a book. Therefore, it is to be understood that the repetition of "te Âtmā" shows that there is distinction between the Lord and the Jīva, even in the highest state of Mukti of the Jīva. The difference is a real one, and not merely empirical. There are various anomalies apparently in the scriptures, but they disappear when the texts are read in the above light. All śrūtis and smṛitis, apparently, look contradictory, but when they are taken as showing the difference between the Jīva and the Īśvara, the contradiction disappears. This is why the words "Te Âtmā" have been repeated so respectfully in the Mantras of the previous Brāhmaṇam.

Though there are to be found such expressions as मम आत्मा Mama Âtmā—(my Âtman) coming out of the lips of the Lord Himself; yet in such cases one must not take that there is a difference between the Lord and the Âtman. But they should be taken to mean the whole body of the Lord. Neither a word, nor a syllable, nor the accent in the mantras of the Vedas is redundant: everything has its importance. So मम आत्मा (Mama Âtmā) can have no other importance than to mean the whole body of the Lord. Since no other explanation of the words ते आत्मा Te Âtmā (Thy Âtman) can satisfy the śrūtis, so we must conclude that ते आत्मा Te Âtmā (Thy Âtman) have been used with ते Te in the possessive case: with this object in view that there is always a difference between the Jīva

(who is addressed by the word "Thou") and the Lord (the Âtman), and that difference is eternal and exists even when the Jīva attains Mukti. Because the Jīva and the Âtman are never one, it is, therefore, the Vedas say, that the Mukta Jīvas eat of the alms that they receive from the Lord Viṣṇu, alms in the form of reflected bliss from the Lord. But such a reflected bliss of the Muktas is partial and is therefore inferior to the supreme bliss of the Lord Viṣṇu Himself.

The Vipluta Ânanda (विप्लुत आनंद) spoken of in all the Vedas is nothing but the drop-like bliss from the Ocean of bliss, or reflected bliss ; that is, the bliss of the Lord which is reflected in the pure heart of the Mukta Jīvas. But such a reflected bliss is sometimes called Pūrṇa Ânanda or supreme bliss, (though it is inferior to the bliss of the Lord Himself) when it is compared with the bliss enjoyed by the worldly Jīvas,—the Jīvas that have not attained Mukti. No miseries ever give trouble to the Muktas, because they have no desire for anything, either earthly or heavenly. Now, it is generally found that the Mukta Jīvas are spoken of as Para-brahman : the Jīvas become Parabrahman when they attain Mukti. It is because the term Brahman is applied to all the Jīvas (in the Vedas); and the adjective Para (पर) is added before the word Brahman (meaning the Jīvas) when they attain Mukti, since the word Para (पर) means higher. So the word Parabrahman means higher Jīvas, higher in comparison with the Jīvas that have not attained Mukti. The knowledge that a Brāhmaṇa (i.e., a Mukta Puruṣa) attains is higher than that of one that has not attained Mukti : the reason is that the Brāhmaṇa (the Mukta) gets it from the Lord. As it has been said that the Brāhmaṇa lives on the alms that he gets from begging of the Lord Viṣṇu. Pāṇḍitya (पांडित्य) is the realization of the knowledge of the Vedas Bālya (बाल्य) is to be strong with the help of reasoning or arguments. Mauna (मौन) is to attain success in meditation, and Amauna (अमौन) is to see the Lord directly, or face to face.

Before one gets Mukti, one must be master of all these: Pāṇḍitya, Bālya, Mauna and Amauna. When Mukti has already been acquired, one becomes a beggar,—a beggar of the reflected bliss of the Lord Viṣṇu. Viṣṇu does not give them what is generally asked or prayed for by those that have not attained Mukti. But the Lord gives them everything what the Muktas pray for, that is, He gives them Bipluta Ânanda (विप्लुत आनंद), the borrowed or reflected bliss. It does not become the Muktas to ask for anything, which is beneath their dignity. However high though the object of their begging may be, yet the Muktas are not above the level of the beggars ; they cannot avoid begging. The word Brāhmaṇa has been used several times in the Mantra. The first Brāhmaṇa has been used in

the sense of one that has attained Mukti, the second Brāhmaṇa has been used in the sense of one deserving Mukti, and the third in the sense of one who has Aparokṣa or intuitive knowledge, as well as a Mukta Puruṣa. A Jīva can never be Svatantra (स्वतन्त्र) or independent, be he liberated or not. The only one who is Svatantra (स्वतन्त्र) or independent is the Lord Puruṣottama. Thus in Brahma Tarka. So speaks the Gītā also in the śloka beginning with द्वाविमौ पुरुषौ लोके—Dvāvīmau Puruṣau loke, &c. (Gītā XV. 16—17).

Here ends the Bhāṣya on the Kahola Brāhmaṇam.

अथ गार्गी ब्राह्मणम् ॥

SIXTH (GĀRGĪ) BRĀHMAṆAM.

MANTRA III. 6. 1.

अथ हैनं गार्गी वाचक्रवी पप्रच्छ । याज्ञवल्क्येति होवाच
यदिदं सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च
प्रोताश्चेति । वायौ गार्गीति । कस्मिन्नु खलु वायुरोताश्च
प्रोताश्चेति । अन्तरिक्षलोकेषु गार्गीति । कस्मिन्नु खल्व-
न्तरिक्षलोका ओताश्च प्रोताश्चेति । गन्धर्वलोकेषु गार्गीति ।
कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति । आदित्य-
लोकेषु गार्गीति । कस्मिन्नु खल्वआदित्यलोका ओताश्च प्रो-
ताश्चेति । चन्द्रलोकेषु गार्गीति । कस्मिन्नु खलु चन्द्रलोका
ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति । कस्मिन्नु
खलु नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति ।
कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति । इन्द्रलोकेषु
गार्गीति । कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति ।
प्रजापतिलोकेषु गार्गीति । कस्मिन्नु खलु प्रजापतिलोका

ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति । कस्मिन्नु खलु
ब्रह्मलोका ओताश्च प्रोताश्चेति । स होवाच गार्गि माति
प्राक्षोर्मा ते मूर्धा व्यपप्रदनतिप्रश्न्यां वै देवतामतिपृच्छसि
गार्गि मातिप्राक्षोरिति । ततो ह गार्गी वाचक्रव्युपरराम ॥१॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अथ Atha, then ; when Kahola had ceased. ह Ha एनं Enam, him ; to
Yājñavalkya. गार्गी Gārgī, born in the family of Garga. वाचकनवी Vāchak-
navī, the daughter of Vachaknu पप्रच्छ Paprachchha, asked. उवाच
Uvācha, said. याज्ञवल्क्य Yājñavalkya, O Yājñavalkya. इ Ha. इति Iti,
thus. यत् Yat, that. इदं Idam, this. सर्वं Sarvam, all ; all the best of men
that have attained Mukti. अप्सु Apsu, in Chakravartins, or the best of
world rulers, who have attained Mukti. The Chakravartins are called
Apas, for they have attained (āpnoti) mukti. ओतं Otam, resting ; depend-
ing, woven as warp. च Cha. प्रोतं Protam, tied ; set ; inlaid ; woven as
woof. च Cha, and. नु Nu, a word used to introduce an interrogative
sentence. कस्मिन् Kasmin, on what. खलु Khalu, indeed. आपः Āpaḥ, the
World-Rulers who are muktas. ओताः Otāḥ, depending. प्रोताः Protāḥ, set ;
inlaid. च Cha, and. इति Iti. गार्गि Gārgi, Oh, Gargī. वायौ Vâyau, in the
Vāyu ; here the word Vāyu stands for Chakra, the son of the chief of the
Vāyu. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word.
खलु Khalu, indeed वायुः Vāyuḥ, the Vāyu ; Chakra, the son of the chief
Vāyu. ओतः Otāḥ, depending ; woven as warp. च Cha. प्रोतः Protāḥ, set ;
inlaid as woof. च Cha, and. गार्गि Gārgi, Oh, Gargī अंतरिक्षलोकेषु Antarik-
ṣalokeṣu, on the world of Antarikṣa ; in the bliss of Marut—a Mukta or
liberated son of Vāyu, technically called Antarikṣa. The word loka here
means the bliss inherent in one's svarūpa. The innate bliss. The sphere
of expanded consciousness of bliss, which a Mukta possesses. कस्मिन्
Kasmin, on which. नु Nu, an interrogative word. खलु Khalu, indeed.
अंतरिक्षलोकाः Antarikṣalokāḥ, the spheres of bliss-consciousness of An-
tarikṣa. ओताः Otāḥ, woven ; depending. च Cha. प्रोताः Protāḥ, set ;
inlaid. च Cha, and. इति Iti. गार्गि Gārgi, Oh, Gargī. गन्धर्वलोकेषु Gandhar-
valokeṣu, on the worlds of Gandharvas ; in the bliss of the liberated son
of Vāyu, technically called Gandharva. He is also a Marut. इति Iti.
कस्मिन् Kasmin, on which. नु Nu, an interrogative word खलु Khalu,
indeed. गन्धर्वलोकाः Gandharvalokāḥ, the world of Gandharvas. ओताः Otāḥ,
woven ; depending. च Cha, and. प्रोताः Protāḥ, set ; inlaid. च Cha, and.
इति Iti. गार्गि Gārgi, Oh, Gargī. आदित्यलोकेषु Ādityalokeṣu, in the worlds

of the Âditya; in the bliss of Mukta or liberated suns. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. अदित्यलोकाः Âdityalokâḥ, the worlds of the Âditya. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. चन्द्रलोकेषु Chandralokeṣu, in the spheres of bliss-consciousness of the moon; in the bliss of the Mukta or liberated Aniruddhas. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. चन्द्रलोकाः Chandralokâḥ, the worlds of the moon. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. नक्षत्रलोकेषु Nakṣatralokeṣu, on bliss spheres of the Nakṣatras; on the bliss of the Mukta Indras. (न=not, क्षत्र=protector. Indra has no one above him as his protector in the Tṛilokî. Above Tṛilokî, there are Beings higher than Indra). कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. नक्षत्रलोकाः Nakṣatralokâḥ, the bliss spheres of the Nakṣatras. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. देवलोकेषु Devalokeṣu, on the bliss spheres of the Devas; on the bliss of liberated Śeṣa or Rudra. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. देवलोकाः Devalokâḥ, the bliss-spheres of the Devas. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh Gargî. इन्द्रलोकेषु Indralokeṣu, on the bliss-spheres of the goddess Indrâ; on the bliss of the Mukta or liberated Sarasvatî. इति Iti. कस्मिन् Kasmin, on what. नु Nu an interrogative word. खलु Khalu, indeed. इन्द्रलोकाः Indralokâḥ, the bliss-spheres of Indrâ. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. प्रजापतिलोकेषु Prajâpatilokeṣu, on the bliss spheres of Prajâpati; on the bliss of the Mukta or liberated Brahmâs. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. प्रजापतिलोकाः Prajâpatilokâḥ, the bliss spheres of Prajâpati. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. गार्गि Gârgi, Oh, Gargî. ब्रह्मलोकेषु Brahmalokeṣu, on the worlds of Brahman; on the bliss of Para-Brahman. इति Iti. कस्मिन् Kasmin, on what. नु Nu, an interrogative word. खलु Khalu, indeed. ब्रह्मलोकाः Brahmalokâḥ, the bliss spheres of Brahman. ओताः Otâḥ, woven; depending. च Cha, and. प्रोताः Protâḥ, set; inlaid. च Cha, and. इति Iti. सः Saḥ, he; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgi, Oh, Gargî. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣîḥ, ask an improper or absurd question. ते Te, thy. मूर्धा Mûrdhâ, head. मा Mâ, may not. व्यपतन् Vyapaptat, drop down: be crushed in Hell by stones. अनतिप्रश्नं Anatipraśnyâm, beyond which no question should be asked. वै Vai, indeed; truly. देवतां Devatâm, the deity.

अतिप्रच्छसि Atiprichchhasi, askest beyond. गार्गी Gârgi, Oh, Gargi. मा Mâ, do not. अतिप्राक्षीः Atiprâkṣh, ask beyond the proper limit. इति Iti. ततः Tatah, then. गार्गी Gârgi, born in the family of Garga. वाचकनवी Vâchaknavî, the daughter of Vachaknu. उपरराम Upararâma, stopped from putting questions.

Note.—Gârgi, the questioner in this Brâhmaṇam, is the wife of Vâjñavalkya. In fact, she questions her own husband, and is silenced, not by reason, but by threat of hell-stones. She, however, reverts to her questionings in the Eighth Brâhmaṇam.

1. Then Gârgî, descendant of Vachaknu, put this question to him. She said:—"O Vâjñavalkya, as all this (humanity) is woven and interwoven in the Waters (of Royalty—the Mukta World-Rulers), in what then are the Waters (of World-sovrans) woven and interwoven?"

"The Mukta World Rulers (Waters) are supported by the Mukta deva, called Chakra, the son of Vâyu. O Gârgî."

"In what is (Chakra, the son of) Vâyu woven and interwoven?"

"In the spheres (of the bliss of self-realisation) of Antarikṣa (a name of Marut, one of the sons of Vâyu), O Gârgî."

"In what are the spheres of bliss of Antarikṣa woven and interwoven?"

"In the spheres of blissful self-realisation of Gandharvas (another Marut, son of Vâyu), O Gârgî."

"In what are the spheres of bliss-consciousness of Gandharvas woven and interwoven?"

"In the spheres of bliss-consciousness of the Solar deity, O Gârgî."

"In what are the spheres of bliss of the Solar deity woven and interwoven?"

"In the spheres of bliss-consciousness of the deity of Moon (called Aniruddha), O Gârgî."

"In what are the spheres of bliss-consciousness of Moon woven and interwoven?"

"In the spheres of bliss-consciousness of Nakṣatras, O Gârgî."

Note.—(Na=not, kṣatra=protector. It is a name of Indra, for he has no one in the trīloki as his protector, he being the protector of all).

“ In what are the spheres of self-consciousness of Nakṣatras woven and interwoven?”

“ In the spheres of self-consciousness of Devas (Rudras).”

“ In what are the spheres of Devas woven and interwoven?”

“ In the spheres of bliss-consciousness of the Goddess Indrâ (Sarasvatî), O Gârgî.”

“ In what are the spheres of bliss-consciousness of the Goddess Indrâ woven and interwoven?”

“ In the spheres of bliss-consciousness of Prajâpati (the four-faced Brahmâ), O Gârgî.”

“ In what are the spheres of bliss-consciousness of Prajâpati woven and interwoven?”

“ In the sphere of bliss-consciousness of the Supreme Brahman, O Gârgî.”

“ In what is the sphere of bliss-consciousness of the Supreme Brahman woven and interwoven?”

Yâjñavalkya said :—“ O Gârgî, do not ask too much, so that thy head may not be crushed, in nether world, by the rocks of Hell. Thou askest an improper question about that Deity (who has no one above Him) and about whom no further question should be asked (than what the Revelation teaches). Do not ask too much, O Gârgî.”

Then Gârgî Vâchaknavî ceased questioning.—181.

MADHVA'S COMMENTARY.

In the present Brâhmaṇam, called the Gârgî Brâhmaṇam, is shown the difference that exists even between the Muktas. (Not only are Muktas different from the Lord, but they are different among themselves also, for there are various grades of Muktas).

The word ‘Loka’ occurs in the passages, “Antarikṣa Lokeṣu etc.” It does not mean “world” here, but it means the bliss enjoyed by the Muktas and which constitutes the very essence of Muktas. The word ‘Loka’ is to be so interpreted in this Brâhmaṇam by reason of the

context. If we look to the opening passage and to the concluding passage of this Brâhmaṇam, we shall find that they mention various Devas, and not various worlds or Lokas in the sense of sphere. Thus in the opening passage, we find "Apas," and "Vâyu" mentioned without the adjunct Lokas with them. So there can be no doubt that when Gârgî says "Sarvam Apsu Otam Cha Protam," or when she says "Kasmin nu Khalu Vâyur Otah," she does not use the word 'Loka' in connection with these words, Apas and Vâyu. So there Apas and Vâyu must mean the deities or Devas of water and Vâyu. Similarly, in the concluding passage of this Brâhmaṇam we find Yājñavalkya telling Gârgî that Brahma Loka, used in the above passage, means really not the world of Brahman, but the very Self of Brahman. For, when Gârgî asked in what is Brahma Loka Ota and Protam, he rebukes her by saying, thou askest questions about the highest Devatâ or God, for he says. "Atiprasānyâm vai Devatām Ati prichehhasi." This shows that the word "Loka," as used in the question about Brahma Loka, does not mean the world of Brahman, but the essence of Brahman. Therefore, whenever the word Loka occurs in this Brâhmaṇam, it must be taken to mean, not the world of that deity, but the very Svarûpa of that deity.

(The question of Gârgî is not relating to worlds, she does not ask how the world of Antarikṣa is interwoven in some higher world, but her question is, how the Deva of Antarikṣa is supported by his higher deity). Moreover, we do not find that the higher worlds are supported by other worlds still more high, nor do we see that the lower worlds are supported by the higher worlds. Nor is it a fact that the world of Vâyu is supported by the world of Gandharva, as taught in this Brâhmaṇam, (as it says that Gandharva Loka is the support of the Vâyu Loka). For all the śrutis declare that all worlds or Lokas are supported by the world of Vâyu, such as in the passage, "Vâyunâ hi sarve lokâḥ neniyante," etc., which mean that "all the worlds are supported by Vâyu and move therein, and are moved by Vâyu." So also in the Harivaṁśa we find, "all the seven worlds are supported by that mighty powerful Vâyu." Moreover, in the concluding passage Yājñavalkya says: "O Gârgî, do not ask too much, lest thy head should fall off. Thou askest too much about a deity about whom we are not to ask too much." Now, had the question of Gârgî been about the world of Brahman, Yājñavalkya would not have said, "Thou askest too much." For a question about "on what is Brahma Loka supported" cannot be said to be a too much asking. (As a matter of fact, some books teach that there are worlds

higher than that of Brahmā, such as Vaikuṇṭha and Goloka). Therefore, the word 'Loka' does not mean the well-known Loka or World here. Had it meant so, then the question about Brahma Loka could not be said to be an Atiprasṅga.)

Not only are the lower worlds not supported by the higher worlds, but, on the contrary, we find the higher supported by the lower (as certainly the world of air is supported by earth).

(In the Brāhmaṇam Vāyu Loka is said to be supported by Gandharva Loka. An objector says that the word 'Vāyu' there does not mean the highest God Vāyu, but one of the fortynine Maruts, who are also called Vāyu, and so the teaching of this Upaniṣad is not in conflict with other scriptures. Similarly, an objector says, "Nor the word 'Devatā' used by Yājñavalkya in the last sentence mean "deity" but "Loka" or Worlds, for worlds also called Devatās." This objection is answered by the commentator by saying :—)

There can be, moreover, no asking of too much questions regarding mere worlds (or Lokas, in the sense of worlds). Nor do we find that any one of the Maruts is supported by Gandharva Loka, for the position of no Marut is inferior to that of Gandharva.

(The word "Loka," as used in this Brāhmaṇa, does not mean world, but it means experiencing the bliss of one's Svārūpa Ānanda, the bliss of self-realization. This explanation is supported by others also.)

As it has been said in the Brahmāṇḍa Purāṇa. The word "Āpas," as used in this Brāhmaṇam, means the world-rulers, or Chakravartins; because they enjoy (āpivanti) all pleasures. The enjoyments or Bhogas it is that is meant by the word 'Loka.' These Chakravartins are Muktas or freed souls, and they are so called, because they rest (varta) on Chakra. These Mukta Chakravartins or freed world-emperors are called Āpas in this Brāhmaṇam. They rest on Chakra, the son of Vāyu, and so "Āpas" is said to be supported by Vāyu. The "Vāyu" who supports 'Āpas' is not the supreme "Vāyu," but the son of "Vāyu," called Chakra. This Chakra is also a freed soul or Mukta. This Mukta Chakra in his turn is supported by a Mukta Marut, called Gandharva. (Thus "Āpas" means a Mukta Chakravarti, "Vāyu" means Mukta Chakra, Gandharva means a Mukta Marut.) The blessings enjoyed by the various classes of Muktas, called "Āpas", "Vāyu", "Gandharva," are included in or surpassed by the bliss enjoyed by the Mukta Jīva, called Antarikṣa. This Antarikṣa is also a son of "Vāyu" and one of the Maruts. Their bliss is surpassed by the bliss enjoyed by the Muktas, called Sūryas. The bliss enjoyed

by the Muktas, called Sūryas, is surpassed by the bliss enjoyed by the Muktas, called Chandra. Chandra is the name of Aniruddha, because he gives joy (Chandra means joy). Aniruddha is called also Chandra, because he dwells in the moon-world.

The Muktas, enjoying the blessings of Aniruddha, are surpassed by the blessing enjoyed by the Muktas, called Indra. The word Nakṣatra means Indra. He is called Nakṣatra, because he has not (na) Kṣatra or protector above him. (In the three worlds, Indra is the highest deity, and has got no one above him to protect him, for he protects all within the three worlds. Therefore, he is called na-kṣatra, or no-protector).

(But how do you say that there is no higher being than Indra? Are not Brahmā and others higher than Indra? To this, the author replies :—)

No protector of Indra exists in the *three* worlds; Brahmā and others are higher than Indra, but they are in worlds above the three worlds.

The beatitude of the Mukta Indras depends upon the beatitude of Deva. (The bliss of Indras who have attained Mukti, is a drop or reflection from the bliss of the being, called Deva. Who is this Deva?)

The "Deva" is a name given to the Liṅgātmā. Rudra is called Liṅgātmā. Indras depend upon him.

The bliss enjoyed by the Muktas who have gone to Śiva, is also in its turn a drop of the bliss enjoyed by the Goddess, called Indrā. The Śiva bliss is a reflection of the bliss of this Goddess. Indrā is the name of the Goddess Sarasvatī. Śiva is called Īśvara, and Sarasvatī is called Parameśvarī or higher than Īśvara, (for Śiva), and so she is called Indrā.

The Muktas that have reached the bliss of Indrā or Sarasvatī are in their turn but enjoyers of the reflected bliss of Brahmā or the Fourfaced One.

The blessings enjoyed by the Muktas that have gone to Brahmā, the Fourfaced One, are a reflection or drop from the blessing or Ānanda enjoyed by the Muktas, who have gone to the supreme Brahman. Brahman is higher than all.

Thus, in this universe, there is the above gradation of bliss, the bliss of one Mukta who is lower in order, is a reflection of the bliss of a Mukta higher in order. The Supreme Brahman is self-supported, and, therefore, His bliss is not the reflection of any one higher than Him. In

fact, all the beatitudes of the world, from the highest Prajâpati down to the Mukta human being, are but reflections, fainter and fainter, as they go down, of the bliss of the Supreme Lord.

When GÂrgî asked whether the bliss of the Supreme Brahman is a reflection of the bliss of some one higher, then Yājñavalkya says that the head of such a questioner is always crushed by the punitive Devas, when the questioner is thrown into the Hell, called Blinding Darkness. (It is sinful to ask questions about Supreme Brahman, for we can know nothing about him by reasoning, and must depend upon revelation only). Therefore, Brahman is the Supreme and Eternal, and must be known as existing without any one to support Him, for he is the Full.

Thus it is related in the Brahmandâ Purâṇa.

In the Bhârata also, we find the following :—

“ All Devas are supported by Rudra, Rudra is refuted in the Four-faced Brahmâ. The Fourfaced Brahmâ is always supported by Me, but I am not supported by any one else.”

This gradation of bliss is found in other Upaniṣads also ; such as in the Taittirîya Upaniṣad, in the passage beginning with “Atha Ata Ânandasya Mîmâṃsâ Bhavati.”

The word ‘Loka’ has been explained as the “bliss-consciousness of the Muktas.” It is derived from the two words “Lu” and “Ka,” namely, those who have become Lu or *effaced* from the transmigratory world, that is, who have become Mukta. Thus Lu means vanished or gone from this world. Ka means pleasure. The pleasure enjoyed by the Lu or the Mukta is called Loka. These Lokas, therefore, are pleasant places also, where the Muktas enjoy their bliss. The word ‘Loka’ may also be derived from Lu and Ka, meaning where the worldly pleasures have become vanished or Lu, and the latent bliss or Ka of the Self becomes manifest. Muktas are thus beings in whom worldly pleasures are destroyed, and in whom the higher spiritual pleasures become manifested.

Here ends the Commentary on Gârgî Brâhmaṇam.

अथ अंतर्यामि ब्राह्मणम् ।

SEVENTH (ANTARYÂMÎ) BRÂHMAṆAM.

MANTRA III. 7. 1.

अथ हेनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच
मद्रेष्ववसाम पतञ्जलस्य काथ्यस्य गृहेषु यज्ञमधीयानाः ।

तस्यासीद्वार्या गन्धर्वगृहीता । तमपृच्छाम कोऽसीति । सोऽ-
ब्रवीत् कबन्ध आथर्वण इति । सोऽब्रवीत्पतञ्जलं काप्यं याज्ञि-
काथंश्च “वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च
लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति” । सोऽब्रवीत्प-
तञ्जलः काप्यो “नाहं तद्भगवन्वेदेति” । सोऽब्रवीत्पतञ्जलं
काप्यं याज्ञिकाथंश्च “वेत्थ नु त्वं काप्य तमन्तर्यामिणं य
इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमय-
तीति” । सोऽब्रवीत्पतञ्जलः काप्यो “नाहं तं भगवन्वेदेति” ।
सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाथंश्च “यो वै तत्काप्य सूत्रं
विद्यात्तं चान्तर्यामिणमिति स ब्रह्म वित्स लोकवित्स देववित्स
वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति” तेभ्योऽब्रवीत्तदहं
वेद । तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाथंस्तं चान्तर्यामिणं
ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति । वेद वा अहं
गौतम तत्सूत्रं तं चान्तर्यामिणमिति । यो वा इदं कश्चिद्ब्रूयाद्वे-
दवेदेति यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

अथ Atha, then. इ Ha. एनं Enam, him; to Yājñavalkya. उद्दालकः
Uddālakaḥ, Uddālaka by name. आरुणिः Āruṇiḥ, the son of Aruṇa.
पप्रच्छ Paprachchha, asked. इति Iti, thus. उवाच Uvācha, said. इ Ha.
याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. मद्रेषु Madreṣu, in the country of
Madras. काप्यस्य Kāpyasya, born in the family of Kapi. पतञ्चलस्य Patañ-
chalasya, of Patañchala. गृहेषु Gr̥heṣu, in the house. यज्ञं Yajñam, the
science of offering the sacrifices. अधीयानाः Adhiyānāḥ, for the purpose of
studying. असाम Asāma, (we) resided. तस्य Tasya, his; of Patañchala.
भार्या Bhāryā, wife. गन्धर्वगृहीता Gandharvagṛhītā, possessed by a Gandharva.
आसीत् Āsit, was. तं Tam, him; the Gandharva अपृच्छाम Apr̥ichchhāma, we
asked; we, the students, together with Patañchala, asked. कः Kaḥ, who.
असि Asi, thou art. इति Iti. सः Saḥ, he; the Gandharva. अब्रवीत् Abra-
vīt, said. कबन्धः Kabandhaḥ, Kabandha by name. आथर्वणः Ātharvaṇaḥ, born
in the family of Atharvan. इति Iti. सः Saḥ, he; the Gandharva. अब्रवीत्

Abravit, said. पतञ्जल Patañchalam, to Patañchala. काप्यं Kāpyam, born in the family of Kapi. याज्ञिकान् Yājñikān, the students of the science of sacrifice. च Cha, and. काप्य Kāpya, Oh, Kāpya. त्वं Tvam, thou. नु Nu, an interrogative word. वेत्थ Vettha, knowest. तत् Tat, that. सूत्रं Sūtram, thread. येन Yena, by which. अयं Ayam, this. लोकः Lokah, world. च Cha, and. परः Parah, the other. लोकः Lokah, the world; such as the sky, etc. च Cha, and. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. च Cha, and. संदृब्धानि Sandṛibdhāni, joined; bound together. भवन्ति Bhavanti, are. इति Iti. सः Sah, that. पतञ्जलः Patañchalāḥ, Patañchala. काप्यः Kāpyaḥ, born in the family of Kapi. अब्रवीत् Abravit, said. भगवन् Bhagavan, Oh, venerable Sir. अहं Aham, I. तत् Tat, that. न Na, not. वेद् Veda, know. इति Iti. सः Sah, he; the Gandharva. पतञ्जल Patañchalam, to Patañchala. काप्यं Kāpyam, born in the family of Kapi. याज्ञिकान् Yājñikān, the students of the science of sacrifice. च Cha, and. अब्रवीत् Abravit, said. काप्य Kāpya, Oh, Kāpya. नु Nu, an interrogative word. त्वं Tvam, thou. वेत्थ Vettha, knowest. तं Tam, that. अन्तर्यामिनं Antaryāminam, the Inner ruler. यः Yaḥ, who. इमं Imam, this. लोकं Lokam, world such as भुः, भुवः, etc. च Cha. परं Param, the other. लोकं Lokam, the world, such as sky, etc. च Cha, and. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. च Cha, and. यः Vaḥ, who. अन्तरः Antarah, within; independently. यमयति Yamayati, rules. इति Iti. सः Sah, that. पतञ्जलः Patañchalāḥ, Patañchala. काप्यः Kāpyaḥ, born in the family of Kapi. अब्रवीत् Abravit, said. भगवन् Bhagavan, Oh, venerable Sir. अहं Aham, I. तं Tam, him. न Na, not. वेद् Veda, know. इति Iti. सः Sah, he; the Gandharva. पतञ्जल Patañchalam, to Patañchala. काप्यं Kāpyam, born in the family of Kapi. याज्ञिकान् Yājñikān, the students of the science of sacrifice. अब्रवीत् Abravit, said. काप्य Kāpya, Oh, Kāpya. यः Yaḥ, whoever. वै Vai, indeed. तत् Tat, that. सूत्रं Sūtram, the thread. तं Tam, that. अन्तर्यामिनं Antaryāminam, the Inner ruler. च Cha, and. विद्यात् Vidyāt, knows. इति Iti. सः Sah, he, the knower. ब्रह्मविद् Brahnavit, the knower of Brahman, the full. सः Sah, he; the knower. लोकविद् Lokavit, the knower of the world; because he knows Him, who made the world. सः Sah, he. देवविद् Devavit, the knower of the gods, because he knows the God of the gods. सः Sah, he. वेदविद् Vedavit, the knower of the Vedas, because he realises the teachings of the Vedas. सः Sah, he. भूतविद् Bhūtavit, the knower of the elements or beings, because he knows Him who governs them. सः Sah, he. आत्मविद् Ātmavit, the knower of Ātman or Āptas or saved souls or souls that have reached the Lord. सः Sah, he. सर्वविद् Sarvavit, the knower of all, because he knows the Lord who is the essence of all. इति Iti. तेभ्यः Tebhyah, to them; to Patañchala, and others. अब्रवीत् Abravit, said. तत् Tat, that; the teaching of the Gandharva,

regarding the thread and regarding the Inner Ruler. अहं Aham, I. वेद Veda, know. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. चेत Chet, if. तत् Tat, that. सूत्रं Sūtram, the thread. तं Tam, that. अन्तर्यामिनं Antaryāminam, the Ruler of the inner-world. च Cha, and. अविद्वान् Avidvān, not knowing; ignorant of. त्वं Tvam, thou. ब्रह्मगवीः Brahmagaviḥ, Brahma-cows; the cows that are to be the property of one who knows the Brahman. उदजसे Uda-jase, takest away. ते Te, thy. मूर्धा Mūrdhā, head. विपतिस्यति Vipatīsyati, shall drop down. इति Iti. गौतम Gautama, Oh, Gautama. तत् Tat, that. सूत्रं Sūtram, the thread. तं Tam, that. अन्तर्यामिनं Antaryāminam, the Ruler of the Inner world. च Cha, and. अहं Aham, I. वेद Veda, know. वै Vai, certainly. इति Iti. यः Yaḥ, whoever. कश्चित् Kaśchit, any person. इदं Idam, this. ब्रूयात् Brūyāt, may say. वेद Veda, I know. वेद Veda. I know. वै Vai, indeed. इति Iti. यथा Yathā, in which way. वेत्थ Vettha, thou knowest. तथा Tathā, in that way. ब्रूहि Brūhi, tell. इति Iti.

1. Then asked him Uddālaka, the son of Aruṇa. He said—"Yājñavalkya, in the country of the Madras, we resided in the house of Patañchala, of the family of Kapi, for studying the science of offering sacrifices. His wife was possessed by a Gandharva. We asked him (the Gandharva)—"Who art thou?" "I am Kabandha" said he, "the son of Atharvan." He said to Patañchala, of the family of Kapi, and to us who were the students of the science, of sacrifice—"O Kâpya, knowest thou that Thread by which this world, and the other world and all beings are joined together?" Patañchala, of the family of Kapi, said, "I do not know it, Oh, venerable Sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—"Dost thou know, Oh, Kâpya, that Inner Ruler who within rules this world and the other world and all beings?" Patañchala, of the family of Kapi, said—"I do not know this, Oh, venerable Sir." He said to Patañchala, of the family of Kapi, and to us who were the students of the science of sacrifice—"Oh, Kâpya, whoever knows the Thread and the Inner Ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements, knows the freed souls, and knows all." (Then the Gandharva) said (all about the Thread and the Inner Ruler) to them. Therefore, do I know this. If thou, Oh, Yājñavalkya, ignorant of the Thread and the Ruler of the inner world, takest away the cows that are

to be the property of one who knows the Brahman, thy head shall certainly drop down." "I know, rest assured, Oh, Gautama, the Thread and the Inner Ruler." "Any one may say this, 'I know,' 'I know'; but tell the manner in which thou knowest."—175.

MANTRA III. 7. 2.

स होवाच वायुर्वै गौतम तत्सूत्रं । वायुना वै गौतम
सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि
भवन्ति । तस्माद्वै गौतमपुरुषं प्रेतमाहुर्व्यस्रसिषतास्याङ्गानि
नीति । वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति ।
एवमेवैतदाज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥ २ ॥

सः Saḥ, he, Yājñavalkya. उवाच Uvācha, replied. ह Ha. गौतम Gautama, Oh, Gautama. वायुः Vāyuḥ, the Vāyu. वै Vai, indeed. तत् Tat, that. सूत्रं Sūtram, the thread. गौतम Gautama, Oh, Gautama. वायुना Vāyunā, in the form of Vāyu; which is Vāyu. सूत्रेण Sūtreṇa, by the thread. वै Vai, indeed; to be sure. अयं Ayam, this. लोकः Lokah, the world. च Cha, and. परः Parah, the other. लोकः Lokah, the world. च Cha, and. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, elements; beings. च Cha, and. संदृब्धानि Sandṛibdhāni, joined; bound together. भवन्ति Bhavanti, are. तस्मात् Tasmāt, therefore. गौतम Gautama, Oh, Gautama. पुरुषं Puruṣam, a man. प्रेतम् Pretam, dead; when he is given up by the Vāyu. आहुः Āhuḥ, they say. वै Vai, indeed. अस्य Asya, of the dead man. अङ्गानि Aṅgāni, the limbs; the members of the body व्यस्रसिषत Vyasraṁsiṣata, are relaxed; become putrid. इति Iti. हि Hi, it is therefore. गौतम Gautama, Oh, Gautama. वायुना Vāyunā, in the form of Vāyu; of Vāyu. सूत्रेण Sūtreṇa, by the thread. संदृब्धानि Sandṛibdhāni, joined. भवन्ति Bhavanti, (all) are. इति Iti. एतत् Etat, this. एवम् Evam, so. एव Eva, to be sure. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. अन्तर्यामिणं Antaryāmiṇam, of the Governor of the inner world. ब्रूहि Brūhi, speak. इति Iti.

2. He (Yājñavalkya) replied—"The Vāyu, Oh, Gautama, is the thread. It is, indeed, by the thread of Vāyu, Oh, Gautama, this world and the other world and all the beings, are joined together. Therefore, it is, Oh, Gautama, said of a man when dead (and given up by the Vāyu) that the members of his body become putrid. Therefore, by the

thread of Vāyu, Oh, Gautama, are (all things) joined." "It is so, to be sure, Oh, Yājñavalkya. (Now) speak of the Governor of the inner world."—176.

MANTRA III. 7. 3.

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद
यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मा-
न्तर्याम्यमृतः ॥ ३ ॥

यः Yah, who. पृथिव्यां Prithivyām, in Garuḍa, as well as in his wife. [पृथु Prithu, the Lord Nārāyaṇa, and, वा Vā, to go. पृथु नारायणं समादाय वाति गच्छति इति He who goes, carrying the Lord Nārāyaṇa.] तिष्ठन् Tiṣṭhan, dwelling, being present. पृथिव्याः Prithivyāḥ, from the Garuḍa. Of the Garuḍa, as others explain it. अन्तरः Antarah, separate; very dear, according to the second interpretation यं Yam, whom. पृथिवी Prithivī, the Garuḍa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. पृथिवी Prithivī, Garuḍa. शरीरं Sarīram, body, like the external body, being under His control. यः Yah, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. पृथिवीं Prithivīm, Garuḍa. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, governor; master; lord. अन्तर्यामी Antaryāmī, independent governor; (अन्तर Antar, independent, and यामिन् Yāmin, one who governs). अमृतः Amṛtaḥ, eternal; deathless.

3. He who, though dwelling in Prithivī (Garuḍa), is yet distinct from Prithivī, whom Prithivī does not know, whose *body* is Prithivī, He is that Viṣṇu, the well of inner joy to Prithivī, who controls this Prithivī, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—177.

MANTRA III. 7. 4.

योऽप्सु तिष्ठन्नदभ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं
योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ४ ॥

यः Yah, who. अप्सु Apsu, in Varuṇa. तिष्ठन् Tiṣṭhan, dwelling; being present अदभ्यः Adbhyaḥ, from Varuṇa; of Varuṇa, as others explain it. अन्तरः Antarah, separate; very dear, according to the second interpretation. यं Yam, whom. आपः Āpaḥ, Varuṇa. शरीरं Sarīram, like the external body, यः Yah, who, अन्तरः Antarah, one who delights

within, without any connection with anything external. One who is very dear. आपः Âpah, Varuṇa. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmâ, governor; master; Lord. अन्तर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal; deathless.

4. He who, though dwelling in Apas (Varuṇa), is yet distinct from Varuṇa, whom Varuṇa does not know, whose *body* is Varuṇa, He is that Viṣṇu, the well of inner joy to Varuṇa, who controls this Varuṇa, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—178.

MANTRA III. 7. 5.

यौऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं
योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

यः Yah, who. अग्नौ Agnau, in Agni, the fire-god. तिष्ठन् Tiṣṭhan, dwelling; being present. अग्नेः Agneḥ, from Agni, the fire-god. Of Agni, as others explain it. अन्तरः Antaraḥ, separate; very dear, according to the second interpretation. यं Yam, whom अग्निः Agniḥ, Agni, the fire-god. न Na, not. वेद Veda, knows. यस्य Yasya, whose. अग्निः Agniḥ, Agni, the fire-god. शरीरं Śarīram, like the external body. यः Yah, who. अन्तरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. The inner fount of joy. अग्निं Agnim, Agni, the fire-god. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmâ, governor; master; Lord. अन्तर्यामी Antaryâmî, independent Governor. अमृतः Amṛitaḥ, eternal, deathless.

5. He who, though dwelling in Agni (Fire-God), is distinct from Agni, whom Agni does not know, whose *body* is Agni, He is that Viṣṇu, the well of inner joy to Agni, who controls this Agni, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—179.

MANTRA III. 7. 6.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद
यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मा-
न्तर्याम्यमृतः ॥ ६ ॥

यः Yah, who. अन्तरिक्षे Antarikṣe, in Hara. (अन्तर Antar, what is within one's ownself; इ I, wilfully, and क्ष Kṣa, to give up. The full

meaning is : One who wilfully gives up what is within one's mind). तिष्ठन् Tiṣṭhan, dwelling ; being present. अन्तरिक्षात् Antarikṣāt, from Hara ; of Hara, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. अन्तरिक्षं Antarikṣam, Hara. न Na, not. वेद Veda, knows. यस्य Yasya, whose. अन्तरिक्षं Antarikṣam, Hara. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. अन्तरिक्षं Antarikṣam, Hara. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛtaḥ, eternal ; deathless.

6. He who, though dwelling in Antarikṣa (Hara), is yet distinct from Hara, whom Hara, does not know, whose *body* is Hara, He is that Viṣṇu, the well of inner joy to Hara, who controls this Hara, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—180.

MANTRA III. 7. 7.

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः
शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥७॥

यः Yaḥ, who. वायौ Vâyau, in the chief of the Vâyus. तिष्ठन् Tiṣṭhan, dwelling ; being present. वायोः Vâyoh, from the chief of the Vâyus. Of the Vâyu, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. वायुः Vâyuh, the chief of the Vâyus. न Na, not. वेद Veda, knows. यस्य Yasya, whose. वायुः Vâyuh, the chief of the Vâyus. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external ; one who is very dear. वायुम् Vâyum, the chief of the Vâyus. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛtaḥ, eternal ; deathless.

7. He who, though dwelling, in Vâyu, is yet distinct from Vâyu, whom Vâyu does not know, whose *body* is Vâyu. He is that Viṣṇu, the well of inner joy to Vâyu, who controls this Vâyu, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—181.

MANTRA III. 7. 8.

यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः
शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृत ॥८॥

यः Yaḥ, who. दिवि Divi, in Sarasvatî who like lightning flashes, in order to remove the darkness (of ignorance). This word also means Umâ or Durgâ. तिष्ठन् Tiṣṭhan, dwelling ; being present. दिवः Divaḥ, from Sarasvatî ; of Sarasvatî, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. द्यौः Dyauḥ, Sarasvatî. न Na, not. वेद Veda, knows. यस्य Yasya, whose. द्यौः Dyauḥ, Sarasvatî. शरीरं Śarîram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. द्यौः Dyauḥ, Sarasvatî. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master, lord. अन्तर्यामी Antaryâmi, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

8. He who, though dwelling in Dyu (Sarasvatî), is yet distinct from Sarasvatî, whom Sarasvatî does not know, whose *body* is Sarasvatî, He is that Viṣṇu, the well of inner joy to Sarasvatî, who controls this Sarasvatî, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—182.

MANTRA III. 7. 9.

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्या-
दित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्या-
म्यमृतः ॥ ९ ॥

यः Yaḥ, who. आदित्ये Âditye, in the sun. This word, though also means सदाशिव Sadâśiva, yet it means the sun here, for अन्तरिक्ष has been used for Śiva. तिष्ठन् Tiṣṭhan, dwelling ; being present आदित्याद् Âdityât, from the sun ; of the sun, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. आदित्यः Âdityaḥ, the sun. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आदित्यः Âdityaḥ, the sun. शरीरं Śarîram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. आदित्यं Âdityam, the sun. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा

Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmi, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

9. He who, though dwelling in the Sun, is yet distinct from the Sun, whom the Sun does not know, whose *body* is the Sun. He is that Viṣṇu, the well of inner joy to the Sun, who controls this Sun, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—183.

MANTRA III. 7. 10.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः
शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१०॥

यः Yaḥ, who. दिक्षु : Dikṣuḥ, in the deities of all the directions. तिष्ठन् Tiṣṭhan, dwelling ; being present. दिग्भ्यः Digbhyaḥ, from the deities of all the directions. Of the deities of all the directions, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. दिशः Diśaḥ, the deities of all the directions. न Na, not. विदुः Viduḥ, know. यस्य Yasya, whose. दिशः Diśaḥ, the deities of all the directions. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within, without any connection with anything external. One who is very dear. दिशः Diśaḥ, the deities of all the directions. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, governor ; master, lord. अन्तर्यामी Antaryāmi, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

10. He who, though dwelling in Dik (Quarters), is yet distinct from Dik, whom Dik does not know, whose *body* is Dik, He is that Viṣṇu, the well of inner joy to Dik, who controls this Dik, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—184.

MANTRA III. 7. 11.

यश्चन्द्रतारके तिष्ठच्छ्वन्द्रतारकादन्तरो यं चन्द्रतारकं
न वेद यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो
यमयत्येष त आत्मान्तर्याम्यमृतः ॥ ११ ॥

यः Yaḥ, who. चन्द्रतारके Chandratārake, in Kāma as well as in Indra. The word Chandra is used for Kāma, and the word Tārakā is used for Indra. तिष्ठन् Tiṣṭhan, dwelling ; being present. चन्द्रतारकं Chandratārakā,

from Kâma as well as from Indra. Of Kâma as well as of Indra, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. चंद्रतारकं Chandratârakam, Kâma as well as Indra. न Na, not. वेद Veda, know. यस्य Yasya, whose. चंद्रतारकं Chandratârakam, Kâma as well as Indra. शरीरं Śarîram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. चंद्रतारकं Chandratârakam, Kâma as well as Indra. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master, lord. अन्तर्यामी Antaryâmi, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

11. He who, though dwelling in Kâma and Indra, is yet distinct from Kâma and Indra, whom Kâma and Indra do not know, whose *body* is Kâma and Indra, He is that Viṣṇu, the well of inner joy to Kâma and Indra, who controls the Kâma and Indra, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—185.

MANTRA III. 7. 12.

य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्या-
काशः शरीरं य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्य-
मृतः ॥ १२ ॥

यः Yaḥ, who. आकाशे Âkāśe, in Vighneśa (विघ्नेश). तिष्ठन् Tiṣṭhan, dwelling ; being present. आकाशम् Âkāśam, from Vighneśa ; of Vighneśa, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. आकाशः Âkāśaḥ, Vighneśa. न Na, not. वेद Veda, knows. यस्य Yasya, whose. आकाशः Âkāśaḥ, Vighneśa. शरीरं Śarîram, like the external body यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external, one who is very dear. आकाशम् Âkāśam, Vighneśa. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmâ, governor ; master, lord. अन्तर्यामी Antaryâmi, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

12. He who, though dwelling in Ether (Vighneśa), is yet distinct from Vighneśa, whom Vighneśa does not know, whose *body* is Vighneśa, He is that Viṣṇu, the well of inner joy to Vighneśa, who controls this Vighneśa, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—186.

MANTRA III. 7. 13.

यस्तमसि तिष्ठन्स्तमसोऽन्तरो यं तमो न वेद यस्य तमः
शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१३॥

यः Yaḥ, who. तमसि Tamasi, in Durgâ. (तामयति ग्लापयति इति तमः—She who makes foul or darkness). तिष्ठन् Tiṣṭhan, dwelling ; being present. तमसः Tamasah, from Durgâ ; of Durgâ, as others explain it. अन्तरः Antarah, separate ; very dear, according to the other interpretation. यं Yam, whom. तमः Tamah, Durgâ. न Na, not. वेद Veda, knows. यस्य Yasya, whose. तमः Tamah, Durgâ. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. तमः Tamah, Durgâ. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmâ, governor ; master ; lord. अन्तर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

13. He who, though dwelling in Darkness (Durgâ), is yet distinct from Darkness, whom Darkness does not know, whose *body* is Darkness, He is that Viṣṇu, the well of inner joy to Durgâ, who controls this Durgâ, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—187.

MANTRA III. 7. 14.

यस्तेजसि तिष्ठन्स्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः
शरीरं यस्तेजोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।
इत्यधिदैवतम् । अथाधिभूतम् ॥ १४ ॥

यः Yaḥ, who. तेजसि Tejasi, in Light, in Śrī. तिष्ठन् Tiṣṭhan, dwelling ; being present. तेजसः Tejasah, from Śrī ; of Śrī. as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. तेजः Tejah, Śrī. न Na, not. वेद Veda, knows. यस्य Yasya, whose. तेजः Tejah, Śrī. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. तेजः Tejah, Śrī. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmâ, governor, master ; lord. अन्तर्यामी Antaryâmî, independent governor. अमृतः Amṛitaḥ, eternal ; deathless. इति Iti. अधिदैवतम् Adhidaivatam, thus are explained the worlds and their governing deities. अथ Atha, now. अधिभूतम् Adhibhûtam, an explanation about the jīvas (living beings) and their inner ruler.

14. He who, though dwelling in Light (Śrī), is yet distinct from Śrī, whom Śrī does not know, whose *body* is Śrī, He is that Viṣṇu, the well of inner joy to Śrī, who controls this Śrī, He is thy Ruler also, the Absolute, Inner Governor, the Immortal. So far has been explained with respect to the Devas or cosmic agents. Now with respect to the Beings or the Jīvas.—188.

MANTRA III. 7. 15.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यः सर्वाणि
भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि
भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतम् ।
अथाध्यात्मम् ॥ १५ ॥

यः Yaḥ, who. सर्वेषु Sarveṣu, all. भूतेषु Bhūteṣu, in the living beings or Jīvas such as men &c. तिष्ठन् Tiṣṭhan, dwelling; being present. सर्वेभ्यः Sarvebhyah, all. भूतेभ्यः Bhūtebhyah, from the living beings or Jīvas. अन्तरः Antarah, separate; very dear, according to the second interpretation. यं Yam, whom. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the living beings or Jīvas. न Na, not. विदुः Viduḥ, know. यस्य Yasya, whose. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the living beings or Jīvas. शरीरम् Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the living beings or Jīvas. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, governor; master, lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛtaḥ, eternal; deathless. इति Iti. अधिभूतम् Adhibhūtam, thus are explained all the Jīvas (living beings) and their inner ruler. अथ Atha, now. अध्यात्मम् Adhyātmam, are being explained the Indriyas that reside in the bodies of the living beings and the inner ruler of those Indriyas.

15. He who, though dwelling in All the Jīvas, is yet distinct from all the Jīvas, whom all the Jīvas do not know, whose *body* is all the Jīvas, He is that Viṣṇu, the well of inner joy to the Jīvas, who controls all the Jīvas, He is thy Ruler also, the Absolute, Inner Governor, the Immortal. Thus are explained all the Jīvas (living beings) and their Inner Ruler. Now are being explained the devas of Indriyas

that reside in the bodies of the living beings, and the Inner Ruler of those devas of Indriyas.—189.

MANTRA III. 7. 16.

यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्यप्राणः
शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१६॥

यः Yah, who. प्राणे Prāṇe, in Prāṇa who is the presiding deity of the organ of smell. तिष्ठन् Tiṣṭhan, dwelling; being present. प्राणत् Prāṇāt, from Prāṇa; of Prāṇa, as others explain it. अन्तरः Antarah, separate; very dear, according to the second interpretation. यं Yam, whom. प्राणः Prāṇah, Prāṇa; the presiding deity of the organ of smell. न Na, not. वेद Veda, knows. यस्य Yasya, whose. प्राणः Prāṇah, Prāṇa, the presiding deity of the organ of smell. शरीरम् Śarīram, like the external body. यः Yah, who. अन्तरः Antarah, one who delights within; without any connection with anything external. One who is very dear. प्राणम् Prāṇam, Prāṇa. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmā, governor; master; lord. अन्तर्यामी Antaryāmi, independent governor. अमृतः Amṛtaḥ, eternal; deathless.

16. He who, though dwelling in Prāṇa (Smell-deva), is yet distinct from Smell-god, whom Smell-god does not know, whose *body* is Smell-god, He is that Viṣṇu, the well of inner joy to Smell-god, who controls this Smell-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—190.

MANTRA III. 7. 17.

यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक्
शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१७॥

यः Yah, who. वाचि Vāchi, in the organ of speech. तिष्ठन् Tiṣṭhan, dwelling; being present. वाचः Vāchah, from the organ of speech; of the organ of speech, as others explain it. अन्तरः Antarah, separate; very dear, according to the second interpretation. यं Yam, whom. वाक् Vāk, the organ of speech. न Na, not. वेद Veda, knows. यस्य Yasya, whose. वाक् Vāk, the organ of speech. शरीरं Śarīram, like the external body. यः Yah, who. अन्तरः Antarah, one who delights within, without any connection with anything external. One who is very dear. वाक् Vāk, the organ of speech. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Âtmā, governor; master; lord. अन्तर्यामी Antaryāmi, independent governor. अमृतः Amṛtaḥ, eternal; deathless.

17. He who, though dwelling in the deva of speech, is yet distinct from Speech-god, whom Speech-god does not know, whose *body* is Speech-god, He is that Viṣṇu, the well of inner joy to Speech-god, who controls this Speech-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—191.

MANTRA III. 7. 18.

यश्चक्षुषि तिष्ठश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः
शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १८ ॥

यः Yaḥ, who. चक्षुषि Chakṣuṣi, in the organ of sight. तिष्ठन् Tiṣṭhan, dwelling ; being present. चक्षुषः Chakṣuṣaḥ, from the organ of sight ; of the organ of sight, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. चक्षुः Chakṣuḥ, the organ of sight. न Na, not. वेद Veda, knows. यस्य Yasya, whose. चक्षुः Chakṣuḥ, the organ of sight. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within ; without any connection with anything external. One who is very dear. चक्षुः Chakṣuḥ, the organ of sight. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Âtmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛtaḥ, eternal ; deathless. (He is) thy governor, and (He is) deathless.

18. He who, though dwelling in the deva of the Eye, is yet distinct from the Eye-god, whom the Eye-god does not know, whose *body* is the Eye-god, He is that Viṣṇu, the well of inner joy to the Eye-god, who controls this Eye-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—192 .

MANTRA III. 7. 19.

यः श्रोत्रे तिष्ठच्छ्रोत्रादन्तरो यथं श्रोत्रं न वेद यस्य श्रोत्रं
शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ १९ ॥

यः Yaḥ, who. श्रोत्रे Śrotre, in the organ of hearing. तिष्ठन् Tiṣṭhan, dwelling ; being present. श्रोत्रात् Śrotrāt, from the organ of hearing ; of the organ of hearing, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. श्रोत्रं Śrotram, the organ of hearing. न Na, not. वेद Veda, knows. यस्य Yasya, whose. श्रोत्रं Śrotram, the organ of hearing. शरीरं Śarīram, like the external

body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within ; without any connection with anything external. One who is very dear. श्रोत्रं Śrotram, the or gan of hearing. यमयति Yamayati, governs एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

19. He who, though dwelling in the Ear-god, is yet distinct from Ear-god, whom Ear-god does not know, whose *body* is Ear-god, He is that Viṣṇu, the well of inner joy to Ear-god, who controls this Ear-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—193.

MANTRA III. 7. 20.

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनःशरीरं
यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥ २० ॥

यः Yaḥ, who. मनसि Manasi, in the mind. तिष्ठन् Tiṣṭhan, dwelling ; being present. मनसः Manasaḥ, from the mind ; of the mind, as others explain it. अन्तरः Antaraḥ separate ; very dear, according to the second interpretation. यं Yam, whom. मनः Manaḥ, the mind. न Na, not. वेद Veda, knows. यस्य Yasya, whose. मनः Manaḥ, the mind. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within ; without any connection with anything external. One who is very dear. मनः Manaḥ, the mind. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te thy. आत्मा Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

20. He who, though dwelling in the Mind-god, is yet distinct from the Mind-god, whom the Mind-god does not know, whose *body* is the Mind-god, He is that Viṣṇu, the well of inner joy to the Mind-god, who controls this Mind-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—194.

MANTRA III. 7. 21.

यस्त्वचि तिष्ठस्त्वचोऽन्तरो यं त्वद् न वेद यस्य
त्वक् शरीरं यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्या-
म्यमृतः ॥ २१ ॥

यः Yah, who. त्वचि Tvachi, in the skin. तिष्ठन् Tiṣṭhan, dwelling ; being present. त्वचः Tvachah, from the skin ; of the skin, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. त्वक् Tvak, the skin. न Na, not. वेद Veda, knows. यस्य Yasya, whose. त्वक् Tvak, the skin. शरीरम् Śarīram, like the external body. यः Yah, who. अन्तरः Antarah, one who delights within ; without any connection with anything external. One who is very dear. त्वक् Tvak, the skin. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

21. He who, though dwelling in the Skin-god, is yet distinct from the Skin-god, whom the Skin-god does not know, whose *body* is the Skin-god, He is that Viṣṇu, the well of inner joy to the Skin-god, who controls this Skin-god, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—195.

MANTRA III. 7. 22.

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद
यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्येष त
आत्मान्तर्याम्यमृतः ॥ २२ ॥

यः Yah, who. विज्ञाने Vijñāne, in Chaturmukha, the presiding deity of all the beings. तिष्ठन् Tiṣṭhan, dwelling ; being present. विज्ञानान् Vijñānāt, from Chaturmukha ; of Chaturmukha, as others explain it. अन्तरः Antarah, separate ; very dear, according to the second interpretation. यं Yam, whom. विज्ञानं Vigñānam, Chaturmukha, the presiding deity of all the beings. न Na, not. वेद Veda, knows. यस्य Yasya, whose. विज्ञानं Vijñānam, Chaturmukha. शरीरम् Śarīram, like the external body. यः Yah, who. अन्तरः Antarah, one who delights within ; without any connection with anything external. One who is very dear. विज्ञानं Vijñānam, Chaturmukha. यमयति Yamayati, governs. एषः Eṣah, this one. ते Te, thy. आत्मा Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛitaḥ, eternal ; deathless.

22. He who, though dwelling in Intelligence (Chaturmukha), is yet distinct from Chaturmukha, whom Chaturmukha does not know, whose *body* is Chaturmukha, He is that Viṣṇu, the well of inner joy to Chaturmukha, who controls

this Chaturmukha, He is thy Ruler also, the Absolute, Inner Governor, the Immortal.—196.

MANTRA III. 7. 23.

यो रेतसि तिष्ठन् रेतसोऽन्तरो यः रेतो न वेद यस्य रेतः
शरीरं यो रेतोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।
अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता
नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोतानान्योऽतोऽस्ति
मन्तानान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतः ।
अतोऽन्यदार्तं । ततो ह्यद्वालक आरुणिरुपरराम ॥ २३ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

यः Yaḥ, who. रेतसि Retasi, in semen or in seed. तिष्ठन् Tiṣṭhan, dwelling ; being present. रेतसः Retasaḥ, from the semen. Of the semen, as others explain it. अन्तरः Antaraḥ, separate ; very dear, according to the second interpretation. यं Yam, whom. रेतः Retaḥ, the semen or the seed. न Na, not. वेद Veda, knows. यस्य Yasya, whose. रेतः Retaḥ, the semen ; the seed. शरीरं Śarīram, like the external body. यः Yaḥ, who. अन्तरः Antaraḥ, one who delights within ; without any connection with anything external. One who is very dear. रेतः Retaḥ, the semen ; the seed. यमयति Yamayati, governs. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, governor ; master ; lord. अन्तर्यामी Antaryāmī, independent governor. अमृतः Amṛtaḥ, eternal ; deathless. अदृष्टः Adṛṣṭaḥ, beyond the reach of sight, unseen. द्रष्टा Draṣṭā, one who directly sees everything. अश्रुतः Aśrutaḥ, unheard ; beyond the reach of hearing. श्रोता Śrotā, one who himself hears everything. अमतः Amataḥ, beyond the reach of the mind. मन्ता Mantā, one who thinks everything. अविज्ञातः Avijñātaḥ, unknown ; beyond the reach of comprehension. विज्ञाता Vijñātaḥ, one who knows. अतः Ataḥ, than Him. अन्यः Anyaḥ, other. द्रष्टा Draṣṭā, seer ; one who sees. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than Him. अन्यः Anyaḥ, other. श्रोता Śrotā, hearer. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than Him. अन्यः Anyaḥ, other. मन्ता Mantā, thinker ; one who minds. न Na, not. अस्ति Asti ; there is. अतः Ataḥ, than Him. अन्यः Anyaḥ ; other. विज्ञाता Vijñātaḥ, knower. न Na, not. अस्ति Asti, there is. एषः Eṣaḥ, this one. ते Te, thy. आत्मा Ātmā, Ātman ; master ; lord. अन्तर्यामी Antaryāmī independent governor. अमृतः Amṛitaḥ, eternal ; deathless. अतः Ataḥ, than Him. अन्यत् Anyat, anything other. भार्ता Ārtam, subject to misery or death. ततः Tataḥ, then. उद्दालकः Uddālaka,

by name. आरुणिः Āruṇiḥ, the son of Aruṇa. उपरराम Upararāma, stopped (from putting questions). ६ Ha.

23. He who, though dwelling in the Semen, yet is separate from the Semen, whom the Semen does not know, whose *body* is the Semen, He is that Viṣṇu, the well of Inner joy to Semen, who governs the Semen, (He is) thy Ruler also, the Absolute, Inner Governor, the Immortal. Himself fully not seen by any; yet He fully sees all, Himself beyond the reach of full hearing of any, yet He fully hears all, Himself beyond the complete reach of the mind of any, yet He fully feels all; Himself beyond the reach of complete comprehension, yet He comprehends completely all; there is no other independent seer but He, no other independent hearer but He, there is no other independent thinker but He, there is no other independent knower but He. This is thy Âtman who is deathless and everything else other than Him is subject to death. Then Uddâlaka, the son of Âruṇa, stopped from putting further questions.—197.

Here ends the Antaryāmi Brāhmaṇam.

MADHVA'S COMMENTARY.

(According to some this Antaryāmin Brāhmaṇam teaches that Prakṛiti is the Antaryāmin to the various Devas, and that it teaches about this Prakṛiti and Devas. The words Pṛithivî (Earth) and Śarîra (body) are more appropriate to Prakṛiti than to Brahman. The word Śarîra is employed also in denoting one's essential Self or Svarûpa, Prakṛiti is the essence of earth etc. Nor is it open to the objection, how can Prakṛiti exist in the earth. The cause exists in the effect, the earth is the effect of Prakṛiti; and so Prakṛiti is said to exist in earth. The text also says that it rules the earth. It is merely figurative and should not be taken in its literal sense, for insentient Prakṛiti cannot rule any one. This explanation, generally given by others, is set aside by our Author:—)

The Upaniṣad mentions the all-gevornerhip of the Lord in this Brāhmaṇam. (He who has been mentioned as the refuge of all the Muktas in the world of Brahman is no other than the Supreme Viṣṇu; and not Prakṛiti or the Devas in Prakṛiti).

The word "Ya" used for the second time in the phrase "Yon-taroyamayati" is the name of Viṣṇu. अ A, क Ka, य Ya, प्र Pra, वि Vi, स Sam, भू Bhū, म Ma, स Sa, ख Kha, ह Ha, are syllables which all denote Viṣṇu. The one syllable A (अ) is a negative particle and denotes the Supreme Lord, because he has no faults, it negates all faults. The syllable Ka means bliss, or pleasure, because he is all bliss. The syllable Ya denotes fullness, because he is all full.

These are the meaning given to these syllables in the Dictionary called Śabda-Nirṇaya.

(The word "Iti" in the Mantra "Yo Vai Tat Kāpya Sūtram Vidyāt, Tam Cha Antaryāminam Iti" appears to be redundant. Our author answers this objection :—).

The force of "iti" is to indicate "manner," namely, he who knows Brahman and the Sūtram, *in the manner* as enunciated by the question, that is, as the sustainer of this world and of the other worlds, etc.

In the Brahma Tarka it is thus explained :—"One is said to be Brahman, when one knows the *fullness* of Vāyu and Antaryāmin (the fullness of Vāyu consists in knowing that Vāyu is the sustainer of all, and the fullness of the Lord consists in knowing that the Antaryāmin is the ruler of all).

Note.—The attributes Brahman, Lokavit, etc., in the Upaniṣad apply to that man who knows the Sūtra or Vāyu as having all powers of sustaining, and who knows the Antaryāmin as the Governor or Ruler of all, including "Vāyu". In other words, his knowledge is said to be complete, who knows both the "Vāyu" and the "Antaryāmin," or in Christian phraseology, who knows both the "Father" (Antaryāmin) and the Son ("Vāyu").

"He is said to be Lokavit who knows "Vāyu" as the sustainer of the worlds, and the Antaryāmin as the Governor of the worlds, and their creator ; (that is, who knows that the Thread is the supporting and the active agent in the world, and the Antaryāmin is the Governor of the world. Such a knowledge cannot arise without a knowledge of the Lokas).

"He is said to be Devavit, who knows the Devas in the same manner, that is that the Thread is the sustainer of all Devas, while the Antaryāmin is the Governor of the Devas, for He is the God of gods.

"He is said to be Vedavit, who knows the true purpose of the Vedas, namely that the Thread is the sustainer of all, and the Antaryāmin is the ruler of all. (This cannot be without a full knowledge of the Vedas).

"He is said to be Bhūtavit who knows similarly that the Thread is the sustainer of all, and the Antaryāmin is the Governor of all.

"He is said to be *Âtmavit*, who knows that all go to them, namely who have reached the Goal or who know the reaching or *Mukti*. *Âtman* here means becoming *Mukta*. *Âtmavit* therefore means he who knows the *Âpta*, or one who has reached; for an *Âpta* knows that *Vâyu* is the sustainer of all, and the *Antaryâmin* is the ruler of all. (In other words *Âtmavit* means he who knows the *Âptas* or *Muktas*).

"He is *Sarvavit* who knows "*Vâyu*" and *Antaryâmin* to be the essence of all. (The knowledge of essence consists in the same way in knowing that "*Vayu*" is the sustainer of all, and the *Antaryâmin* is the ruler of all). He is *Sarvavit* who knows these two *Puruṣottamas*, the highest Persons. "*Vâyu*" is a *Puruṣottama* or the highest Person, because he sustains all. (The word *Puruṣa* here means Officer, for "*Vâyu*" is the highest official in the Divine hierarchy). *Viṣṇu* is called *Puruṣottama*, because He is the highest Person in His own essence.

"As a person is said to be the knower of a country, if he knows the ruler of that country, similarly one is said to know all, if he knows *Hari* to be the Supreme Lord. (Man can never be *Sarvavit* or "all-knowing", in its literal sense, for God alone is *Sarvavit* or "all-knowing." A man is "all-knowing" figuratively only, namely, when he knows the God). In fact this is the meaning of the Vaidik text when it says that a man becomes "all-knowing."

Similarly it is mentioned in *Brahma Tarka*:—

"Because this world is sewn (*Syûtam*) in him, therefore, "*Vâyu*", is called *Sûtram* or Thread. *Hari* is said to be the *Antaryâmin* or the ruler of the Innermost or highest, because he rules even this *Sûtram* or "*Vâyu*." (Though "*Vâyu*" is the highest Person or Official, yet he also is governed by the Supreme God).

"The words *Prithivî* and the rest, mentioned in this section, denote various *Devatâs*. (They do not mean the inanimate earth etc.)"

"*Prithivî* etc., are said to be the "Body" of the Lord, not literally, but metaphorically only. For the real body of the Lord consists of चित् or intelligence only. *Prithivî*, etc., are said to be the body of the Lord, because they are controlled by the Lord, in the same way as a man controls his body. Since they are under the control of the Lord, they are said to be the body of that Great Soul, Lord *Viṣṇu*. *Prithivî*, etc., are said to be the body of the Lord in this sense also, that the Lord is the indweller of these *Devatâs*. As the soul of a man dwells in the body of the man, so the Lord *Hari* dwells in the spirit of these *Devatâs*, and so the *Devatâs* are called the body of *Hari*.

"Though the Lord is in the very heart of these Devatās, yet these Devatās do not know the Lord.

"The Lord has pervaded or entered into or dwells in the Devatās.

"The Lord is said to be "Antara" in the text, because He is controller of all, by his own power, He is self-sufficient and so he is called Antara. He who delights in himself, without depending upon anything external to him, is called Antara (inner-delighter). Hari is also called Antara, because he is the highest (Anta) object of dearness (ra) to all. (But the highest object of love to a man is his own self. How do you say that Viṣṇu is the highest object of love to every one? To this it is answered). The very self-love of the Jīvas is so ordained by Viṣṇu. (A Jīva commits suicide when the Lord so wills it. So the self of a man is not his highest object of love to him). The love of man for himself is ordained by Viṣṇu and by no other Deva. The Lord is most dear to the Jīvas, and because the Lord has so ordained it, therefore, the Jīvas love their ownself.

"The word Antaryāmin means governor independent of all. Antar means independent, and Yāmin means Governor. He is called Yāmi or Governor, because he has created both the nature and the essential form (Svarūpa of all Devatās). Essence and attributes of all the Devatās are always under the control of the Lord, therefore the Lord Vāsudeva is called Yāmī. He is Antaryāmin or Absolute Ruler, since he gives the very Svabhāva or nature or attribute, and the sattā or existence to all these, so he is the real Yāmin." Thus it is in Brahma Tarka.

All the beings, such as men &c., have been called Adhibhūta (अधिभूत) in this Brāhmaṇam; and the gods present in the beings, i.e., in their Indriyas &c., have been called Adhyātman (अध्यात्मन्); the presiding deities of the Indriyas &c., in their real self have been called Adhidaiva (अधिदैव). The presiding deities of the gods in their real form have been called Adhilokas. The gods presiding in the sacrifices have been called Adhiyajñas (अधियज्ञ). Adhibhūta is He who presides in beings or things when they come into existence.

Note.—The adhiyajña form does not occur in this Upaniṣad, but in the Mādhyandina śākhā.

It has been thus said in the Mahā Mīmāṃsā that Pṛithivī (पृथिवी) is the name of Garuḍa, the king of birds, because he carries (५) Pṛithu (पृथु) the Nārāyaṇa.

Antarikṣa is the god Hara because He destroys at His will, everything within Himself; अन्तः (Antaḥ) everything within, इ (i) at will, and क् (kṣa) one who causes to decay, or, destroys,

Dyaṁ (द्यौ) is the goddess lightning; She is none but the goddess Sarasvatî, because she illumines or brings everything to light.

“Tamas (तमस) is the goddess Durgâ (दुर्गा), because she abuses or makes foul everything.

“Tejas (तेजस्) is the goddess Śrî.

The word Âkâśa is used for god Vighneśa (विघ्नेश)

“The word Âpa (आप) means Varuṇa (वरुण) he who protects (१) this western quarter.

“The word Vijñâna (विज्ञान) has been used to mean Âtman or Brahmâ who is the presiding deity of the Jivas.

“All the gods that have been mentioned in this Brâhmaṇam, and all the gods whose names have not been mentioned and all the beings such as men, &c., all are governed by the Lord Viṣṇu. When it has been said that the Lord governs the gods and sentient beings, it is useless to say that He also governs the inanimate world; for, it is a very simple thing to understand this; because the Lord is the knower of all, and because He is higher than all those that are higher, therefore, no other god there is who may be said to be independent knower of all the Jivas (though they are intelligent beings) but they are subject to misery. All the Jivas are not independent or Svatantra (स्वतन्त्र); had they been independent they would never have been subject to any sort of misery. It is, therefore, the Lord Viṣṇu who allots misery to the miserable beings and Mukti to the Mukta beings. The great Lord Viṣṇu is always superior to all and He is independent and the only sovereign.” Thus in the *Mahâmîmâmsâ*.

Here ends the Antaryami Brâhmaṇam

अथ अक्षर ब्राह्मणम् ।

EIGHTH (AKṢARA)BRÂHMAṆAM.

MANTRA III. 8. 1.

अथ ह वाचकनय्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं
द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं
कश्चिद्ब्रह्मोदं जेत्येति । पृच्छ गार्गीति ॥ १ ॥

अथ Atha, then. वाचकनवी Vâchaknavi, the daughter of Vachaknu.
ववाच Vvâcha, said. ह Ha, भगवन्तः Bhagavantaḥ, venerable. ब्राह्मणाः

Brâhmanâḥ. Oh, Brâhmaṇas. हन्त Hanta, an interjection meaning "mark you" अहं Aham, I. इमं Imam, him; (to Yâjñavalkya). द्वौ Dvau, two. प्रश्नौ Praśnau, questions. प्रक्ष्यामि Prakṣyâmi, shall ask. चेत् Chet, if. तौ Tau, those two. मे Me, to me. वक्ष्यति Vakṣyati, could answer. जातु Jatu, at all. युष्मकं Yuṣmâkam, amongst you. कश्चित् Kaśchit, any. इमं Imam, him; Yâjñavalkya. ब्रह्मोद्यम् Brahmodyam, argument concerning Brahman. न Na, not. एव Eva, ever. जेता Jetâ, will defeat. इति Iti. पृच्छ Pṛichchha, ask, ask him the two questions. गार्गि Gârgi, Oh, Gârgi. इति Iti.

1. Then the daughter of Vachaknu said,—“ Mark, ye venerable Brâhmaṇas, I would ask him two questions. If he could give me the answers to them, then indeed, no one among you will ever be able to defeat him in argument concerning Brahman.”

“ Ask him, Oh, Gârgi,” permitted the Brâhmaṇas.—198.

MANTRA III. 8. 2.

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा पाशयो वा वैदेहो
वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्या-
धिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामु-
पोदस्थां तौ मे ब्रूहीति । पृच्छ गार्गीति ॥ २ ॥

सा Sâ, she; Gârgi. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. अहं Aham, I. वै Vai, indeed. त्वा Tva, to you. (Supply, shall ask again). यथा Yathâ, just as. उग्रपुत्रः Ugraputrah, the terrible son. काश्यः Kâśyah, of the king of Kâśî. वा Vâ, or. वैदेहः Vaidehah, of the king of Videhas. वा Vâ, or. उज्ज्यं Ujyam, of which the string has been slackened. धनुः Dhanuḥ, bow. अधिज्यं Adhiyam, stringed; with string fastened. कृत्वा Kṛtvâ, having made. द्वौ Dvau, two. बाणवन्तौ Bâṇavantau, having pointed heads of steel. सपत्नातिव्याधिनौ Sapatnâtivyâdhinau, foe-piercing (arrows). हस्ते Haste, in hand. कृत्वा Kṛtvâ, taking. उपोत्तिष्ठेत् Upottisthet, presents himself before the enemy. एवं Evam, in this way. एव Eva, just. अहं Aham, I. त्वा Tvâ, to you. द्वाभ्यां Dvâbhyâm, two. प्रश्नाभ्यां Praśnâbhyâm, with questions. उपोदस्थां Upodasthâm, come; present myself. मे Me, to me. तौ Tau, those two (questions). ब्रूहि Brûhi, answer. इति Iti. गार्गि Gârgi, Oh, Gârgi. पृच्छ Pṛichchha, ask (me). इति Iti.

2. She said,—“ I shall ask you again, Yâjñavalkya. As a terrible son either of the king of Kâśî, or of the king of

Videha, presents himself before the enemy, having stringed his bow slackened before, taking two arrows in hand—the arrows that have pointed iron-heads and that are capable of piercing right through the heart of the enemy; so do I come to you (armed) with two questions; tell me the answer to those two.” “Ask, Oh, Gârgî”—said Yâjñavalkya.—199.

MANTRA III. 8. 3.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या
यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवञ्च भविष्यञ्चेत्या-
चक्षते कस्मिन्स्तदोतं च प्रोतं चेति ॥ ३ ॥

सा Sâ, she; Gârgî. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. दिवः Divah, heaven; Vaikunṭha. ऊर्ध्वं Ūrdhvam, above. यत् Yat, whatever, (is); the world of Maha, Jana, Tapa, Satya, &c., or the outer shell of the egg of Brahmâ. पृथिव्याः Prithivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever, (is). The seven worlds such as Atala, &c. अन्तरा Antarâ, between; between what is above the heaven or vaikunṭha and what is below the earth. यत् Yat, whatever, (is). इमे Ime, these two. द्यावापृथिवी Dyâvâprithivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha, and. भवत् Bhavat, present; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Āchakṣate, (They) call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

3. She said:—“Whatever (world there is) above the Svarga and whatever (there is) below the earth, and whatever (there is) between (those worlds) and these two worlds, namely the Svarga and the earth; upon what are all those worlds woven and interwoven, in past, present or future? Tell that to me.”—200.

MANTRA III. 8. 4.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यद-
न्तरा द्यावापृथिवी इमे यद्भूतं च भवञ्च भविष्यञ्चेत्याचक्षत
आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

सः Saḥ, that ; Yājñavalkya उवाच Uvācha, said. ह Ha. गार्गी Gārgi, Oh, Gārgi. दिवः Divaḥ, heaven ; vaikuṇṭha. ऊर्ध्वं Ūrdhvaṃ, above. यत् Yat, what ever is ; the world of Maha, Jana, &c., or the outer shell of egg of Brahmā. पृथिव्याः Pṛithivyāḥ, the earth. अर्वाक् Arvāk, below. यत् Yat, whatever is. The seven worlds such as Atala, &c. अन्तरा Antarā, between ; between what is above the heaven or vaikuṇṭha, and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyāvāpṛithivī, the Svarga and the earth. यत् Yat, whatever. भूतं Bhūtam, past. च Cha, and. भवत् Bhavat, present ; existing. च Cha. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Āchakṣate, (They) call it. आकाशे Ākāśe, Śrī (Mūla-Prakṛiti). (आ समन्तात् काशते She that shines on all sides). तत् Tat, all those worlds. ओतं Otam, woven. च Cha, and. प्रोतं Protam, interwoven. च Cha, and. इति. Iti.

4. He said—" In Ākāśa or the All-luminous Śrī are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth and the world that is between, as well as these two, *viz.*, the heaven and the earth, all these worlds, that were, that are, and that shall be, as they say."—201.

MANTRA III. 8. 5.

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽ-
परस्मै धारयस्वेति । पृच्छ गार्गीति ॥ ५ ॥

सा Sā, she ; Gārgi. उवाच Uvācha, said. ह Ha. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. यः Yaḥ, because thou. मे Me, my. एतं Etam, this ; this difficult question. व्यवोचः Vyavochaḥ, hast answered. अथ Atha, now. अपरस्मै Aparasmai, for the other. धारयस्व Dhārayasva, be attentive ; prepare thy mind. इति Iti. गार्गी Gārgi, Oh, Gārgi. पृच्छ Pṛichchha, ask. इति Iti.

5. " My salutations be to thee," said she, " because thou hast answered this difficult question of mine. Prepare your mind for the other." " Ask me," said Yājñavalkya.—202.

MANTRA III. 8. 6.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथि-
व्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चे-
त्याचक्षते कस्मिंश्चस्तदोतं च प्रोतं चेति ॥ ६ ॥

सा Sâ, she ; Gârgî. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. दिवः Divaḥ, heaven ; Vaikuṇṭha. ऊर्ध्वं Ūrdhvam, above. यत् Yat, whatever (is). The world of Maha, Jana, &c. पृथिव्याः Pṛthivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever (is). The seven worlds such as Atala, &c. अन्तरा Antarâ, between ; between what is above the heaven or Vaikuṇṭha and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛthivî, the svarga and the earth. यत् Yat, whatever. भूतं Bhûtam, past. च Cha, and. भवत् Bhavat, present ; existing. च Cha, and. भविष्यत् Bhaviṣyat, future. च Cha, and. इति Iti. आचक्षते Âchakṣate, they call it. तत् Tat, all those worlds. कस्मिन् Kasmin, in which. ओतं Otam, woven. च Cha, and. प्रोतं Protam, interwoven च Cha, and. इति Iti.

6. She said—" Whatever (world there is) above the Svarga or Vaikuṇṭha and whatever (there is) below the earth and whatever (there is) between those worlds and these two worlds, viz., the Svarga or Vaikuṇṭha and the earth, in and upon what are all those worlds woven and interwoven—those worlds that were, that are, and that shall be, as they say ?"—203.

MANTRA III. 8. 7.

स होवाच यदूर्ध्वं गार्गि दिवो यदर्वाक् पृथिव्या यद-
न्तरा द्यावापृथिवो इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत
आकाश एव तदेतत् च प्रोतं चेति । कस्मिन्नु खल्वाकाश
ओतश्च प्रोतश्चेति ॥ ७ ॥

सः Saḥ he, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. गार्गि Gârgi, Oh, Gârgi. दिवः Divaḥ, heaven ; Vaikuṇṭha. ऊर्ध्वं Ūrdhvam, above. यत् Yat, whatever is. पृथिव्याः Pṛthivyâḥ, the earth. अर्वाक् Arvâk, below. यत् Yat, whatever is. अन्तरा Antarâ, between ; between what is above the heaven and what is below the earth. यत् Yat, whatever is. इमे Ime, these two. द्यावापृथिवी Dyâvâpṛthivî, the Svarga and the earth यत् Yat whatever. भूतं Bhûtam, past. च Cha, and. भवत् Bhavat, present ; existing. च Cha, and. भविष्यत् Bhaviṣyat, future च Cha, and. इति Iti. आचक्षते Âchakṣate, they call it. आकाशे Âkâśe, in Âkâśa in Śrî. एव Eva, indeed. तत् Tat, all those worlds ओतं Otam, woven च Cha, and. प्रोतं Protam, interwoven. च Cha, and. इति Iti.

नु Nu, an interrogative word. कस्मिन् Kasmin, in which खलु Khalu, indeed. आकाशः Âkâśaḥ, Śrî. ओतः Otaḥ, woven. च Cha, and. प्रोतः Protah, interwoven. इति Iti.

7. He said—"In the All-huminous Śrī are woven and interwoven all those worlds,—the world that is above the Svarga or Vaikuṇṭha, the world that is below the earth, and the world that is between, as well as these two,—viz.—the heaven and the earth, all these worlds that were, that are, and that shall be as they say." "In what is Śrī herself woven and interwoven?"—(asked Gârgī).—204.

MANTRA III. 8. 8.

स हवाचतद्व तदक्षर गागं ब्राह्मणा आभवदन्त्यस्थू-
लमनयवह्रस्वं अदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वना-
काशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कम-
प्राणममुखममात्रमनन्तरबाह्यं न तदश्नाति किञ्चन न तद-
श्नाति कश्चन ॥ ८ ॥

सः Saḥ, he; Yājñavalkya. उवाच Uvācha, said. ह Ha. गार्गी Gârgī, Oh, Gârgī. एतत् Etat, this; that in which the Âkâśa is woven and interwoven. वै Vai, indeed. तत् Tat, that well-known. अक्षरं Akṣaram, the indestructible Brahman; or अ (a) not, and क्षर (kṣara) which wastes or is subject to change. ब्राह्मणाः Brāhmaṇāḥ, the Brāhmanas; those who know the Brahman. अभिवदन्ति Abhivadanti, say. अस्थूलम् Asthūlam, not gross. अणु Ananu, not fine. Not subtile. अह्रस्वं Ahraśvam, not small. अदीर्घं Adīrgham, not long. अलोहितं Alohitam, not red. अस्नेहं Asneham, not viscid. अच्छायं Achehāyam, having no shadow. अतमः Atmaḥ, having no darkness. अवायु Avāyu, having no respiration. अनाकाशं Anākāśam, having no Âkâśa, or ether; having none of the five elements. असङ्गं Asaṅgam, not adhesive. अरसं Arasam, having no taste. अगन्धं Agandham, having no scent. अचक्षुष्कं Achakṣuṣkam, having no material eye like ours. अश्रोत्रं Aśrotram, having no material organ of hearing like ours. अवाक् Avāk, having no speech. अमनः Amanāḥ, having no mind. अतेजस्कम् Atejaskam, having no energy as a material thing has. अप्राणं Aprāṇam, having no organs or Indriyas for perception and work. अमुखं Amukham, having no face; having no particular shape. अमात्रं Amātram, having no measurement. अनन्तरम् Anantaram, having no within or inside. अबाह्यं Abāhyam, having no outside. तत् Tat, that; Akṣara. किञ्चन Kiñchana, any thing whatever. न Na, not. अश्नाति Aśnāti, eats. तत् Tat, that; Akṣara. कश्चन Kaśchana, any one. न Not. अश्नाति Aśnāti, eats.

8. He said: " Oh, Gârgî, the knowers of Brahman describe Him as the Akṣara,—the Indestructible. He is not gross, He is not subtile, He is not short, He is not long, He is neither red, nor is He viscid; He has no shadow, He has no darkness, He has no respiration, He has none of the elements, He is not adhesive, He has no taste, He has no scent, He has no material eye, He has no material ears, He has no material speech, He has no material mind, He has no energy of a material thing, He has no Indriyas for perception and work, He has no material shape, He has no measurement, He has no inside, He has no outside, He does not eat anything and no one eats Him."

MANTRA III. 8. 9.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावा-पृथिव्यौ विधृते तिष्ठतः एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रायधर्मासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति । एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु । एतस्य वा अक्षरस्य प्रशासने गार्गि-ददतो मनुष्याः प्रशंसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥ ९ ॥

गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. सूर्याचन्द्रमसौ Sûryâchandramasau, the sun and the moon; here these words stand for Brahmâ and Rudra. विधृतौ Vidhṛtau, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, owing to the bidding or command. द्यावापृथिव्यौ Dyâvâpṛithivyau, the heaven and the earth. Here these words stand for Śrî and the earth-God. विधृते Vidhṛte, upheld. तिष्ठतः Tiṣṭhataḥ, remain. वै Vai, indeed. गार्गि Gârgi, Oh Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. निमेषाः Nimeṣâḥ, the God of the

time taken by the twinkling of an 'eye. मुहूर्ताः Muhûrtâḥ, the gods of the moments. अहोरात्राणि Ahorâtrâṇi, the gods of the day and night. अर्धमासाः Ardhamâsâḥ, the gods of the half months or fortnights. मासाः Mâsâḥ, the gods of the months. ऋतवः Rîtavaḥ, the gods of the seasons. संवत्सराः Samvatsarâḥ, the gods of the years. इति Iti, these. विष्टताः Vidhritâḥ, upheld. तिष्ठन्ति Tiṣṭhanti, remain. वै Vai, indeed. गार्गी Gârgî, Oh, Gârgî. एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by reason of the bidding. अन्याः Anyâḥ, some. प्राच्यः Prâchyah, those that flow eastward. नद्यः Nadyah, the rivers. श्वेतेभ्यः Śvetebhyaḥ, white. पर्वतेभ्यः Parvatebhyaḥ, from the mountains. स्यन्दन्ते Syandante, rise ; flow. अन्याः Anyâḥ, some. प्रतीच्यः Pratîchyah, flowing westward. यायां Yâm yâm, several. दिशम् Diśam, quarter ; direction च Cha, and. अनु Anu, towards. गार्गी Gârgî, Oh, Gârgî एतस्य Etasya, this. अक्षरस्य Akṣarasya, of the Indestructible. प्रशासने Praśâsane, by the reason of the bidding. मनुष्याः Manuṣyâḥ, men. ददन्तः Dadantaḥ, give away ; the distributors of gold and silver, &c. प्रशंसन्ति Praśamsanti, praise. वै Vai, indeed. देवाः Devâḥ, the gods. यजमानं Yajamānam, the sacrificer. पितरः Pitarâḥ, the Pitṛis ; the fore-fathers. दर्वी Darvīm, the oblation. अन्वायत्ताः Anvâyattâḥ, follow.

9. "It is, indeed, owing to the bidding of this Akṣara, the Indestructible, Oh, Gârgî, that Brahmâ and Rudra remain upheld (in their respective places). It is, indeed, owing to the bidding of this Akṣara, Oh, Gârgî, that Śrî and the god of earth remain upheld (in their respective places). It is, indeed, through the bidding of this Akṣara, Oh, Gârgî, that the gods of the periods of time taken in the twinkling of the eye, of the moments, of the days and nights, of half-months, of months, of the seasons, of the years all remain upheld (in their respective positions). It is, on account of the bidding of this Akṣara, Oh, Gârgî, that some of the rivers flow to the East from the white (snowy) mountains and some rivers flow to the west in their respective directions. It is, through the bidding of this Akṣara, Oh, Gârgî, that men praise those that give alms, that gods follow the sacrificer, and the Pitṛis or Fathers follow the oblations."—206.

MANTRA III. 8. 10.

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति
यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति ।

यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः ।
अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स
ब्राह्मणः ॥ १० ॥

गार्गि Gārgi, Oh, Gārgî. यः Yaḥ, whoever ; any one. वै Vai, to be sure. एतत् Etat, this. अक्षरं Akṣaram, Indestructible. अविदित्वा Aviditvâ, not knowing. अस्मिन् Asmin, this. लोके Loke, in the world. जुहोति Juhoti, performs sacrifices. यजते Yajate, worships or adores the gods. तपः Tapaḥ, austereties ; penances. तप्यते Tapyate, practises. बहूनि Bahûni, many. वर्षसहस्राणि Varṣasahasrâṇi, thousands of years. अस्य Asya, his. तत् Tat, that ; every deed together with its result. अन्तवत् Antavat, limited ; having end. भवति Bhavati, becomes. गार्गि Gārgi, Oh, Gārgî. यः Yaḥ, whoever. वै Vai, to be sure. एतत् Etat, this. अक्षरः Akṣaraḥ, indestructible. अविदित्वा Aviditvâ, ignorant. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, goes away ; dies. सः Saḥ, he. कृपणः Kṛipanaḥ, an object of pity. अथ Atha, on the other hand. यः Yaḥ, whoever. गार्गि Gārgi, Oh, Gārgî. एतत् Etat, this. अक्षरं Akṣaram, indestructible. विदित्वा Veditvâ, knowing. अस्मात् Asmât, this. लोकात् Lokât, from the world. प्रैति Praiti, departs ; dies. सः Saḥ, he. ब्राह्मणः Brâhmaṇaḥ, the Mukta ; free from all bondage.

10. "Whosoever not seeing (knowing) this Akṣara, Oh, Gārgî, performs sacrifices, offers prayers to gods, or practises austereties for thousands of years, all that work of his, is sure to come to an end. An object of pity is surely he, who departs from this world, Oh, Gārgî, having no knowledge of this Akṣara. But he, Oh, Gārgî who departs from this world having seen (known) this Akṣara, becomes indeed a Mukta (Brâhmaṇa)."—207.

MANTRA III. 8. 11.

तद्वा एतदक्षरं गार्ग्यद्रष्टुं द्रष्टृश्रुतं श्रोत्रमतं मन्त्र-
विज्ञातं विज्ञातु नान्यदतोऽस्ति द्रष्टु नान्यदतोऽस्ति श्रोतु
नान्यदतोऽस्ति मन्तु नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्व-
क्षरेगार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

गार्गि Gārgi, Oh, Gārgî. तत् Tat, that. वै Vai, indeed. एतत् Etat, this. अक्षरं Akṣaram, indestructible. अद्रष्टुं Adṛiṣṭam, invisible. द्रष्टु

Draṣṭṛi, that sees. अश्रुतं Aśrutam, inaudible (Himself). श्रोतृ Śrotṛi, that which hears. अमर्तं Amatam, beyond the reach of thought. मन्त्र Manṭṛi, one that thinks. अविज्ञातं Avijñātam, unknown. विज्ञातृ Vijñātṛi, one that knows. अतः Ataḥ, than this. अन्यत् Anyat, other. द्रष्टृ Draṣṭṛi, one that sees. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. श्रोतृ Śrotṛi, one that hears. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. मन्त्र Manṭṛi, one that thinks. न Na, not. अस्ति Asti, there is. अतः Ataḥ, than this. अन्यत् Anyat, other. विज्ञातृ Vijñātṛi, one that knows. न Na, not. अस्ति Asti, there is. नु Nu, certainly. खलु Khalu, to be sure. गार्गी Gārgī, Oh, Gārgī. एतस्मिन् Etasmin, this. अक्षरे Akṣare, in the Indestructible. आकाशः Ākāśaḥ, Śri. ओतः Otaḥ, woven. च Cha, and. प्रोतः Protāḥ, interwoven. च Cha, and. इति Iti.

11. "It is, indeed, this Akṣara, Oh, Gārgī, that, although Invisible, is one that sees, although Inaudible, is one that hears, although beyond the reach of the Manas, is one that feels, although Unknown, is one that knows. No one there is other than this that sees, no one there is other than this that hears, no one there is other than this that feels, no one there is other than this that knows. It is, indeed, only in this Akṣara that the Ākāśa or Śri is woven and interwoven."—208.

MANTRA III. 8. 12.

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्यध्वं यदस्मान्-
नमस्कारेण मुच्येध्वं न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोदयं
जेतेति ततो ह वाचकनव्युपरराम ॥ १२ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

सा SĀ. she ; Gārgī उवाच Uvācha, said. इ Ha. भगवन्तः Bhagavantaḥ, venerable. ब्राह्मणाः Brāhmaṇāḥ, Oh, ye Brāhmaṇas. तत् Tat, that. एव Eva, only. बहुमन्यध्वं Bahumanyadhvam, you should think highly of. यत् Yat, that. अस्मात् Asmāt, from this Yājñavalkya. नमस्कारेण Namaskāreṇa, with salutations. मुच्येध्वं Muchyadhvam, (you all) are let go. युष्माकं Yuṣmākaṁ, among you. कश्चित् Kaśchit, any वै Vai, certainly. इमं Imam, this ; Yājñavalkya. ब्रह्मोदयं Brahmodyam, in argument concerning Brahma. न Na, not. जातु Jātu, ever. जेता Jeta, will conquer. इति Iti. ततः Tataḥ, then. वाचकनी Vāchaknavi, the daughter of Vachaknu. उपरराम Upararāma, ceased ; stopped from putting questions.

12. She said—"You should think yourself fortunate. Oh, venerable, Brâhmaṇas, that you are all let go from this (Yājñavalkya), with mere bowing. No one of you will ever conquer him in argument concerning the Brahman." Then Vâchaknavî held her peace.—209.

Here ends the Akṣara Brâhmaṇam.

MADHVA'S COMMENTARY.

[In the sixth Brâhmaṇam of this Adhyâya, Gârgî had already put questions to Yājñavalkya and was silenced by him. In this Brâhmaṇam, she again asks questions from Yājñavalkya. As a rule, no one is allowed to question twice, when he is defeated. According to the rule of Indian logic, a person once defeated in a controversy, is not allowed to question a second time, unless the controversy or disputation be of the nature of Vâda or "discussion." To understand this, it is necessary to know some thing of the various kinds of disputations recognised by Indian logic. We give the following quotations from the Nyâyasûtras, Book One, Chapter I, page 19 of S. B. H., Vol. VIII (Second Edition).

A dialogue or disputation (kathâ) is the adoption of a side by a disputant and its opposite by his opponent. It is of three kinds, *viz.*, Vâda or discussion which aims at ascertaining the truth, jalpa or wrangling which aims at gaining victory, and viṭaṇḍâ or cavil which aims at finding mere faults. A discutient is one who engages himself in a disputation as a means of seeking the truth.

A Vâda is thus defined in the same book:—Vâda or discussion is the adoption of one of two opposing sides. What is adopted is analysed in the form of five members, and defended by the aid of any of the means of right knowledge, while its opposite is assailed by confutation, without deviation from the established tenets.

A Jalpa is thus defined in the same:—Wrangling which aims at gaining victory, is the defence or attack of a proposition in the manner aforesaid by quibbles, futilities, and other processes which deserve rebuke.

A Viṭaṇḍâ is defined thus:—Cavil is a kind of wrangling, which consists in mere attacks on the opposite side.

It is in Vâda or discussion that a person is generally allowed to ask further questions. The sole object in a Vâda is the ascertainment of truth; and so one is never prevented, even if he is defeated, from putting

further questions, to remove his doubts. In Jalpa, the sole aim of the parties is to win victory. There, if one is defeated, he is generally not allowed to put fresh questions. Now the discussion which was held in the Court of Janaka, was of the nature of Jalpa, for it was not so much for the ascertainment of truth, as for the sake of victory, and winning of the cows that Yājñavalkya engaged in the disputation. The question, therefore, arises : why was Gārgî allowed this second opportunity ? To this the commentator says :—]

Gārgî was told previously of the various successive supports of all the Jivas, as well as of the Lord being the final support of them all. But she was not told any thing therein, about the Mūlaprakṛiti ; what object she supported, and by whom was she supported in her turn. Therefore, Gārgî asks again (her object being to know something about the Mūlaprakṛiti).

[Why did Gārgî ask the permission of the Brāhmaṇas to put this question ? Why was such permission necessary ? To this the commentator answers :—]

The disputation (carried on in the Court of Janaka) aimed at gaining victory. In such a disputation, a person once defeated, cannot again put fresh questions, without the permission of the audience. Hence the necessity of obtaining the permission of the assembled Brāhmaṇas.

[But Gārgî was the wife of Yājñavalkya, there could be no desire in her to obtain victory over him ; for if he was defeated in argument, the loss would be, not only to him, but to her as well for the cows would be lost. This point is thus met by the commentator.]

Though Gārgî knew well the strength of learning of her husband, yet she put the question in order to prove to the assembled Brāhmaṇas, that it was beyond their power to defeat him. She puts these questions to him, not with the object of defeating him, but with the object of extracting something from him in the form of answer by which she herself, as well as the assembled Brāhmaṇas, might be benefited.

The second reason why Gārgî was allowed to ask again, was that on the first occasion, strictly speaking, she was not defeated by force of any argument. (When in the sixth Brāhmaṇam she asks Yājñavalkya : what is the support of Brahman ? He does not give any convincing answer to it, but silences her by threats of hell-fire.) She being his wife, submits to his dogmatic assertion when he says, "You must not imagine that the Lord has got any one to support Him." So she kept quiet then through fear (but now she asks whether the Lord is the support of Mūlaprakṛiti also, and when he answers in the affirmative, she is now finally

silenced by arguments and not by threat). For when the Lord is the support of the Mûlaprakṛiti also, who is the support of everything else, it then logically follows that there can be no support of the Lord. For the Mûlaprakṛiti being the support of everything that exists in this universe, could have been the support of the Lord, but when she herself is supported by the Lord, it follows that the Lord is self-supported. (This is first argument). The second argument given in this Brâhmaṇam is the statement that "there is no one else than the Lord who is the real Seer." That further proves the same point that the Lord is the self-supported and requires no one else to support Him.

The third argument given by Yājñavalkya is the statement in this Brâhmaṇam regarding the nature of the Lord, when he describes Him as being not coarse, nor fine, neither short nor long, etc. These attributes of the Lord show also that the Lord requires no support.

(Thus Gārgî who was silenced by threats of hell-fire in the sixth Brâhmaṇam, reverts to her same question in the present Brâhmaṇam, and this time she is silenced, not by threats, but by three-fold arguments by Yājñavalkya. The first argument is that everything in this universe is supported by Mûlaprakṛiti—the Root-matter. The Lord is the support of this Root-matter herself, so He can have no support. The second argument is, that the Lord is the only independent Seer, there is no other independent Seer in the World. So there can be no other being who can support the Lord. If there were any such being, he would be a higher Seer than the Lord. The third argument adduced by Yājñavalkya is that the Lord is possessed of qualities which are not material, he is neither coarse nor fine, &c. Therefore no being having a material body can be the support of the Lord who is immaterial.)

(The Commentator next enters into a logical discussion regarding the nature of Kathâ or disputation and its three-fold division into Vâda, Jalpa and Viṭaṇḍâ, in order to show, under what circumstances, Gārgî was allowed a second opportunity of putting these questions).

The Kathâ (disputation) of the wise men is of three kinds: Vâda (discussion) Jalpa (wrangling) and Viṭaṇḍâ (cavil). A Vâda is a discussion, either between a teacher and a pupil, or between two persons or among many persons, in whom there is no mental unfairness, and which is carried on solely with the object of arriving at what is truth. The gaining of victory is a secondary object, not a necessary object, in such a discussion. In a Vâda the persons defeated become the disciples of him who wins, and the victor always commands respect and honour from all. In a Vâda the winner is in duty bound to remove the

doubts of those who are inferior to him, and unable to remove their own doubts, though he may let those that are superior to him alone. But in a Vāda carried on amicably, with the object of finding which view is true, all are said to be Sabrahmachārins or fellow students. Here there is no relationship of teacher and student between them.

On being asked by the opponent for his proofs the Vādī (disputant) should put forth the 'good proofs' first. By good proofs are to be understood the Vedas, the Itihāsas, the Purāṇas, the Pancharātras, the Mīmāṃsā and the Smṛitis. Any other proofs besides these are to be looked upon as 'bad proof', and should be avoided in all discussions.

Should there arise any difference in the interpretation of the Vedas, &c., given by the two parties, then Akṣa or the organ of sense or perception and Anumāna or inference must both be resorted to, in order to find out the real sense of the Vedic texts.

Akṣa or the organs of sense are the indriyas that will not produce incorrect or imperfect perceptions. Inference is the correct reasoning. Abhāva (non-existence), arthāpatti (presumption) and upamā (analogy) (though they are varieties of proofs according to some) all fall under the category of Anumāna or Inference (and are not separately mentioned). Because non-existence, &c., are only different modes of inference. In fact, the vedic text (vākya) is the only faultless proof, for the Vākya or the vedic text is called the best āgama or the most faultless verbal testimony.

(The various schools of philosophy admit different kinds of proofs. Thus the Charvākas admit only one means of right knowledge, viz., perception (pratyakṣa), the Vaiśeṣikas and Baudhas admit two, viz., perception and inference (anumāna), the Sāṅkhyās admit three, viz., perception, inference and verbal testimony (āgama or śabda), while the Naiyāyikas, whose fundamental work is the Nyāya-sūtra, admit four, viz., perception, inference, verbal testimony and comparison (upamāna). The Prabhākaras admit a fifth means of right knowledge called presumption (arthāpatti), the Bhāṭṭas and Vedāntins admit a sixth, viz., non-existence (abhāva), and the Paurāṇikas recognise a seventh and eighth means of right knowledge, named probability (sambhāva) and rumour (aitihya). (S. B. H. Nyāya Sūtras, page 3.)

(Then arises the question when is a person to be considered as defeated in argument? About this the following is the rule:—)

It is said to be a defeat, when there takes place an inversion of ascertainment of truth (in the case of a vāda), or when the disputant submits to the position taken up by his opponent (in the case of Jālpa and

Viṭaṇḍā). This is the rule in all forms of debate, whether it be a discussion or wrangling or cavilling.

(An inversion of ascertainment of truth takes place when instead of establishing the truth sought to be ascertained by the parties, the arguments lead to the opposite conclusion.)

In the case of wrangling and cavilling, the person is defeated when he assents to the proposition of his opponent.

(What is to be done to the persons who are defeated in an argument?)

When there takes place an inversion of the ascertainment of truth, and the party defeated does not assent (through pride or through false reasoning) to his defeat, then he is to be punished, even though the debate be of the nature of vāda, more so if it be a Jalpa or a Viṭaṇḍā debate.

(Who is to award the punishment and what should be the penalty?)

(The preceptor should award punishment), but in the case of pupils not under the control of the preceptor, the king should award punishment. The punishment by the preceptor is by rebuke or word of mouth. The punishment by the king may be by fine or by corporal punishment also. The punishment by the preceptor may also be by fine, if the student assents to it. It may be also by inflicting a penance on the student such as to undergo fasting, &c. (A teacher, however, cannot inflict a fine on the student, if the latter demurs to it. Not so in the case of the fine inflicted by the king.) The punishment awarded by the king may be carried out by force, the amount being regulated by the gravity or lightness of the offence.

(What should be done if there takes place an inversion of ascertainment of truth, &c., and the defeated person acknowledge his defeat? Is he to be punished then also? In the case of assenting to the position of the opponent, by acknowledging his defeat, there is no punishment, even in wrangling and cavilling, much less so in the case of vāda or discussion.

(What is the penalty when a disputant is defeated in cavilling (viṭaṇḍā), and after assenting and thus evading punishment, he goes about preaching his refuted doctrines? What is to be done with such a destroyer of truth, tattva-viplava-kārī?) When a person defeated by the good people in argument, in a public assembly, persists in destroying the truth by again preaching his refuted doctrines, which he had recanted, he should be taken to the king, who should cut off his tongue, and branding him with a crow's mark (on his forehead) exile him from his kingdom.

(What are the doctrines the preaching of which is considered a destruction of truth or heresy?)

Tattva-Viplava or the preaching against the true-tattva is of five kinds:—

- (1) to preach that Lord Viṣṇu is equal to some other God ;
- (2) to preach that Lord Viṣṇu is no other than one of the Gods ;
- (3) to preach that the Lord Viṣṇu is inferior to some of the God or Gods ;

(4) to preach upsetting the prevailing order of Śrī and other tattvas, giving importance to the merits and demerits of those tattvas according to his own fancy ;

(5) to preach that some other form of religion is superior to Viṣṇu Bhakti. If the preacher of revolutionary ideas in religion be a Kṣatriya, or a Vaiśya, or a Śūdra, the king should put him, then and there, without hesitation, to death ; whilst in the case of a Brāhmaṇa he should have his tongue cut off.

In Vāda (discussion) as well as in Jalpa (wrangling) one should adduce proofs in support of his own conclusions ; and at the same time, he should have recourse to such arguments as may show the faultiness of the view of his opponent. This is the honest way of carrying on discussions. If the proof adduced by the opponent be not of the nature of a text (Vākya), such as a quotation from the Vedas &c., a good reasoner should find out some fallacy therein ; and if it be of the nature of a Vākya or text, he should give an explanation, different from that of the opponent. A good reasoner must establish his conclusions from the Vedas, and in order to convince the opponent with the truth of his own explanation, he should quote other extracts, in order to suit the explanation given by him ; and here he should have free scope in resorting to various modes of reasoning. Varieties in the modes of reasoning must not be used, however, from the very beginning.

Jalpa (wrangling) is that form of Kathā, the arguments in which are carried on, with a spirit of emulation or combativeness, between two rival, but honest, persons, simply with the object of showing or establishing one's superiority in learning over another ; or simply with the object of gaining some object such as fame, etc. In such a disputation, the king should examine the extent of learning of the competitors. In Jalpa (wrangling) the extent of learning of the two rivals must be examined, first, before they begin the combat. Therefore, the umpires that are engaged should all be Viṣṇu Bhaktas or religious persons. They

should be versed in all the sciences, in order to be able to grasp thoroughly, or understand the words of the two opponents. Their number should be five or seven, or more if available. The umpires engaged should have the consent of both the opponents as such. These umpires should weigh thoroughly the questions put and the answers given. The umpires are also called the 'questioners,' because they may also put questions to both the opponents. Where the umpires or the questioners cannot be had, both the opponents would have to show their learning before the common people, where there is no possibility of their learning being judged. Disputation of the nature of Jalpa (wrangling) is fruitful, when both the parties are equally matched. Otherwise, the defeat of one of them will inevitably follow. The one who proves inferior in learning, should acknowledge himself as a disciple of one who proves his superiority. Failing to do so, he brings on himself rightly deserved punishment, similar to the one spoken of in the case of the discussions of the nature of Vāda. (Such is what is called Jalpa disputation; it is between two opponents, who are almost equally matched in learning).

Since in Vāda discussions, the objects in view is to ascertain what is the real truth and to convince the other side, so the person defeated may put questions again and again, till he becomes fully convinced. But in Jalpa disputations, no questions can be put a second time after the defeat, without the permission of the members of the assembly.

The disputation that the good and orthodox people carry on in a spirit of emulation with those that preach revolutionary and heretical doctrines is what is called Viṭaṇḍā. It is said by those that are skilful in the science of debate that in Viṭaṇḍā, the disputant is not bound to establish his own view, but he seeks merely to demolish the position of his opponent. Those that are good and (orthodox) carry on the Viṭaṇḍā-disputation, with the above object of refuting the views of their opponent: whilst the opponents of the good people carry on the disputation of the nature of Jalpa, i.e., they try to establish their own views and to refute the views of the good people. So the whole disputation, between the good people and their opponents (the heretics), though it passes by the name of Viṭaṇḍā, is yet in reality of two-fold nature—the disputation is Viṭaṇḍā on the part of the orthodox, and Jalpa on the side of the heretic. Before such wicked opponents, the wise should keep their own views concealed; and ought not to try to establish their own points. On the contrary they ought to try to prove the weakness of their opponent's view, by force of sound reasoning (and

not on the strength of the Vedas). This is the means that a wise disputant should adopt, in meeting their wicked opponents, the preachers of the revolutionary doctrines, the heretics. It has been said that the wise and good people need not establish their own views, but demolish those of their opponents, for the wicked heretics, when defeated, are in duty bound to accept the views of their opposite party, for their own views become prohibited and unorthodox.

By heretical religion is to be understood any religion other than Viṣṇu Bhakti or steady attachment to the Lord Viṣṇu. The views of all the Bauddhas, the views of all the atheists, free-thinkers &c., are to be known as heretical and revolutionary, and they should be refuted by their own words, by the force of reasoning only.

If one is arguing with a heretic, who does not believe in the authoritativeness of sacred scriptures, it is useless to quote texts from the Vedas, before such an opponent. Such a person should be addressed by the orthodox disputant who believes in the authority of the Vedas thus :—"O friend ! the side that you have taken up, is it for the "purpose of establishing Dharma or is it purposeless ? If you say, that, "it is for the sake of Dharma. then you admit the authority of the Vedas, "and give up your position of a non-believer in Āgama. For Dharma can- "not be ascertained without the knowledge conveyed by the sacred scriptures "(Āgamas) If you say that Dharmas like Himsā or the killing of animal "life can be proved to be sinful, without having recourse to Revela- "tion, and by reason only ; we reply that we can also prove by reason, "that Himsā or the killing of animal is the cause of Dharma, when such "animals are killed in sacrifice. But if you say that 'I have taken up "this side without any purpose,' then what will be your answer, if I beat "you and tell you 'I am beating you without any purpose.' " This is how a non-believer in Revelation should be met by believers in Revelation.

If in a Viṭaṇḍā disputation, the orthodox party is unable to maintain his position in argument with the heretic, then all the good people present in the assembly, should combine together, in preventing the heretic from winning a victory over the orthodox.

(Who are to be considered as orthodox or good people ?) By the word Sat (सत्) i. e., good and honest people, are to be understood those who do not believe that there is any body either equal or superior to the Lord Viṣṇu, who know the Lord Viṣṇu is neither that Akṣara (अक्षर) nor Kṣara (क्षर), who know that there are gradations among the Jīvas, and in the works of Prakṛiti, and those whose religion is the worship of the Bhagavān Viṣṇu.

When the heretics (Asat people) are defeated in argument, the King should cause punishment to be meted out to such persons. If on the contrary, the orthodox or Sat party be defeated by the heretic, then the King should remain neutral, and wait till the combined party of the orthodox defeat the heretic. When the heretic is thus defeated, then the King should punish such a heretic.

All this is from the book called *Brahmatarka*.

COMMENTARY ON MANTRA 2.

The word *bāṇa* (बाण) in the mantra, does not mean the piece of bamboo pinned at the head of a shaft; but it means the arrow-head which is made of steel. It has been said in the *Padma Purāṇa*:—"The black-smith did not show the King the sharp arrow-head (*bāṇa*) which was fixed at the extremity of a shaft."

COMMENTARY ON MANTRA 3.

(It is not proper to say that the Lord is the support of *Mūlaprakṛiti* who supports everything. The epithet *Akṣara* which means indestructible is applicable to *Mūlaprakṛiti* also. For she is also *Akṣara*, indestructible. Similarly the attributes 'neither gross nor fine,' &c., are also not confined to the Lord, but may be applied to *Mūlaprakṛiti* also. The commentator therefore gives authority for his explanation):—

In this *Skanda Purāṇa* it is said that "*Śrī* is to be understood by the word *Ākāśa*, because she is all-luminous (*kāśa* means light). This "*Śrī* is understood to be the support of all. The supreme *Viṣṇu* is the "support of *Śrī* herself, and the qualities of "neither gross nor fine," etc., "are applied to the Lord only."

(*Gārgī* twice puts the same question to *Yājñavalkya* in the same words in this *Brāhmaṇa*. It is a rule of logic that a person who repeats his questions must be rebuked. Thus among the occasions for rebuke, repetition is one. Thus in book fifth, chapter 2, *Sūtra* 1, of the *Nyāya Sūtras*, we find twenty-two occasions for rebuking (*Nigraha*).

The occasions for rebuke are the following :—

(1. Hurting the proposition, 2. Shifting the proposition, 3. Opposing the proposition, 4. Renouncing the proposition, 5. Shifting the reason, 6. Shifting the topic, 7. The meaningless, 8. The unintelligible, 9. The incoherent, 10. The inopportune, 11. Saying too little, 12. Saying too much, 13. Repetition, 14. Silence, 15. Ignorance, 16. Non-ingenuity, 17. Evasion, 18. Admission of an opinion, 19. Overlooking the censurable, 20. Censuring the non-censurable, 21. Deviating from a tenet, and 22. The semblance of a reason.

(According to the rules of Logic, therefore, *Gārgī* commits a repetition, in putting the same question. In Mantra 3 of this *Brāhmaṇa* she puts the question : 'O *Yājñavalkya*, that of which they say that it is

above the heaven, beneath the earth, embracing heaven and earth, past, present, and future ; tell me in what is it woven, like warp and woof?" And she again asks the very same question in Mantra 6 : 'O Yājñavalkya, that of which they say, that it is above the heaven, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?' Why is she allowed to put the same question twice, against the rules of logic? To this the author answers :—)

The same question is put a second time, in order to get answer from Yājñavalkya, not in a figurative language, but in a positive assertion, that the Mūla Prakṛiti is the support of all. The answer given by Yājñavalkya on the second occasion, is differently worded, from the answer which he gave to the first question. On the first occasion he said ; "Ākāśe Tad Otam Cha." On the second occasion he says. "Ākāśa Eva Tad Otam Cha Protam Cha." Thus he uses the emphatically limiting particle "*Eva*" in his second answer, showing thereby, that the Ākāśa (the Mulaprakṛiti) was not the support, in a figurative sense, but in the true sense of the word. Therefore, there was no repetition in the question put by Gārgī.

Thus in the Brahmaṇḍa Purāṇa we find :—"Even in a disputation (Kathā) of the nature of Cavil (Jalpa) where the parties seek victory over each other, a repetition, or the use of a wrong word or saying too much or too little, etc., is not considered a cause of defeat, much less so should it be considered a cause of defeat, in a disputation of the nature of Vāda (discussion)."

Note.—According to this opinion, the discussion between Gārgī and Yājñavalkya was of the nature of Vāda and not Jalpa, and hence the repetition in such a case is not reprehensible.

Minor faults mentioned above, cannot be regarded as causes of a man's defeat in a discussion, for, these may be possible even in a man who is greatly learned.

(Where must we then consider a fault to be an occasion of defeat ? To this the author answers :—)

"When there is an inversion of the ascertainment of truth (when the conclusion arrived at is contrary to the proposition sought to be established, or when there is any fault in employment of terms, or when there is irrelevancy) or where there is delay even for a moment, that shows the weakness of learning of the party and consequently such a party must be considered as defeated." This is in the Brahmaṇḍa Purāṇa.

Therefore, only that repetition, etc., is to be considered as on occasion for defeat (and rebuke), which is a repetition of a proposition opposed to the truth sought to be ascertained, etc.

Note.—For example, where a party goes on repeating a proposition which has already been refuted. Such a repetition is a cause of defeat, and not every repetition.

COMMENTARY ON MANTRA 8.

(The Akṣara has been described “as neither coarse, nor, fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.”)

(This might mean that the Lord is not a substance at all and has no Svabhāva or existence of his own. To remove this doubt the author says :—)

The Lord Janârdana is said to be not coarse nor fine, etc., in the sense that he is not coarse nor fine etc., in the worldly, well-known ordinary significance of these words; and not that the Lord has no body of his own, etc. The Mantra does not describe the non-existence of all kinds of Sthûlatâ, etc.

(But the Mantra also says the Lord has no Tamas or darkness. Does it also mean, that the Lord has no physical darkness, but that He has some darkness of His own which is unworldly. To this the author replies :—)

The Lord has no Tamas absolutely, for His knowledge is never darkened by any obscuration, as is the case with other beings. There is nothing which can obstruct the knowledge of the Lord. It is the nature of Tamas to hide knowledge, but the Lord is all knowledge.

(It has been said above that the Lord devours nothing and no one devours him. This is a doubtful phrase and the author explains it thus :—)

Since the Lord is independent, he is not devoured or killed by any body. Had the Lord been killed by any body, then the killer would be superior to the Lord.

MANTRAS 9 to 11.

(In Mantra 9 it is mentioned that “by the command of that Akṣara “(the imperishable), O Gârgi, sun and moon stand apart. By the command of that Akṣara, O Gârgi, heaven and earth stand apart. By the command of that Akṣara, O Gârgi, what are called moments (nimeṣa),

"hours (muhūrta), days and nights, half-months, months, seasons, years, all stand apart. By the command of that Akṣara, O Gārgî, some rivers flow to the east from the white mountains, others to the west, or to any other quarter. By the command of that Akṣara, O Gārgî, men praise those who give, the gods follow the sacrificer, the fathers the Darvi-offering.")

(These words Dyāvâ-Prithivya, &c., used in the Mantra are generally translated as heaven and earth, &c. They, however, do not mean so. The author explains them thus :—

In the Mahāmīmāṃsā, it is said, that the word Dyāvâ-Prithivya mean Śrî and the presiding deity of the earth. The words Sûrya and Chandramâ as used in the Mantra, mean Brahmâ and Rudra respectively. The word Dyau literally means luminous, and as Śrî is all light, therefore Dyāvâ means Śrî. Prithivi comes from the root Prithu or extended. Sûrya literally means the giver of knowledge or knowledge, and hence it means Brahmâ Chandra literally means the giver of joy, and hence it means Rudra, because He ordains all joy.

The Lord Hari is the support of all these and He is the ruler of them from eternity and independent of any one else. No doubt Śrî is the support of everything in the universe, but she gets this power of supporting everything from the Lord. It is under the command of Viṣṇu that she supports all, and not because she has any power independent of him. She is always under the control of Viṣṇu. The only independent being is the Lord Hari alone from all eternity.

COMMENTARY ON MANTRA 8—(continued).

In Mantra 8 it was mentioned that the Lord has no mouth. It does not mean that the Lord has no body. The author explains thus by an authority.)

It is thus written in Varāha Purāṇa:—The Lord has no Prākṛitic body (material body) consisting of flesh, fat and bones, etc., because there are no parts in Him. The Lord by the very fact of his lordliness, shows that He is not a composite being, but His form is truth and He is changeless and constant existence.

(It has been explained above that the Śrutis deny only a Material form to the Lord, and that the Lord has a form of His own. An objector says:—"Is it not possible that the Śrutis deny absolutely every form to the Lord?" The Commentator therefore, quotes a Śruti to show that they ascribe a non-material form to the Lord :—)

Āditya varṇam tamasastupāre (Vājasaneyi Samhitā 31. 18.) "Of sun like lustre beyond darkness (of matter)." So also texts like "āṇor

apīyān, mahato mahīyān," "smaller than the smallest, and bigger than the biggest," "Sahasra-śīrṣā puruṣa", "The puruṣa with thousand heads," &c., show that the Lord has a form, though not material.

(You have explained the text 'asthūlam' by saying that the Lord has no material thickness, but He has a thickness of His own. How is this explanation valid? To this the Commentator answers:—)

There is nothing strange in this explanation. Such explanations occur other passages also. Thus in the Gītā (13. 12) occurs "na sat tan nāsad uchyate":—"He is called neither being nor non-being." Here absolute existence is not denied to the Lord, but only relative material existence; that is, the Lord is not a Sat or gross material existence, nor Asat or subtle material body, but He is immaterial.

An objector says:—"In the same sentence occur "asthūlam ahrasvam, &c.," as well as "atamas, &c." You explain the first epithet by saying that the Lord has got no material grossness, &c., but you explain the other epithets like atamas, &c., by saying that He has got no darkness absolutely. To be consistent you ought to say, that He has got no material darkness, but he has some non-material darkness." To this the Commentator says:—

There is nothing out of the way in such an explanation. Thus in the text aduḥkham asukham samam:—"He is painless, He is pleasureless, He is equable," there is absolute denial of pain, but relative denial of joy. There is joy or sukham in the Lord, but it is not material pleasure.

Similarly in the text na prajñam, nāprajñam "He is neither knowledge nor ignorance." The ignorance is absolutely denied regarding the Lord, but the denial of Knowledge is only relative, namely, the knowledge of the Lord is not like the brain knowledge of ordinary beings.

अथ शाकल्य ब्राह्मणम्

NINTH (SAKALYA) BRĀHMAṆAM.

MANTRA III. 9. 1.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा
याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपेदे यावन्तो
वैश्वदेवस्य निविदिउच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री

च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति ।
 त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति ।
 षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति । त्रय
 इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति । द्वावित्यो-
 मिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्थ इत्योमिति
 होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच
 कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥ १ ॥

अथ Atha, then. विदग्धः Vidagdhaḥ, Vidagdha by name. शाकल्यः Śākalyaḥ, born in the family of Śākala. एनं Enam, him; Yājñavalkya. पप्रच्छ Paprachchha, asked. ह Ha. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. कति Kati, how many. देवाः Devāḥ, gods. इति Iti. सः Saḥ, he; Yājñavalkya. एतया Eṭayā, this. निविदा Nividā, by the mantra called Nivit. वैश्वदेवस्य Vaiśvadevasya, of Vaiśvadeva Śāstra. निविदि Nivid i, in the mantra known as Nivit. यावन्तः Yāvantaḥ, as many. उच्यन्ते Uchyante, have been said. प्रतिपेदे Pratipede, knew. त्रयः Trayāḥ, three. च Cha. त्री Trī, three; three times. शताः Śatāḥ, hundred. च Cha, and. त्रयः Trayāḥ, three. च Cha, and. त्री Trī, three times. सहस्रा Sahasrā, thousands. च Cha, and. इति Iti. ओं Om, yes; just so. इति Iti. उवाच Uvācha, said (Vidagdha). कति Kati, how. एव Eva, only; the superior to them all. देवाः Devāḥ, the Devas; the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इति Iti. त्रयस्त्रिंशत् Trayastriṁśat, thirty-three. इति Iti. ओं Om, yes; just spoken. इति Iti. उवाच Uvācha, said (Vidagdha) कति Kati, how many. एव Eva, only; superior even among them. देवाः Devāḥ, the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. षट् Ṣaṭ, six. इति Iti. ओं Om, yes; just so. इति Iti. उवाच Uvācha, said. ह Ha. कति Kati, how many. एव Eva, only; superior even among them. देवाः Devāḥ, the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इति Iti. त्रयः Trayāḥ, three. इति Iti. ओं Om, yes; just so. इति Iti. उवाच Uvācha, said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, only, superior among them. देवाः Devāḥ, the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इति Iti. द्वौ Dvau, two. इति Iti. ओं Om, yes; just so. इति Iti. उवाच Uvācha, said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, superior among them. देवाः Devāḥ, the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इति Iti. अर्धं Adhyardha, one and a half. इति Iti. ओं Om, yes; just so. इति Iti. उवाच Uvācha, said (Vidagdha). ह Ha. कति Kati, how many. एव Eva, superior among them. देवाः Devāḥ,

the gods. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. इति Iti. एकः Ekah, one. इति Iti. ओं Om, yes ; just so. इति Iti. उवाच Uvācha, said. ह Ha. कतमे Katame, which. ते Te, those. त्रयः Trayah, three. च Cha, and. त्री Trī, three times. शताः Śatāḥ, hundred. च Cha, and. त्रयः Trayah, three. च Cha. त्री Trī, three times. सहस्र Sahasra, thousand. च Cha, and. इति Iti.

1. Then asked him Vidagdha, the son of Sakala,—
“How many devas are there, Yājñavalkya?”

He (answered)—“This can be learnt from the Nivīt; as many (devas) as are mentioned in the Nivīt of the Vaiśvadeva (Śastra), (so many are there),—viz., three and three hundred and three and three thousand.”

“Yes,” said Vidagdha, “and how many devas are there, Yājñavalkya?”

“Thirty-three,” he answered.

“Yes,” said Vidagdha, “and how many devas are there, Yājñavalkya?”

“Six,” he answered.

“Yes,” said Śākalya, “and how many devas are there, Yājñavalkya?”

“Three,” he answered.

“Yes,” said Vidagdha, “and how many devas are there, Yājñavalkya?”

“Two,” said he.

“Yes,” said Śākalya, “and how many devas are there, Yājñavalkya?”—“Adhyardhya,” answered he.

“Yes,” said he, “and how many devas are there, Yājñavalkya?”

“One,” he answered.

“Yes,” said he, “and which are these three and three hundred, and three and three thousand?”—210.

MANTRA III. 9. 2.

स होवाच महिमान एवैषामते त्रयस्त्रिंशत्त्वेव देवा इति
कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादि-
त्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥२॥

सः Saḥ, he ; Yājñavalkya. उवाच Uvācha, said. इ Ha. एते Ete, those that thou askest. एषां Eṣām, these ; of the thirty-three. महिमानः Mahimānaḥ, glories ; inferiors or subordinates ; members of the family. एव Eva, only. तु Tu, on the other hand. त्रयस्त्रिंशत् Trayastriṁśat, thirty-three. एव Eva, only ; in reality. देवाः Devāḥ, gods. इति Iti. कतमे Katame, which. ते Te, those. त्रयस्त्रिंशत् Trayastriṁśat, thirty-three. इति Iti. अष्टौ Aṣṭau, eight. वसवः Vasavaḥ, Vasus. एकादश Ekādaśa, eleven. रुद्राः Rudrāḥ, Rudras. द्वादश Dvādaśa, twelve. आदित्याः Ādityāḥ, Ādityas. ते Te, these. एकत्रिंशत् Ekatriṁśat, thirty-one. इन्द्रः Indrāḥ, son of Vāyu. एव Eva, only. च Cha, and. प्रजापतिः Prajāpatiḥ, Jayanta son of Indra. च Cha. त्रयस्त्रिंशौ Trayastriṁśau, thirty-three. इति Iti.

2. Yājñavalkya replied, " All these three and three hundred devas are partial glories, of (the following) thirty-three, whilst thirty three only are in reality the chief Devas.

" Which are these thirty three ? " (asked Vidagdha.)

" Eight Vasus, eleven Rudras, twelve Ādityas, these are thirty one ; and together with Indra (the son of Vāyu) and Prajāpati (Jayanta, the son of Indra) these are thirty-three,"—said Yājñavalkya.—211.

MANTRA III. 9. 3.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च
द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु
सर्वं हितमिति तस्माद्वसव इति ॥ ३ ॥

कतमे Katame, which. वसवः Vasavaḥ, the Vasus. इति Iti. अग्निः Agniḥ, Suparṇa ; Garuḍa. च Cha, and. पृथिवी Pṛithivī, the wife of Garuḍa. च Cha. वायुः Vāyuḥ, Sûtrâtman. च Cha, and. अन्तरिक्षं Antarikṣam, Śraddhâ, the wife of Sûtrâtman. च Cha. आदित्यः Ādityāḥ, Śiva. च Cha, and. द्यौः Dyau, Umâ the wife of Śiva. च Cha, and. चन्द्रमाः Chandramâḥ, Kâma. च Cha, and. नक्षत्राणि Nakṣatrâṇi, Indra. The plural number indicates that Indra assumes many forms. च Cha, and. एते Ete, these. वसवः Vasavaḥ, the Vasus. हिः Hi, because. एतेषु Eteṣu, in these eight. हीदं Idam, this. सर्वं Sarvaṁ, whole. वसु Vasu, world. हितं Hitam, founded. इति Iti. तस्मात् Tasmât, therefore. वसवः Vasavaḥ, the Vasus. इति Iti.

3. " Which are the Vasus ? " asked Vidagdha.

“Agni (or Garuḍa), Pṛithivî (or Garuḍa's wife), Vâyu (or Sûtrâtmâ), Antarikṣa (or Śraddhâ, the wife of Sûtrâtmâ), Âditya (or Śiva), Dyau (or Umâ, the wife of Śiva), Chandra-mâ (or Kâma), Nakṣatra (or Indra),—these are the Vasus. In them this whole world is founded; therefore, they are called Vasus.”—212.

MANTRA III. 9. 4.

कतमे रुद्रा इति दशमे पुरुषे प्राणा आत्मैकादशस्ते
यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति तदद्रोदयन्ति
तस्माद्रुद्रा इति ॥ ४ ॥

कतमे Katame, which. रुद्राः Rudrâḥ, the Rudras. इति Iti. पुरुषे Puruṣe, in the Jiva. प्राणाः Prâṇâḥ, the Prâṇas, those that regulate the five organs of perception and the five organs of action. इमे Ime, these, the ten sons of Vâyu, such as Dakṣa, &c. दश Daśa, ten. आत्मा Âtmâ Bṛihaspati; the presiding deity of Buddhi. एकादशः Ekâdaśaḥ, the eleventh. ते Te, those eleven. यदा Yadâ, when. अस्मात् Asmât, this. मर्त्यात् Martyât, from the dying man. शरीरात् Śarirât, from the body. उत्क्रामन्ति Utkrâmanti, leave; go out. अथ Atha, then. रोदयन्ति Rodayanti, (make the relatives of the dying man) weep or shed tears. यत् Yat, because. तत् Tat, then. रोदयन्ति Rodayanti, (make the relatives of the dying man) weep. तस्मात् Tasmât, therefore. रुद्राः Rudrâḥ, the Rudras; those that make weep.

4. “Which are the Rudras?” asked Vidagdha.

“These ten devas of Prâṇas in a man and Bṛihaspati, the deva of Buddhi as the eleventh, when these presiding devas go out of the body of a dying man, then they make the relatives weep. They are called Rudras, because they make them weep.”—213.

MANTRA III. 9. 5.

कतमे आदित्या इति द्वादस वै मासाः संवत्सरस्यैत
आदित्या एते हीदथ्सर्वमाददाना यन्ति ते यदिदथ्सर्वमा-
ददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

कतमे Katame, which. आदित्याः Âdityâḥ, Âdityas. इति Iti. संवत्सरस्य Sâmvatsarasya, of the year. वै Vai, indeed. द्वादश Dvâdaśa, twelve

presiding devas. मासाः Māsah, (of) the months. एते Ete, these. आदित्याः Âdityâh, Âdityas. हि Hi, because. एते Ete, these; these twelve presiding devas of the months, namely. 1. Dhâtâ, 2. Aryamâ, 3. Vivasvân, 4. Pusâ, 5. Tvaṣṭâ, 6. Savitâ, 7. Bhaga, 8. Parjanya, 9. Varuṇa, 10. Mitra, 11. Yama, 12. Indra. इदं Idam, this. सर्वं Sarvam, all; such as Âyu, &c., of the living beings. आददाना Âdadânâ, taking. यन्ति Yanti, go away. ते Te, they; the twelve months. यत् Yat, because. इदं Idam, this. सर्वं Sarvam, all, i.e., Âyu, &c., of all the living beings. आददाना Âdadânâ, taking. यन्ति Yanti, go away. तस्मात् Tasmât, therefore. आदित्याः Âdityâh, the Âdityas. इति Iti.

5. "Which are the Âdityas?" asked Vidagdha.

"The presiding devas of the twelve months of the year are the Âdityas; for, these take away all this as they pass. Since, as they pass, they take away all this, therefore they are called Âdityas."—214.

MANTRA III. 9. 6.

कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्तुरेवेन्द्रो
यज्ञः प्रजापति रिति । कतमः स्तनयित्तुरित्यशनिरिति ।
कतमो यज्ञ इति पशव इति ॥ ६ ॥

कतमः Katamaḥ, which. इन्द्रः Indrah, Indra, son of Vâyu. कतमः Katamaḥ, which. प्रजापतिः Prajâpatiḥ, Prajâpati (Jayanta). इति Iti. स्तनयित्तुः Stanayitnuḥ, the presiding deva of thunder. एव Eva, only. इन्द्रः Indrah, Indra, son of Vâyu. यज्ञः Yajñah, the presiding deva of sacrifice. प्रजापतिः Prajâpatiḥ, Prajâpati. इति Iti. कतमः Katamaḥ, which. स्तनयित्तुः Stanayitnuḥ, the presiding deva of thunder. इति Iti. अशनिः Âsaniḥ, the deva of thunder bolt or Vajra. इति Iti. कतमः Katamaḥ which. यज्ञः Yajñah, the deva of sacrifice. इति Iti. पशवः Paśavaḥ, the presiding deva of animals.

6. "Who is Indra, and who is Prajâpati?" asked Vidagdha.

Yâjñavalkya said: "The deva of thunder is Vajra (Indra, a son of Vâyu), the deva of sacrifice is Prajâpati."

"Which is the deva of thunder?" asked Vidagdha.

"The deva of thunder bolt," said Yâjñavalkya.

"Which is the deva of sacrifice?" asked Vidagdha.

"The deva of animals," replied Yâjñavalkya.—215.

MANTRA III. 9. 7.

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च
द्वौश्चैते षडेते हीदस्सर्वं षडिति ॥ ७ ॥

कतमे Katame, which. षट् Ṣaṭ, six. इति Iti. अग्निः Agniḥ, Suparna ; Garuḍa. च Cha, and. पृथिवी Pṛithivī, the wife of Garuḍa. च Cha, and. वायुः Vāyuḥ, Sûtrâtmâ. च Cha, and. अन्तरिक्षं Antarikṣam, Śraddhâ, the wife of Sûtrâtmâ. च Cha, and. आदित्यः Âdityaḥ, Śiva. द्यौः Dyauḥ, Umâ, the wife of Śiva. च Cha, and. एतेषु Eteṣu, these. षट् Ṣaṭ, six. हि Hi, since. इदं Idam, this. एतेषु Eteṣu, in these. इदं Idam, this ; Jñâna, Vijñâna, Aiśvarya, Vîrya, Śri and Yaśa. षट् Ṣaṭ, six. सर्वं Sarvam, full ; fully developed. इति Iti.

7. "Which are the six?" (asked Vidagdha).

"Agni (Garuḍa), Pṛithivî (Garuḍa's wife), Vāyu (Sûtrâtmâ), Antarikṣa (Śraddhâ, the wife of Sûtrâtmâ), Âditya (Śiva), Dyau (Umâ, the wife of Śiva)—these are the six devas. Because in these six, the six qualities, viz., Jñâna, Vijñâna, Aiśvarya, Vîrya, Śri and Yaśa are fully developed."—216.

Note.—These are the six powers of godhead.

MANTRA III. 9. 8.

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे
सर्वे देवा इति । कतमौ तौ द्वौ देवावित्यन्नं चैव प्राण-
श्चैति । कतमोऽध्यर्ध इति । योऽयं पवत इति ॥ ८ ॥

कतमे Katame, which. ते Te, those. त्रयः Trayah, three. देवाः Devâḥ, the Gods. इति Iti. इमे Ime, these, namely, Agni, Vāyu, Âditya, i.e., Vindra or Garuḍa, Vāyu and Maheśvara or Śiva. त्रयः Trayah, three. लोकाः Lokâḥ, the worlds, or supports of their consorts : Intelligences. एव Eva, only. हि Hi, since. एषु Eṣu, in these, in these, in the three Intelligences, Vāyu, Vindra and Maheśvara. इमे Ime, these. सर्वे Sarve, all. देवाः Devâḥ, the Gods. इति Iti. कतमौ Katamau, which. तौ Tau, those. द्वौ Dvau, two. देवौ Devau, the Gods. इति Iti. अन्नं Annam, food, namely, Śraddhâ. It is composed of two words अन् surpassing and न leader. Excellent Leader. एव Eva, only, the well-known. प्राणः Prâṇah, the chief of the Vâyus. इति Iti. कतमः Katamah, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti. यः Yaḥ, which. अयं Ayam, this. पवते Pavate, purifies or blows. इति Iti.

8. "Which are the three devas?" (asked Vidagdha).

"The three Intelligences, named Vāyu, Vīndra (Garuḍa) and Maheśvara Śiva," said Yājñavalkya, "for within them all other devas are (comprehended)."

"Which are the two devas?" (asked Vidagdha). "Śraddhā (Annam) and her spouse, the Chief of the Vāyus," said Yājñavalkya.

"Which is the Adhyardha?" (asked Vidagdha).

"He who purifies," said Yājñavalkya.—217.

MANTRA III. 9. 9.

तंदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति । यद-
स्मिन्निदं सर्वमध्याध्वीत्तेनाध्यर्ध इति । कतमं एको देव इति ।
प्राण इति स ब्रह्म त्यदित्याचक्षते ॥ ९ ॥

कतमः Katamaḥ, which. अध्यर्धः Adhyardhaḥ, Adhyardha. इति Iti, यः Yaḥ, who, being the support of all. अयं Ayam, this. पवते Pavate, purifies. इति Iti. तत् Tat, therein, i.e., about Vāyu being Adhyardha. आहुः Āhūḥ, they questioned, the assembly asked. यत् Yat, that. अयं Ayam, this. एकः Ekah, one. इव Iva, like. एव Eva, only. पवते Pavate, purifies. अथ Atha, then. कथं Katham, how. अध्यर्धः Adhyardhaḥ, Adhyardha or one and a half, 1½. इति Iti. यत् Yat, because. अस्मिन् Asmin, in him. इदं Idam, this. सर्वं Sarvaṁ, all; such as Jñāna, Vijñāna, &c. अध्याध्वीत् Adhyārdhnot, increased; obtains increase. इति Iti. कतमः Katamaḥ, which. एकः Ekah, one. देव Deva, god. इति Iti. प्राणः Prāṇaḥ, Viṣṇu; the Supreme God. इति Iti. सः Saḥ, he; the Prāṇa or Viṣṇu. ब्रह्म Brahma, full in all the qualities. त्यत् Tyat, that which never decays; ever-lasting. त तथा and य-याति always existing as such आचक्षते Āchakṣate, they say. इति Iti.

9. ["Which is the Adhyardha?" (asked Vidagdha).

"He who purifies," said Yājñavalkya.]

"Here it is objected," said the assembly, "he who purifies, is *one* even; how then is he Adhyardha or 1½ (one-and-a-half)?"

"Because all obtain increase in him, therefore is he Adhyardha," said Yājñavalkya.

Note.—He, Vāyu, the most beloved son of God, cannot be said to be separate from God, and so he is not second; nor can he be said to be God himself, so he cannot be said one. Therefore, from his unique position, he is said to be one-and-a-half.

“Which is the One God?” (asked Vidagdha).

“Prâṇa, namely, Viṣṇu,” said Yâjñavalkya, “and He is Brahman or full, and He is called Tyat or that which never decays but always exists as such”.—218.

MANTRA III. 9. 10.

पृथिव्येव यस्यायतनमग्निर्लोको मनोज्योतिर्यो वै तं पुरुषं
विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्वाज्ञवल्क्य ।
वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ य
एवायं शरीरः पुरुषः स एष वदैव शाकल्य । तस्य का
देवतेत्यमृतमिति होवाच ॥ १० ॥

यज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यस्य Yasya, whose. पृथिवी Prithivî, the earth. एव Eva, only. आयतनं Âyatanam, abode ; support. अग्निः Agniḥ, Ramâ, the presiding deity of Vâk. लोकः Lokaḥ, the outward manifestation. मनः Manaḥ, the mind ; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light ; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Âtmanah, all the Jîvas. परायणं Parâyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyât, may know, may realise. वै Vai, indeed. सः Saḥ, he. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śakalya, Oh, Śakalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Âtmanah, all the beings ; all the Jîvas. परायणं Parâyaṇam, the best support पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. शरीरः Śârîraḥ, present in the body of all the beings. पुरुषः Puruṣaḥ, Svâyambhuva or Jivâtma. सः Saḥ he. एषः Eṣaḥ, this. वद् Vada, ask. एव Eva, again. तस्य Tasya, his. का Kâ, which. देवता Devatâ, ruler ; regulator. इति Iti. अमृतं Amṛitam, the Vâyu. इति Iti. उवाच Uvâcha, said. ह Ha.

10. “ Oh, Yâjñavalkya, he who knows him, whose abode is the earth, whose external manifestation is Agni, (the deity of Vâk or Speech), whose inward manifestation is the mind, to be the best support of all the beings or Jîvas, he is really a wise man.”

“ I know Him, indeed, Oh, Śakalya, to be the best support of all the beings or Jîvas, Him whom thou speakest of and

who is this Puruṣa in the body (Jīvâtma). It is He. Ask, again Oh, Śākalya."

(Śākalya asked) "Who is the presiding god or governor of Him?"

Yājñavalkya replied, "Amṛita or Vāyu."—219.

MANTRA III. 9. 11.

काम एव यस्यायतनं हृदयं लोको मनोज्योतिर्यो वै तं
पुरुषं विद्यात्सर्वस्यात्मनः परायणश्च वै वेदिता स्यादाज्ञ-
वलक्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं
यमात्थ य एवायं काममयः पुरुषः स एष वदैव शाकल्य ।
तस्य का देवतेति । स्त्रिय इति होवाच ॥ ११ ॥

याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. कामः Kāmaḥ, desire. एव Eva, only. आयतनं Āyatanam, abode; support. हृदयं Hṛdayam, heart; Ramâ, whose seat is in the heart. लोकः Lokah, outward manifestation. मनः Manah, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light, inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jivas or beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ whoever. विद्यात् Vidyât, may know; may realise. वै Vai, indeed. सः Saḥ, he. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Āttaha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, that. अयं Ayam, this. काममयः Kāmamayaḥ, of the desires, presiding in the desires. पुरुषः Puruṣaḥ, the being; Pradyumna, the deity of the desires. सः Saḥ, he. एषः Eṣaḥ this. वद Vada, ask. एव Eva, again. तस्य Tasya his. का Kâ, which. देवता Devatâ, ruler; regulator. इति Iti. स्त्रियः Striyah, the women; Śrī, Sarasvati and Umâ. इति Iti. उवाच Uvâcha, said.

ii. "Oh, Yājñavalkya, he who knows Him, whose abode is the desires, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jivas, he is really the wise man."

“ I know Him, indeed, to be the best support of all the beings, or Jīvas,—Him whom thou speakest of and who is the Puruṣa,—Pradyumna, who is the presiding deity of desires. It is He. Ask again, Oh Śākalya.”

(Śākalya asked)—“ Who is the presiding god or governor of Him.”

Yājñavalkya replied, “ Ramâ, Sarasvatî and Umâ, these three female devas.”—220.

MANTRA III. 9. 12.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यै वै तं
पुरुषं विद्यात्सर्वस्यात्मनः परायणश्च स वै वेदिता स्याद्वा
ज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं
यस्मात्थ य एवासावादित्ये पुरुषः स एष वदैव शाकल्य ।
तस्य का देवतेति । सत्यमिति होवाच ॥ १२ ॥

यज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. रूपाणि Rupāṇi, colours. एव Eva, only. आयतनं Āyatanam, abode; support. चक्षुः Chakṣuḥ, the eye; Ramâ, presiding in the eye. लोकः Lokah, outward manifestation. मनः Manaḥ, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas or Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yah, whoever. विद्यात् Vidyāt, may know; may realise. वै Vai, indeed. सः Sah, he. वेदिता Veditâ, a wise man. स्याद् Syât, may be. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Āttha, thou speakest of. अहं Aham, I. वेद Veda, know वै Vai, indeed. यः Yah, that. असा असा, this. आदित्ये Âditye, in the sun. पुरुषः Puruṣah, being; Rudra. एव Eva. सः Sah, he. एषः Eṣah, this. वद Vada, ask. एव Eva, again तस्य Tasya, his. का Kâ, which. देवता Devatâ, ruler; regulator. इति Iti. सत्यं Satyam, Chaturmukha. इति Iti उवाच Uyâcha, said. ह Ha.

12. “ Oh, Yājñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind, to

be the best support of all the beings or Jīvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jīvas,—Him whom thou speakest of and who is the Puruṣa (Rudra) in the sun. It is He. Ask, again, Oh, Śākalya."

(Śākalya) asked—"Who is the presiding god or governor of Him?"

"Chaturmukha," replied Yājñavalkya.—221.

MANTRA III. 9. 13.

आकाश एव यस्यायतनं श्रोत्रं लोको मनोज्योतिर्यो
वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता
स्यादाज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं
यमात्थ य एवायं श्रोत्रः प्रातिश्रुत्कः पुरुषः स एष वदेव
शाकल्य । तस्य का देवतेति । दिश इति होवाच ॥ १३ ॥

याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. आकाशः Ākāśaḥ, the sky. एव Eva, only. आयतनं Āyatanam, abode; support. श्रोत्रं Śrotram, the ears; Ramā, presiding in the ears. लोकः Lokah, the outward manifestation. मनः Manah, mind; Ramā, presiding in the mind. ज्योतिः Jyotiḥ, light; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas; all the Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyāt, may know; may realise. वै Vai, indeed. सः Saḥ, he. वेदिता Veditā, a wise man. स्यात् Syāt, may be. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya, यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Āttha, thou speakest of. अहं Ahaṁ, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. श्रोत्रः Śrotraḥ, having entered into the ear. प्रातिश्रुत्कः Prātiśrutkaḥ, he who hears. पुरुषं Puruṣaḥ, Puruṣa; the moon. सः Saḥ, he. एषः Eṣaḥ, this. वद Vada, ask. एव Eva, again. तस्य Tasya, his. का Kā, which. देवता Devatā, the God; the Ruler; the Regulator. इति Iti. दिशः Diśaḥ, Garuḍa, Śeṣa and Dakṣa, these gods. इति Iti.

13. "Oh Yājñavalkya, he who knows Him, whose abode is in the sky, whose external manifestation is Ramā, whose

seat is in the ears, whose inward manifestation is the mind, to be the best support of all the beings or Jīvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jīvas,—Him whom thou speakest of and who is this Puruṣa,—Chandra, who hears, remaining inside the ears. It is He. Ask again, Oh, Śākalya."

("Śākalya asked)—"Who is the presiding god or governor of Him?"

"Garuḍa, Śeṣa and Dakṣa, called Diśāḥ or Directions," replied Yājñavalkya.—222.

MANTRA III. 9. 14.

तम एव यस्यायतनं हृदयं लोको मनोज्योतिर्यो वै तं
पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्वा-
ज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं
यमात्थ य एवायं छायामयः पुरुषः स एव वदैव शाकल्य ।
तस्य का देवतेति । मृत्युरिति होवाच ॥ १४ ॥

यज्ञवल्क्य Yājñavalkya. Oh, Yājñavalkya. यस्य Yasya, whose. तमः Tamah, darkness. एव Eva, only. आयतनं Āyatanam, abode; support. हृदयं Hṛdayam, heart; Ramâ, whose seat is in the heart. लोकः Lokah, the outward manifestation. मनः Manah, the mind; Ramâ, presiding in the mind. ज्योतिः Jyotiḥ, light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas or Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyāt, may know; may realise. वै Vai, indeed. सः Sah, he. वेदिता Veditâ, a wise man. स्याद् Syât, may be. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Āttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. छायामयः Chhâyāmayah, shadowy. पुरुषः Puruṣah, Puruṣa; Nirṛiti. सः Sah, he. एवः Esah, this. वद Vada, ask. एव Eva, again. तस्य Tasya, his. का KA, which. देवता Devatâ, the ruler; the governor. इति Iti. मृत्युः Mṛtyuḥ, death; Yama, इति Iti. उवाच Uvâcha, said. ह Ha,

14. "Oh, Yājñavalkya, he who knows Him, whose abode is in darkness, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jīvas ; he is really the wise man."

"I know Him, indeed, to be the best support of all the beings,—Him whom thou speakest of and who is the Puruṣa;—Nirṛiti, whose nature is shadow. It is He. Ask again, Oh, Śākalya."

(Śākalya asked)—"Who is the presiding god or governor of Him?"

"Death (Yama)," replied Yājñavalkya.—223.

MANTRA III. 9. 15.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनोज्योतिर्यो वै तं
पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यादा-
ज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं
यमात्थ य एवायमादर्शं पुरुषः स एष वदेव शाकल्य ।
तस्य का देवतेत्यसुरिति होवाच ॥ १५ ॥

यज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. रूपाणि Rûpâṇi, colours. एव Eva, only. आयतनं Āyatanam, abode ; support. चक्षुः Chakṣuḥ, the eye ; Ramâ, presiding in the eye. लोकः Lokah, outward manifestation. मनः Manah, the mind ; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, light ; inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas or Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yah, whoever. विद्यात् Vidyât, may know ; may realise. वै Vai, indeed. सः Sah, he. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Âttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yah, which. अयं Ayam, this. आदर्शं Âdarśe, in the mirror. पुरुषः Puruṣah, the Puruṣa; the sun. सः Sah, he. एषः Eṣah, this. वद Vada, ask. एव Eva, again. तस्य Tasya, his. का Kâ, which. देवता Devatâ, ruler ; regulator. इति Iti. असुः Asuḥ, Asu ; the internal Vāyu. इति Iti.

15. "Oh, Yājñavalkya, he who knows Him, whose abode is the colours, whose external manifestation is Ramâ, whose seat is in the eye, whose inward manifestation is the mind to be the best support of all the beings or Jīvas; he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jīvas,—Him whom thou speakest of and who is the Puruṣa (the sun) in in the mirror. It is He. Ask again, Oh, Śākalya."

(Śākalya replied)—"Who is the presiding god or regulator of Him?"

"Asu (the internal Vāyu)," replied Yājñavalkya.—224-

MANTRA III. 9. 16.

आप एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै
तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता
स्यादाज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः
परायणं यमात्थ य एवायमप्सु पुरुषः स एषवदैव शाकल्य ।
तस्य का देवतेति । वरुण इति होवाच ॥ १६ ॥

आज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. आपः Āpah, the waters. एव Eva, only. आयतनं Āyatanam, abode; support. हृदयं Hṛidayam, the heart; Ramâ, whose seat is in the heart. लोकः Lokah, outward manifestation. मनः Manah, the mind; Ramâ, whose seat is in the mind. ज्योतिः Jyotiḥ, the light; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas or Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yaḥ, whoever. विद्यात् Vidyāt, may know; may realise. वै Vai, indeed. सः Saḥ, he. वेदिता Veditā, a wise man. स्याद् Syāt, may. वै Vai, indeed. शाकल्य Śākalya, Oh, Śākalya. यं Yam, which सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. आत्थ Āttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yaḥ, which. अयं Ayam, this. अप्सु Apsu, in the waters. पुरुषः Puruṣaḥ, the Puruṣa; Parjanya. सः Saḥ, he. एषः Eṣaḥ, this वद Vada, ask. एव Eva, again. तस्य Tasya, his. का Kā, which. देवता Devatā, ruler; regulator. इति Iti. वरुणः Varuṇah, Varuṇa. इति Iti.

16. "Oh, Yājñavalkya, he who knows Him, whose abode is the waters, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the beings or Jīvas ; he is really the wise man."

"I know Him, indeed, to be the best support, of all the beings or Jīvas,—Him whom thou speakest of and who is the Puruṣa (the Parjanya) in the waters. It is He. Ask again, Oh, Śākalya."

(Śākalya asked)—"Who is the presiding god or regulator of Him?"

"Varuṇa," replied Yājñavalkya.—225.

MANTRA III. 9. 17.

रेत एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं
पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्वाज्ञ-
वल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ
य एवायं पुत्रमयः पुरुषः स एष वदैव शाकल्य । तस्य का
देवतेति । प्रजापतिरिति होवाच ॥ १७ ॥

: याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. यस्य Yasya, whose. रेतः Retah, semen. एव Eva, only. आयतनं Āyatanam, abode ; support. हृदयं Hṛidayam, the heart ; Ramâ, whose seat is in the heart. लोकः Lokah, the outward manifestation. मनः Manah, the mind. ज्योतिः Jyotiḥ, the light ; the inward manifestation. तं Tam, that. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the Jīvas or Beings. परायणं Parāyaṇam, the best support. पुरुषं Puruṣam, the Puruṣa. यः Yah, whoever. विद्यात् Vidyât, may know ; may realise. वै Vai, indeed. सः Sah, he. वेदिता Veditâ, a wise man. स्यात् Syât, may be. वै Vai, indeed. शाकल्यः Śākalyah, Oh, Śākalya. यं Yam, which. सर्वस्य Sarvasya, of all. आत्मनः Ātmanah, all the beings. परायणं Parāyaṇam, the best support. पुरुषम् Puruṣam, the Puruṣa. आत्थ Āttha, thou speakest of. अहं Aham, I. वेद Veda, know. वै Vai, indeed. यः Yah, which. एव Eva, only. अयं Ayam, this. पुत्रमयः Putramayah, of the progeny. पुरुषः Puruṣah, the Puruṣa ; Śakra, the presiding deity of the progeny. सः Sah, he. एषः Eṣah, this. वद् Vada, ask. एव Eva, again. शाकल्य Śākalya, Oh, Śākalya. तस्य Tasya, his. का Kâ, which. देवता Devatâ, the

god; the regulator; the governor. इति Iti. प्रजापतिः Prajâpatiḥ, Brahmâ; for he nourishes or protects all. इति Iti. उवाच Uvâcha, said. ह Ha.

17. "Oh Yâjñavalkya, he who knows Him, whose abode is in the Semen, whose external manifestation is Ramâ, whose seat is in the heart, whose inward manifestation is the mind, to be the best support of all the Beings or Jîvas, he is really the wise man."

"I know Him, indeed, to be the best support of all the beings or Jîvas,—Him whom thou speakest of and who is the Puruṣa (Sakra), the presiding deity of the progeny. It is He. Ask again, Oh, Śâkalya."

(Śâkalya asked)—"Who is the presiding god or governor of Him?"

"Brahmâ," replied Yâjñavalkya.—226.

MANTRA III. 9. 18.

शाकल्येति होवाच याज्ञवल्क्यस्त्वाथं स्विदिमे ब्राह्मणा
अङ्गारावक्रयणमक्रता ३ इति ॥ १८ ॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. शाकल्य Śâkalya, Oh, Śâkalya. स्वित् Svit, is it. इमे Ime, these. ब्राह्मणाः Brâhmanâḥ, the Brâhmanas. त्वां Tvâm, thee. अङ्गारावक्रयण Aṅgârâ-vakrayaṇam, a piece of wood for throwing cinders, to and fro. अक्रता Akratâ, have made. It is the Vedic form of अकृषत Akṛiṣata; and the pluta आ indicates pity on the part of the speaker. इति Iti.

18. Yâjñavalkya said with pity,—“Is it, Śâkalya, that these Brâhmanas have made a cinder-moving-wood (cat's-paw) of you?”—227.

MANTRA III. 9. 19

याज्ञवल्क्येति होवाच शाकल्यो यदिदंकुरु पञ्चालानां
ब्राह्मणानत्यवादी किं ब्रह्म विद्वानिति । दिशो वेद सदेवाः
सप्रतिष्ठा इति ॥ १९ ॥

शाकल्यः Śâkalyaḥ, Śâkalya. उवाच Uvâcha, said. ह Ha. इति Iti, thus. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. यत् Yat, that. इदं Idam, it

amounts to this. कुरुपञ्चालानां Kurupāñchālānām, of the countries of the Kurus and the Pāñchāls. ब्राह्मणान् Brāhmaṇān, the Brāhmaṇas अत्यवादीः Atyavādīḥ, thou speakest lightly. किं Kim, it is. ब्रह्मविद्वान् Brahmadevidvān, knowing the Brahman. इति Iti. सदेवाः Sadevāḥ, with their presiding deities. सप्रतिष्ठाः Sapratīṣṭhāḥ, with their support. दिशः Diśaḥ, the quarters ; the directions. वेद Veda, I know. इति Iti.

19. Śākalya said.—“ Oh, Yājñavalkya, since thou speakest so lightly of the Brāhmaṇas of the countries of the Kurus and of the Pāñchāls, is this knowing Brahman? (It is thy conceit only that thou thinkest that thou knowest Brahman).”

Yājñavalkya replied, “Yes, I know all the directions together with the deities that preside in them and with those on which they rest.”—228.

MANTRA III. 9. 20.

यद्विशो वेत्थ सदेवाः सप्रतिष्ठाः किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति । स आदित्यः कस्मिन् प्रतिष्ठत इति । चक्षुषीति । कस्मिन्नु चक्षुः प्रतिष्ठितमिति । रूपेऽप्यिति । चक्षुषा हि रूपाणि पश्यति । कस्मिन्नु रूपाणि प्रतिष्ठितानीति । हृदय इति होवाच हृदयेन हि रूपाणि जानाति हृदये होव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्वाज्ञवल्क्य ॥ २० ॥

यत् Yat, if. सदेवाः Sadevāḥ, with their presiding deities. सप्रतिष्ठाः Sapratīṣṭhāḥ, with their support. दिशः Diśaḥ, the directions. वेत्थ Vettha, (Thou) knowest. अस्यां Asyām, this. प्राच्यां Prācyaḥ, eastern. दिशि Diśi, in the direction. किंदेवतः Kimdevataḥ, of what god, of what deity. अस्मि Asi, (Thou) art. इति Iti. आदित्यदेवतः Ādityadevataḥ, of the god, Āditya. इति Iti. सः Saḥ, that. आदित्यः Ādityaḥ, the sun. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratīṣṭhitaḥ, supported ; rests. इति Iti. चक्षुषि Chakṣuṣi, on the eye, on the Svāyambhuva Manu, whose function it is to make the eye see. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. चक्षुः Chakṣuḥ, the eye ; Svāyambhuva. प्रतिष्ठितं Pratīṣṭhitam, supported ; rests. इति Iti. रूपेषु Rūpeṣu, on colours ; on Indra, deity of the colours. इति Iti. हि Hi, for ; because. चक्षुषा Chakṣuṣā, with the eye ; through the favour of Svāyambhuva Manu. रूपाणि Rūpāṇi,

the colours ; Indra, the presiding deity of the colours. पश्यति Paśyati, sees. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रूपाणि Rûpâṇi, the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, rest ; depend. इति Iti. हृदये Hṛidaye, on the heart ; on Umâ, presiding deity of the heart or cognition. इति Iti. उवाच Uvâcha, said. ह Ha. हि Hi, because. हृदयेन Hṛidayena, by the heart ; through the favour of Umâ, the presiding deity of cognition. रूपाणि Rupâṇi, the colours ; Indra, the presiding deity of the colours. जानाति Jânâti, knows. हि Hi, because. हृदये Hṛidaye, on the heart ; on Umâ, the deity of cognition. एव Eva, only. रूपाणि Rûpâṇi the colours ; Indra, the presiding deity of colours. प्रतिष्ठितानि Pratiṣṭhitâni, supported. भवन्ति Bhavanti, are. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. एतत् Etat. It is what has been said by you. एवम् Evam, so. एव Eva, just.

20. "If thou dost know the directions with their deities and support, of what deity art thou (or which is thy deity) in the eastern direction?" (asked Śākalya).

"Of the god Âditya," (replied Yâjñavalkya).

"On which does that Âditya rest?" (asked Vidagdha).

"On the eye (*i.e.*, on Svâyambhuva Manu), whose function it is to make the eye see" (said Yâjñavalkya).

"On which does the eye (or the Svâyambhuva Manu) depend?" (asked Śākalya).

"On colour, *i.e.*, on Indra, because (one) sees the colours through the eye (or, in other words, it is through the favour of the Svâyambhuva Manu that one sees Indra)," (replied Yâjñavalkya).

"On which do the colours (*i.e.*, Indra) depend?"

"On the heart (cognition), (or, in other words, on Umâ, the presiding deity of cognition), for it is through the heart (cognition) one knows the colours, therefore do the colours rest on the heart (or, in other words, as it is through the favour of Umâ that one sees Indra, it is certain, therefore, that Indra depends on Umâ)", (replied Yajñavalkya).

"It is just so. Yâjñavalkya," (said Śākalya).—229.

MANTRA II. 9. 21.

किं देवतोऽस्यां दक्षिणायां दिश्यसीति । यमदेवत इति ।

स यमः कस्मिन् प्रतिष्ठित इति । यज्ञ इति । कस्मिन्नु यज्ञः

प्रतिष्ठित इति । दक्षिणायामिति । कस्मिन्नु दक्षिणा प्रतिष्ठितेति । श्रद्धायामितियदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाम्, ह्येव दक्षिणा प्रतिष्ठितेति । कस्मिन्नु श्रद्धा प्रतिष्ठितेति । हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२१॥

अस्यां Asyām, this. दक्षिणायामि Dākṣiṇīyām, southern. दिशि Diśi, in the direction. किंदेवतः Kīṃdevataḥ, of what god ; of what deity. असि Asi, (thou) art. इति Iti. यमदेवतः Yamadevataḥ, of the god Yama. इति Iti. सः Saḥ; that. यमः Yamaḥ, the god Yama. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitaḥ, supported. इति Iti. यज्ञे Yajñe, on the sacrifice ; Aniruddha, the presiding deity of the sacrifice. इति Iti. नु Nu, an interrogative particle. कस्मिन् Kasmin, on which. यज्ञः Yajñah, the sacrifice ; Aniruddha, the presiding deity of the sacrifice. प्रतिष्ठितः Pratiṣṭhitaḥ, supported ; rests. इति Iti. दक्षिणायामि Dākṣiṇīyām, on the bestowal of gifts ; on Rati, the presiding deity of Dākṣiṇā. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. दक्षिणा Dākṣiṇā, bestowal of gifts ; Rati. प्रतिष्ठिता Pratiṣṭhitā, rests ; depends. इति Iti. श्रद्धायाम् Śraddhāyām, on faith ; on Kāma, the presiding deity of faith. इति Iti. हि Hi, because. यदा Yadā, when. एव Eva, only. श्रद्धत्ते Śraddhatte, have faith. अथ Atha, then. दक्षिणा Dākṣiṇā, the bestowal of gifts ; Rati. ददाति Dadāti, gives हि Hi, because. श्रद्धायाम् Śraddhāyām, on faith (desire) ; on Kāma, the presiding deity of faith. एव Eva, only. दक्षिणा Dākṣiṇā, bestowal of gifts ; Rati. प्रतिष्ठिता Pratiṣṭhitā, rests, depends, इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. श्रद्धा Śraddhā, faith ; Kāma, the presiding deity of faith. प्रतिष्ठिता Pratiṣṭhitā, rests ; depends. इति Iti. हृदये Hṛidaye, on the heart ; on Umā, the presiding deity of the heart. इति Iti. उवाच Uvācha, said. ह Ha. हि, Because. हृदयेन Hṛidayena, by the heart ; through the favour of Umā, the presiding deity of cognition. श्रद्धा Śraddhā, faith ; Kāma, the presiding deity of faith. जानाति Jānāti, knows. हि Hi, therefore. हृदये Hṛidaye, on the heart ; Uma, the presiding deity of the heart. एव Eva, only. श्रद्धा Śraddhā, faith ; Kāma. प्रतिष्ठिता Pratiṣṭhitā, supported. भवति Bhavati, is. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. एतत् Etat, it ; what has been said by you. एवं Evam, so. एव Eva, just.

21. "Of what deity art thou in the southern direction?" (asked Śākalya).

"Of the god Yama (I am)," (replied Yājñavalkya).

"On which does that Yama rest?" (asked Vidagdha).

"On sacrifice (*i.e.*, on Aniruddha, the presiding deity of sacrifice," (said Yājñavalkya).

"On which does sacrifice or Aniruddha rest?" (asked Śākalya).

"On the bestowal of gifts, *i.e.*, on Rati, the presiding deity of Dâkṣiṇa" (said Yājñavalkya).

"On which does the bestowal of gifts or Rati depend?" (asked Śākalya).

"On faith or on Kâma," said Yājñavalkya; "for, when a man has faith, it is then, that he bestows gifts; it is therefore, that the bestowal of gifts, (Rati), depends on faith or Kâma."

"On which does faith or Kâma rest?" (asked Śākalya).

"On the heart (cognition), or in other words, on Umâ, the presiding deity of cognition; for it is through the heart (cognition) one knows faith or Kâma; therefore does faith (Kâma) rest on the heart." (replied Yājñavalkya).

"It is just so, Yājñavalkya," (said Śākalya).—230.

MANTRA III. 9. 22.

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति । वरुणदेवत इति ।
 स वरुणः कस्मिन् प्रतिष्ठित इत्यप्स्विति । कस्मिन्न्वापः
 प्रतिष्ठिता इति । रेतसीति । कस्मिन्नु रेतः प्रतिष्ठितमिति ।
 हृदय इति । तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृष्टो
 हृदयादिव निर्मित इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्ये-
 वमेवैतदाज्ञवल्क्य ॥ २२ ॥

अस्यां Asyām, this. प्रतीच्यां Pratichyām, western. दिशि Diśi, in the direction. किंदेवतः Kimdevataḥ, of what god; of what deity. असि Asi, (thou) art. इति Iti. वरुणदेवतः Varuṇadevataḥ, of the god Varuṇa. इति Iti. सः Saḥ, that. वरुणः Varuṇaḥ, the god Varuṇa. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitaḥ, supported. इति Iti. अप्सु Apsu, in the waters; on the moon, the presiding deity of the waters. इति Iti. नु Nu, an interrogative

word. कस्मिन् Kasmin, on which. आपः Āpaḥ, the waters, the moon. प्रतिष्ठितः Pratiṣṭhitāḥ, supported ; rest. इति Iti. रेतसि Retasi, on Semen ; on Bṛihaspati, the presiding deity of Semen. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. रेतः Retāḥ, the Semen ; Bṛihaspati, the presiding deity of Semen. प्रतिष्ठितं Pratiṣṭhitam, supported ; depend. इति Iti. हृदये Hṛidaye, on the heart ; on Umā, the presiding deity of the heart. इति Iti. तस्मात् Tasmāt, therefore. अपि Api, it is. जातं Jātam, born. प्रतिरूपं Pratirūpam, the son. आहुः Āhuḥ, they say. हृदयात् Hṛidayāt, from the heart of the father. इव Iva, as if. स्रुतः Sṛiptaḥ, come out. हृदयात् Hṛidayāt, from the heart of the father. इव Iva, as if. निर्मितः Nirmitaḥ, made. इति Iti. हि Hi, therefore. हृदये Hṛidaye, on the heart ; on Umā. एव Eva, only. रेतः Retāḥ, Semen ; Bṛihaspati. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. एतत् Etat, this ; what has been said by you. एवम् Evam, so. एव Eva, just.

22. “ Of what deity art thou in the western direction ?” (asked Śākalya).

“ Of the god Varuṇa (I am),” (replied Yājñavalkya).

“ On which does that Varuṇa depend ?” (asked Vidagdha).

“ On the waters (moon),” (replied Yājñavalkya).

“ On which do the waters (the moon) depend ?” (asked Śākalya).

“ On the Semen (Bṛihaspati),” (replied Yājñavalkya).

“ On which does the Semen (Bṛihaspati) rest ?” (asked Vidagdha).

“ In the heart (on Umā) ; therefore, it is when the son is born, people say, he is come out of the heart as it were, he is made of (his) heart as it were. Semen (Bṛihaspati) therefore in the heart (Umā),” (replied Yājñavalkya).

“ It is just so, Yājñavalkya,” (said Śākalya).—231.

MANTRA III. 9. 23.

किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति । स सोमः कस्मिन् प्रतिष्ठित इति । दीक्षायामिति । कस्मिन्नु दीक्षा प्रतिष्ठितेति । सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं

वदैति सत्ये ह्येवदीक्षाप्रतिष्ठितेति । कस्मिन्नु सत्यं प्रतिष्ठितमिति । हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येवसत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्भाजवल्क्य ॥ २३ ॥

अस्यां Asyām, this. उदीच्यां Udīchyām, northern. दिशि Diśi, in the direction. किंदेवतः Kīndevataḥ, of what god ; of what deity. असि Asi, (thou) art. इति Iti. सोमदेवतः Somadevataḥ, of the god Soma. इति Iti. सः Saḥ, that. सोमः Somaḥ, the god Soma. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitāḥ, supported ; rests. इति Iti. दीक्षायाम् Dīkṣāyām, in the initiation ; on Śatarûpâ. इति Iti. तु Nu, an interrogative particle. कस्मिन् Kasmin, on which. दीक्षा Dīkṣâ, the initiation ; Śatarûpâ. प्रतिष्ठिता Pratiṣṭhitâ, supported. इति Iti. सत्ये Satye, on truth ; on the Svâyambhuva Manu. तस्मात् Tasmât, therefore. अपि Api, it is. दीक्षितम् Dikṣitam, the initiated one ; a disciple. आहुः Âhuḥ, they say. सत्यं Satyam, truth. वद् Vada, speak. इति Iti. हि Hi, because. सत्ये Satye, on truth. एव Eva, only. दीक्षा Dīkṣâ, initiation ; Śatarûpâ. प्रतिष्ठिता Pratiṣṭhitâ, supported, rests. इति Iti. तु Nu, an interrogative particle. कस्मिन् Kasmin, on which. सत्यं Satyam, truth ; the Svâyambhuva manu. प्रतिष्ठितं Pratiṣṭhitam, supported ; depends. इति Iti. हृदये Hṛdaye, in the heart, on Umâ, the deity of cognition. इति Iti. उवाच Uvâcha, said. इ Ha. हि Hi, because. हृदयेन Hridayena, by the heart ; through the favour of Umâ. सत्यं Satyam, the truth. जानाति Jânâti, knows. हि Hi, therefore. हृदये Hṛdaye, in the heart ; in Umâ. एव Eva, only. सत्यं Satyam, truth ; the Svâyambhuva Manu. प्रतिष्ठितं Pratiṣṭhitam, supported. भवति Bhavati, is. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. एतत् Etat, this ; what has been said by you. एवम् Evam, so. एव Eva, just

23. "Of what deity art thou in the northern direction ?"
—(asked Śākalya).

"Of the God Soma (I am)," (replied Yājñavalkya).

"On which does that Soma depend ?" (asked Vidagdha).

"On Initiation (on Śatarûpâ)," (replied Yājñavalkya).

"On which does the initiatory rite (Śatarûpâ) depend ?"

"On truth (on the Svâyambhuva Manu) ; it is therefore, the initiated one is instructed to speak the truth ; therefore it is that the initiatory rite (Śatarûpâ) depends upon the truth (on the Svâyambhuva Manu)," (replied Yājñavalkya).

"On which does truth (the Svâyambhuva Manu) rest ?"
(asked Śākalya).

“ On the heart (on Umâ) ; it is through the heart (Umâ) that one knows the truth (the Svâyambhuva Manu) ; therefore, does the truth (the Svâyambhuva Manu) rest on the heart (on Umâ), ” (replied Yâjñavalkya).

“ It is just so, Yâjñavalkya, ” (said Śākalya).—232.

MANTRA III. 9. 24

किंदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति । सोऽग्निः
कस्मिन्प्रतिष्ठित इति । वाचोति । कस्मिन्नु वाक् प्रतिष्ठी-
तेति । हृदय इति । कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥२४॥

अस्यां Asyām, this. ध्रुवायां Dhruvâyām, the south east corner. दिशि Diśi, in the direction. किंदेवतः Kindevataḥ, of what god ; of what deity. असि Asi, (thou) art. इति Iti. अग्निदेवतः Agnidevataḥ, of the god Agni. इति Iti. सः Saḥ, that. अग्निः Agniḥ, the god Agni. कस्मिन् Kasmin, on which. प्रतिष्ठितः Pratiṣṭhitah, supported. इति Iti. वाचि Vāchi, on vāk or speech ; on Bṛihaspati. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. वाक् Vāk, vāk ; speech ; Bṛihaspati. प्रतिष्ठिता Pratiṣṭhitā, supported ; depends. इति Iti. हृदये Hṛidaye, on the heart ; on Umâ. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. हृदयं Hṛidayam, the heart ; Umâ. प्रतिष्ठितं Pratiṣṭhitam, supported ; rests. इति Iti.

24. “ Of what deity art thou in the south-east corner ? ” (asked Śākalya).

“ Of the God Agni (I am), ” (replied Yâjñavalkya).

“ On which does that Agni depend ? ” (asked Vidagdha).

“ On Vāk or speech (Bṛihaspati), ” (replied Yajñavalkya)

“ On which does Vāk (Bṛihaspati) depend ? ” (asked Vidagdha).

“ On the heart (Uma), ” (replied Yâjñavalkya).

“ On which does the heart (Umâ) rest ? ” (asked Śākalya).—233.

MANTRA III. 9. 25.

अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्म-
न्यासै यद्भूतदन्यत्रास्मत्स्याच्छ्वानो वैनदक्षुर्वयाथसि वैन-
द्विमथनोरन्निति ॥२५॥

याज्ञवल्क्यः Yājñavalkyaḥ. उवाच Uvācha, said. इ Ha. इति Iti, thus. अहल्लिक Ahallika, dull of intellect. (अहः Ahaḥ, intellect; knowledge. लि Li, undeveloped; and क affix—one who has his intellect in a dull or dormant condition). यत्र Yatra, because. एतत् Etat, this heart; Umâ. अस्मत् Asmat, than I-ness; than this Rudra, the deity of Ahaṁkāra. अन्यत्र Anyatra, at some other place. मन्यासै Manyāsai, (thou) knowest, (thou) thinkest. यत् Yat, if. एतत् Etat, this; heart; Umâ. अस्मत् Asmat, other than I-ness, the deity of Ahaṁkāra. अन्यत्र Anyatra, at any place else. श्वात् Syât, had been. श्वानः Śvānaḥ, dogs. एतत् Enat, this (pointing to the body). अद्युः Adyuh, might have eaten. वा Vâ, either. वयांसि Vayâṁsi, birds एतत् Enat, this; body. विमथ्नीरन् Vimathnīran, might have torn to pieces. वा Vâ, or. इति Iti.

25. Yājñavalkya said :—“ Oh, thou dull of intellect, (I call thee so), for thou knowest that this heart (Umâ) is somewhere else other than in this Ahaṁkāra (Rudra). If it—the heart (Umâ)—had been somewhere else other than in Ahaṁkāra (Rudra), either the dogs might have eaten this (our body) up, or the birds might have torn this (our body) to pieces. (I mean to say, it would be very difficult for us to live).—234.

MANTRA III. 9. 26.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति । प्राण इति ।
 कस्मिन्नु प्राणः प्रतिष्ठित इत्यपान इति । कस्मिन्वपानः
 प्रतिष्ठित इति । व्यान इति । कस्मिन्नु व्यानः प्रतिष्ठित इत्यु-
 दान इति । कस्मिन्नूदानः प्रतिष्ठित इति । समान इति । स
 एष नेतिनेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽ-
 सङ्गो नहि सज्ज्यतेऽसितो न व्यथते न रिष्यत्येतान्यष्टावाय-
 तनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः स यस्तान्पुरुषा-
 न्निरुह्य प्रत्युह्यात्यक्रामत्तं त्वौपनिषदं पुरुषं पृच्छामि तं
 चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति । तथंह न मेने
 शाकल्यस्तस्य ह मूर्धा विपपातापि हास्य परिमोषिसोऽस्थी-
 न्यपजहुरन्यन्मन्यमानाः ॥२६॥

नु Nu, an interrogative word. कस्मिन् Kasmin, on which. त्वं Tvam, Ahaṁkāra, personified Rudra. च Cha. आत्मा Âtmâ, Buddhi ; cognition (personified), Umâ. च Cha, and. प्रतिष्ठितौ Pratiṣṭhitau, supported. स्थः Sthaḥ, are. इति Iti. प्राणे Prāṇe, on Prāṇa ; on Śeṣa. इति Iti. नु Nu, an interrogative word. कस्मिन् Kasmin, on which. प्राणः Prāṇaḥ, Prāṇa ; Śeṣa. प्रतिष्ठितः Pratiṣṭhitah, located. इति Iti. अपाने Apāṇe, on Bhârati. इति Iti. नु Nu. कस्मिन् Kasmin, on which. अपानः Apāṇaḥ, apāna ; Bhârati. प्रतिष्ठितः Pratiṣṭhitah, located. इति Iti. व्याने Vyāṇe, Vyāna Vāyu. इति Iti. नु Nu. कस्मिन् Kasmin, on which. व्यानः Vyānaḥ, the Vāyu called Vyāna. प्रतिष्ठितः Pratiṣṭhitah, located. इति Iti. उदाने Udāṇe, on Udāna Vāyu ; on Sṛidevi, who passes also by the name of Udāna. नु Nu. कस्मिन् Kasmin, on which. उदानः Udānaḥ, Sṛi who is called Udāna. प्रतिष्ठितः Pratiṣṭhitah, located. इति Iti. समाने Samāṇe, on Hari who passes by the name of Samāna. इति Iti. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu, named Samāna. इति Iti, such ; untouched with misery like Brahmâ. न Na, not. इति Iti, such, untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole ; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped or comprehended. अशीर्यः Aśīryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śīryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सञ्जयते Sajjyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. एतानि Etāni, these, spoken of in the mantras, e.g. पृथिव्येवयस्यायतनं अष्टौ Aṣṭau, eight. आयतनानि Âyatanāni, seats ; abodes. अष्टौ Aṣṭau, eight. लोकाः Lokāḥ, outward manifestations, such as Agni, etc. अष्टौ Aṣṭau, eight. देवाः Devāḥ, gods ; presiding deities, such as Amṛita, etc., spoken of in the previous mantras. अष्टौ Aṣṭau, eight. पुरुषाः Puruṣāḥ, Puruṣas, such as शरीर, etc., spoken of in the previous mantras. सः Saḥ, He. यः Yaḥ, who. तान् Tān, those. पुरुषान् Puruṣān, the Puruṣas and other Devas, Lokas and Âyatanas. निरुह्य Niruhya, being or remaining outside the eight seats, etc. प्रत्युह्य Pratyuhya, being as their Antaryāmi or inward governor. अत्यकामन् Atyakāmat, surpasses. तं Tam, Him. औपनिषद् Aupanishadam, who can be known only from the Upaniṣad. तु Tu. पुरुषं Puruṣam, the Puruṣa. पृच्छामि Prichchhāmi, (I) ask. चेत् Chet, if. तं Tam, Him. मे Me, to me. न, Na, not. वक्ष्यसि Vakṣyasi, will speak ; will explain. ते Te, thy. मूर्ध्ना Mûrdhâ, head. विपतिष्यति Vipatiṣyati, will fall of. इति Iti. शाकल्य Śākalya, Śākalya. तं Tam, Him ; the Puruṣa. न Na, not. मेने Mene, knew. ह Ha तस्य Tasya, his ; of Śākalya. मूर्ध्ना Mûrdhâ, the head. विपातत Vipapāta, fell off. ह Ha. अपि Api, moreover. अस्या Asya, his, of Śākalya. अस्थिनि Asthîni, the bones,

परिमोषिणः Parimōṣiṇaḥ, the robbers. अन्यत् Anyat, something else. मन्थमानाः Manṭhamānāḥ, thinking. अपजहुः Apajahuḥ, took away.

26. "On which are Ahaṁkāra (Rudra) and Buddhi (Umā) located?" (asked Śākalya).

"On Prāṇa (Śeṣa)," (replied Yājñavalkya).

"On which is Prāṇa (Śeṣa) located?" (asked Vidagdha).

"On Apāna (Bhârati)," (replied Yājñavalkya).

"On which does Apāna (Bharrati) rest?" (asked Śākalya).

"On Vyāna Vāyu," (replied Yājñavalkya).

"On which is Vyāna Vāyu located?" (asked Śākalya).

"On Udāna (Śrī)," (replied Yājñavalkya).

"On which does Udāna (Śrī) depend?"

"On Samāna (Hari)," (replied Yājñavalkya).

"This (Hari) is," continued Yājñavalkya, "neither, like Brahmā, touched with misery, nor is He like Mukṭā Ramā, untouched by misery. This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He never is worn out. This Âtman does not come in contact (with anything foul), for He has not ever come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage; that never feels miserable; and that He is never destroyed."

"These are the eight seats; (these are) the eight outward manifestations; (these are) the eight presiding deities; and (these are) the eight Puruṣas,—(these that I told you before). I ask (thee, now, Śākalya) of that Puruṣa, Who can be known solely from the Upaniṣad, (I mean) of that Puruṣa Who surpasses (these eight Puruṣas, these deities, these outward manifestations, and these seats), for He, though in them, is outside them and governs them as their Antaryâmin or inward Governor. If thou canst not tell me of Him, thy head will fall down (will kiss the ground)."

Śākalya, on the other hand, knew Him not; so his head fell to the ground; nay,—the robbers stole his bones away, thinking them something else.—235.

MANTRA III. 9. 27.

अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा
पृच्छतु । सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि
सर्वान्वा वः पृच्छामीति । ते ह ब्राह्मणा न दधृषुः ॥ २७ ॥

अथ Atha, then; when the head of Sākalya had fallen off to the ground. उवाच Uvācha, (Yājñavalkya) said; addressed. ह Ha. भगवन्ः Bhagavantah, venerable. ब्राह्मणाः Brāhmaṇāḥ, Oh Brāhmaṇas. वः Vah, amongst you all. यः Yah, whoever. कामयते Kāmayate, wishes सः Sah, he मा Mā, to me. पृच्छतु Pṛichchhatu, may ask; may put questions. वा Vā, or. सर्वे Sarve, you all together. मा Mā, to me. पृच्छत Pṛichchhata, may put questions. वः Vah, amongst you all. यः Yah, whoever. कामयते Kāmayate, wishes. तं Tam, him. वः Vah, among you. पृच्छामि Pṛichchhāmi, (I) ask, let me ask. वा Vā, or. सर्वान् Sarvān, all. वः Vah, of you. पृच्छामि Pṛichchhāmi. (I) ask; let me ask. इति Iti. ते Te, those. ब्राह्मणाः Brāhmaṇāḥ, the Brāhmaṇas. न Na, not. दधृषुः Dadhṛiṣuḥ, had their courage or pride.

27. Then (Yājñavalkya) said,—“ Oh ye venerable Brāhmaṇas, any one of you who wishes it, may put questions to me singly, or all of you together may put questions to me. Let me question any one among you, if he desires it; or let me put questions to you all together.” The Brāhmaṇas had no courage (to accept the challenge).—236.

MANTRA III. 9. 28.

तान् हैतैः श्लोकैः पप्रच्छ ॥

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ॥

तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥ १ ॥

तान् Tān, those Brāhmaṇas. हैतैः Etaiḥ, those. श्लोकैः Ślokaḥ, by the verses. पप्रच्छ Paprachchha, asked. ह Ha. Them Yājñavalkya asked in the following verses :—(1) यथा Yathā, as. वनस्पतिः Vanaspatiḥ, in a tree; (lit) the Lord of the trees. A large tree (such as banian, &c.) that bears fruit, apparently without any blossoms. Here the first case ending stands for the seventh. वृक्षः Vṛikṣah, the term vṛikṣa, which means that which grows again, even after being cut down. (वृश्च् Vraśch, to cut down, and ल affix, that which can be cut down). अमृषा Amṛiṣā, real; literal, तथा Tathā, in that way. एव Eva, just. पुरुषः Puruṣah, the term

Puruṣa which means (1) a Jīva ; a being ; and (2) that which lives in a time. तस्य Tasya, his ; of the body of the Puruṣa. लोमानि Lomāni, the hairs. पर्णानि Parṇāni, the leaves ; like the leaves of a tree. अस्य Asya, his ; of the body of the Jīva. त्वक् Tvak, skin. बहिः Bahiḥ, external. उत्पाटिका Utpāṭikā, bark ; like the bark of a tree.

28. Yājñavalkya questioned them with the following verses.

28 (1) As the term vṛikṣa is rightly applicable to a tree from the literal meaning of that term (which means that which can be cut down), so the term Puruṣa is rightly applied to Jīva, which is also called Puruṣa,—(Puruṣa meaning—he who lives in time). The hairs of his body are like the leaves of a tree, and the skin of his body is like the external bark of a tree.

MANTRA III. 9. 28 (2).

त्वच एवास्य रुधिरं प्रस्यन्दित्वच उत्पटः ॥

तस्मात्तदा तृणात्प्रेति रसो वृक्षादिवाहतात् ॥ २ ॥

अस्य Asya, his ; of the Jīva. त्वचः Tvachah, from the skin. रुधिरं Rudhiram, blood. प्रस्यन्दि Prasyandi, flows. एव Eva, certainly. त्वचः Tvachah, from the bark of a tree. उत्पटः Utpaṭah, sap ; like the sap. तत् Tat, therefore ; since there is a close resemblance between the Puruṣa and the tree. तस्मात् Tasmāt, that. आहतात् Âhatāt, wounded. वृक्षात् Vṛikṣāt, from the tree. रसः Rasaḥ, sap. इव Iva, like. आतृणात् Âtṛiṇāt, from the wounded body. रुधिरं Rudhiram, blood. प्रेति Praiti, comes out.

28. (2) Blood comes out of the skin of the Puruṣa, just like the sap from the bark of a tree. Therefore, from the wounded body of a Puruṣa blood comes out, like the sap from the bark of a tree when struck with something.

MANTRA III. 9. 28 (3).

मांश्चसन्न्यस्य शर्कराणि किनाटश्च स्नाव तत्स्थिरम् ॥

अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥ ३ ॥

अस्य Asya, his ; of the Puruṣa. मांसानि Māṁsāni, flesh. शर्कराणि Śarkarāṇi, the interior portions texture of the bark of a tree. Like the interior layers of the bark of a tree. स्नावतः Snāvataḥ, in the tendons. स्थिरं Sthiram, the hard portion. किनाटं Kināṭam, the fibres of a tree ; like the fibres. अस्थीनि Asthīni, the bones of a Puruṣa. अन्तरतः Antarataḥ, interior. दारूणि Dārūṇi, wood ; like the substance of a wood. मज्जा Majjā,

marrow. मज्जोपमा Majjopamā, like the pith of a tree. कृता Kṛitā, compare ; said.

28. (3) The flesh in the body of the Puruṣa is like the texture of the bark of a tree. The stiff tendons are like the fibres of a tree. The bones of the Puruṣa are like the woody substance of a tree. Marrow in the Puruṣa is compared to the pith of a tree.

MANTRA III. 9. 28 (4).

यद्वृक्षो वृक्णो रोहति मूलान्नवतरःपुनः ॥

मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ४ ॥

यत् Yat, just as. वृक्णः Vṛikṇaḥ, cut down. वृक्षः Vṛikṣaḥ, the tree. मूलात् Mûlât, from the root. नवतरः Navataṛaḥ, afresh ; more vigorously than before. पुनः Punaḥ, again. रोहति Rohati, grows. मृत्युना Mṛityuṇā, by death. वृक्णः Vṛikṇaḥ, cut down. मर्त्यः Martyaḥ, mortal being. स्विन् Svit, also. कस्मात् Kasmât, which. मूलात् Mûlât, from the cause. प्ररोहति Prarohati, (tree) grows, and (a mortal being) is born.

28. (4) Just as a tree when cut down grows again from the root more vigorously, so does a mortal being when cut down by death. What is the cause from which does each so grow ?

MANTRA III. 9. 28 (5).

रेतस इति मावोचत जीवतस्तत्प्रजायते ॥

धानारुह इव वै वृक्षोऽञ्जसा प्रेत्यसंभवः ॥ ५ ॥

रेतसः Retasaḥ, from the semen. इति Iti, such an answer. मा Mâ, not. वोचत Vochata, say. जीवतः Jivataḥ, from a living being ; from the parents. तत् Tat, that semen. प्रजायते Prajâyate, is produced. अञ्जसा Anjasâ, actually ; really. प्रेत्य, Pretya, having gone or died ; that which has died (actually), this is the case only in Mahâpralaya. संभवः Sambhavaḥ, He from whom something grows ; the producer. वृक्षः Vṛikṣaḥ, the tree. धानारुहः Dhânâruhaḥ, such as grows from the seeds. इव Iva, apparently, but not really. वै Vai, indeed.

28. (5) You cannot say that from the Semen (is a being born again), for Semen is produced from beings (such as parents). (I ask) from whom is a being born again (after

Mahâpralaya), when the beings have actually died? (As for the tree), it is only apparent, that it grows from the seed.

MANTRA III. 9. 28 (6).

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ॥

मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥ ६ ॥

यत् Yat, when. समूलं Samûlam, together with its roots. वृक्षं Vṛikṣam, the tree. आवृहेयुः Âvṛiheyuḥ, uprooted. न Na, not. पुनः Punaḥ, again. आ Â, actually. भवेत् Bhavet, does grow. मृत्युना Mrityunâ, by death. वृक्णः Vṛikṣaḥ, cut down. स्विन् Svit, also. मर्त्यः Maratyah, mortal. कस्मात् Kasmât, which. मूलात् Mûlat, from the cause. प्ररोहति Prarohati, grows again.

28. (6) When a tree is uprooted together with its roots, does it not grow again afresh? Is not a mortal when cut down by death born again? What is the cause from which does each grow?

MANTRA III. 9. 28 (7).

जात एव न जायते कोन्वेनं जनयेत्पुनः ॥

विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य-
तद्विद इति ॥ ७ ॥

इति नवमं ब्राह्मणम् ॥ ६ ॥

इति तृतीयोऽध्यायः ॥ ३ ॥

ब्रह्म Brahma, the Brahman. विज्ञानं Vijñānam, all knowledge. आनन्दं Ânandam, all bliss एनं Enam, Him; the Paramâtman. नु Nu, now; at the beginning of creation. पुनः Punaḥ, again. कः Kaḥ, who. जनयेत् Janayet, can give birth to; can produce. जातः Jâtaḥ, ever born; ever existent. एव Eva only, indeed. न Na not. जायते Jâyate, is born. दातुः Dâtuḥ, to the giver; to the sacrificer. रातिः Râtiḥ, aim. तद्विदः Tadvīdaḥ, to the knower of Him. परायणं Parâyaṇam, highly beloved; very dear. तिष्ठमानस्य Tiṣṭhamânasya, to one who abides in (Him.) परायणं Parâyaṇam, the support in mokṣa. (This word is to be supplied here.) इति Iti.

28. (7) (The Brâhmanas failed to answer this question. Yâjñavalkya himself gave the reply):—"Brâhmanas, it is He who created everything. (He is) all knowledge, (otherwise He could not have created all these varieties of objects). All bliss (He is), (which has moved Him towards creation.) Him again who can

give birth to? Born He is forever, He is never born. He is the Highest aim (or *summum bonum*) of life. He is very dear to the generous sacrificer. He is dearer still to him who knows Him. He is the dearest of all to him who is solely devoted to Him.—237.

Here ends the Śākalya Brāhmaṇam.

MĀDHVA'S COMMENTARY.

MANTRA III. 9. 1.

(In the Mantra occurs the word Mahimāṇaḥ. It is generally translated as glories. It is the plural number of the word Mahimā—'glory,' "power". The Commentator explains this word by showing that it is a compound word) :—

In this Mantra, those Devas that are inferior have been said to be the Mahimans of those that are superior; for, the word Mahimā consists of two words मदि Mahi and मा. "Mahi" meaning greatness, and "Mā" meaning measure; so the real meaning of the word Mahimā is the "measure of greatness"; and so the word comes to mean the "indicator of greatness". Whatever measures the greatness of another, cannot but be less than that; so the word Mahimā means less or inferior, and therefore subordinate, or one who is under the control of his superior.

But in some places (as in Yatra Satyaḥ so Asya Mahimā, etc.) the word Mahimā does not mean inferior, but it means greatness or glory, in other words, in those places it means Māhātmya.

In the Mantra it is said that various Devas 333 and 3333, are inferior to the 33 Devas. It means those Devas are Parivāras—families or dependents of the 33 Devas.

Note.—The number of Devas is innumerable. The mention 333 or 3333 is merely illustrative. The superior Devas are 33.

Among these 33 Devas, 27 again are dependents of or constitute the Parivāra or family of 6 higher Devas amongst them. Again among these 6 higher Devas, 3 are dependents or constitute the family of 3 higher amongst them. Again, amongst these 3, one is dependent on the other two. Amongst these two even, one is subordinate to the other. In this order, gradually, the highest God is reached, who is one. He with the next lower Deva, constitutes a family of two Devas, (these two Devas with the one subordinate to them, constitute a family of three Devas; these three Devas with three other Devas under them, constitute a family of six; these six Devas with 27 subordinate Devas, constitute a family of 33 Devas; these 33 Devas with 300 subordinate to them, constitute a

family of 333 Devas ; these 333 Devas with 3000 subordinate to them, constitute a family of 3333 Devas, and so on.)

In fact, the subordinate Devas are dependent upon the superior Devas. They are subordinate in their strength and subordinate in their activities. All Devas thus are subordinate to some other Devas higher to them. The only Deva who is independent and not subordinate to any, is the Supreme Person, the Lord God Himself, called The *Puruṣottamaḥ*, literally " the Highest Person or Spirit."

MANTRA 3.

(It has been mentioned above that the 33 Devas form a family, of which six are superior and 27 are inferior. Now, these six, as mentioned in the Mantra seven, are Agni, Pṛithivî, Vâyu, Antarikṣa, Âditya, Dyu. The 33 Devas are 8 Vasus, 11 Rudras 12 Âdityas, and Indra and Prajâpati. Now, in enumerating the 8 Vasus, these very six words, Agni, Pṛithivî, Vâyu, Antarikṣa, Âditya, and Dyu, are mentioned there also. So the Commentator explains these words, not in their ordinary sense of fire, earth, air, sky, sun, and heaven, but in their special sense, or, in the ordinary sense, Agni or fire, etc., are not superior to Chandramâ, etc., therefore, the author explains the words Agni, etc., as used in Mantra 3 in the following terms :—)

Suparṇa or Garuḍa is called " Agni," because he carries (Ni) the Supreme Lord Viṣṇu called the Foremost or Agra ; therefore, the carrier of Agra or Viṣṇu is called " Agni".

The word Pṛithivî means the wife of Garuḍa, because the word is derived from the term Prathiva, meaning Garuḍa, by adding the feminine affix *î*. This Prathiva in its turn is derived from two words, Prathita meaning the great Lord Hari and Va meaning to carry. He who carries Prathita or Viṣṇu is Prathiva or Garuḍa. Pṛithivî, the wife of Prathiva, is thus the wife of Garuḍa. She is always under the control of her husband, and, in fact, her will and her consort's are one and the same.

The word Vâyu means the Sûtra Âtmâ, because the word Vâ means " all knowledge " and Âyu means ' life'. The Sûtra Âtmâ is all-knowing, and is the life of all, and so he is called Vâyu, " the all-knowing life ".

The word Antarikṣa means Śraddhâ or the goddess of faith. She is the wife of Vâyu. The word comes from two words, Antara meaning ' inside ', and Akṣan meaning ' to see'. She sees inside the hearts of all, even of the high Devas, like Śeṣa, etc.; so she is called Antarikṣa or the " Seer of Hearts". She can see more than any other Devas. (for Faith is the Searcher of Hearts.)

The word *Āditya* does not mean the sun, but it means the God *Maheśvara* or *Sadāśiva*. It comes from two words, *Ādi* 'in the beginning of time' and *Tya* meaning 'existing from'. He who exists from the beginning of time, is *Āditya* or *Śiva*.

The word *Dyu* does not mean heaven, but it means *Umā*, the wife of *Śiva*, because *Umā*, in her form of speech and through speech, brings to light (*Dyu* or light) everything in this world.

Note.—Thus these six superior *Devas* are the three *Devas*—*Garuḍa*, *Vāyu*, and *Śiva*—with their respective wives or consorts, called *Prithivī*, *Śraddhā* and *Umā*.

These six *Devas* are specially superior to the rest of the *Devas*, who are under their control.

(These six *Devas*, with *Chandramas* and *Nakṣatra*, constitute the eight *Vasus*. The words *Nakṣatras* and *Chandramā* do not mean the 'stars' and 'moon', but are explained thus by the author :—)

The word *Nakṣatra* means *Indra*, because he does *not* (No meaning 'not') protect (*Kṣatra* meaning 'to protect') the sun and moon, when they are attacked by the *Rāhu*.

The word *Chandramā* means *Kāma*, the God of love, because *Kāma* is the giver of joy, and the word *Chandra* is derived from the root, *Chand*, to give joy.

These eight *Devas* are called *Vasus*, because the whole universe dwells (*Vas* 'to dwell') in them. So they are called *Vasus*.

Suparna is called *Agni*, because he carries the Lord *Viṣṇu*, the one who is from before. The word *Agni* has been derived by compounding the two words *अग्र* (*Agra*), the one who is from before and *नी* (*ni*), who carries. *पृथिवी* (*Prithivī*) is the wife of *प्रथिव* (*Prathiva*). *Garuḍa* *Garuḍa* is called *Prathiva*, because he carries on his back the well-known Lord *Hari*. The word *प्रथिव* (*Prathiva*) has been derived from *प्रथित* (*Prathita*) the Great Lord *Hari* + *वा* (*Vā*) to carry + *क* (*ka*) one who. The *त* (*Ta*) of *Prathita* being omitted. The wife of *Prathiva* is *Prithivī* (and not *Prathivī*); the *र* (*ra*) of *प्रथिव* (*Prathiva*) has been changed into *रि* (*ri*). This indicates that she acts not according to her own will, but under the will of her lord. *Vāyu* is he who is *व* (*Va*), all-knowing, and *आयु* (*Āyu*), the giver of life. *व* (*Va*) is derived from *वा* (*Vā*), a verb of motion + *क* (*ka*) one who, because all the verbs of motion may also mean attainment or knowing सर्वेगत्यर्थाः प्राप्त्यर्थाः ज्ञानार्थश्च. So *व* (*Va*) means one who knows all; so *Vāyu* is the *Sutrātmā*. His wife is *अद्भुता* (*Śraddhā*). She rests in the hearts of all, so she is called *Antarikṣa*. She can see more into the hearts of all than the gods *Śeṣa*, &c, can do. The word *आदित्य* (*Āditya*) in the mantra means *सदाशिव* (*Sadāśiva*), he who has been from the very beginning (*आदि* *Ādi* beginning and *त्य* *Tya* affix). The word *द्यौ* *Dyau* means *Umā*, for hers is the form of speech, by which she brings everything to light. These are the gods who are superior, and the rest are their subordinates.

Indra is called Nakṣatra—one who does not protect, and काम (Kāma) is the Chandra—one who pleases all. These eight gods are called Vasus, *i.e.*, the gods that make others dwell.

वसु (Vasa), to cause to dwell and उ (u), one who.

MANTRA 6.

(In asking the question, “who are the six?” the answer is given by naming the very six Devas who had already been mentioned in the list of Vasus. Thus these six are superior not only to the rest of the 33 Devas, but they are superior among the 8 Vasus also. In what does their excellence and superiority consist? This is thus answered by the Commentator:—)

The six attributes Jñāna, &c., (knowledge, power, bliss, &c.) are possessed by these six Devas in larger quantity than the remaining (27 Devas), nay, even among the Vasus, these six are superior, namely. Vīndra (Garuḍa, vi-bird, indra-king, the king of birds, or Garuḍa) and the rest.

MANTRA 4.

(Now the Commentator explains the verse “daśeme puruṣe prāṇa atmaikādaśa”):—

The ten prāṇas are the ten sons of Vāyu, while ātmā, the eleventh, is Buddhi, or rather the presiding deity of Buddhi, namely, Bṛihaspati. These 11 are said to be the Rudras.

Note.—Namely, the Devas of five senses of perception and the Devas of the five senses of action, together with Bṛihaspati, the presiding Deva of Buddhi, are the 11 Rudras.

MANTRA 5.

(The Commentator now explains the twelve Ādityas:—)

The twelve presiding Devas of the months (excluding Indra and Viṣṇu, and substituting in their place Yama and Chandra) are the twelve Ādityas. They begin with Dhâtâ (namely, 1. Dhâtâ. 2. Mittra, 3. Aryamâ, 4. Rudra, 5. Varuṇa, 6. Sûrya, 7. Bhaga, 8. Vivasvân, 9. Puṣâ, 10. Savitâ, 11. Tvaṣṭâ and 12. Viṣṇu).

MANTRA 6.

(The mantra says:—‘Stanayitnu eva indra.’ *Prima facie*, it would mean that the Stanayitnu and Indra were one and the same. To remove this misconception, the author says:—)

A son of Vāyu, presiding over thunder, is called Indra here: (and it does not mean the well-known Deva Indra).

This Stanayitnu is the presiding Deva of vajra or thunder-bolt of the big INDRA. He is also called Aśani or the destroyer of enemies (aśanât areḥ).

(Thus Stanayitnu, Indra and Aśani are different names of one and the same Deva, who is a son of Vāyu, and who constitutes the thunder-bolt of INDRA, the big Deva of that name).

The author now explains the word Prajāpati and Yajña and Paśu.) :—Yajña is the name of the son of Indra, the same who is called Jayanta. This very Jayanta, called also Yajña, is the presiding Deva of animals, and so is called Paśu.

MANTRA 3 to 6.

In this way, the principal Devas are said to be 33 in number.

(Now, the question arises, why the Devas like Dakṣa, etc., have not been mentioned among the 33 ? To this, the Commentator replies that they have also been mentioned :—)

The Devas, with Agni at their head, as mentioned above, contain Dakṣa and the rest. They are sons of Vāyu, and are presiding deities of the senses, Prāṇas even.

(It may be asked, though Śiva has been included among the six principal Devas, why the other Rudras have not been mentioned among the 33 Devas ? To this, the author replies :—)

The Rudras also being possessed (Āveśa) by Śiva, being in fact his part, have not been separately mentioned in this place, but are included in the term Śiva.

(The Commentator now gives a reason why Aniruddha has not been mentioned separately among the 33 Devas :—).

As Aniruddha is possessed by Kāma, so he is included in the term Kāma. Therefore, he has not been separately mentioned.

Note.—Kāma is the father of Aniruddha, and so the latter is included in the term Kāma.

(Now, Jayanta, who is an inferior deity, has been mentioned among the 33, while more important Devas have been omitted. Why so ? To this, the Commentator replies :—)

Since Jayanta, the son of Indra, is possessed by Manu, so he has been enumerated among the 33 Devas.

And.—So the mention of Jayanta shows that Manu also has been included among the 33 Devas.

(Now, there are other Devas, like Aśvins, etc. Why have they not been included in the list ? To this, the author replies :—)

The two Aśvins, Nirṛiti, and Kuvera, and Vināyaka are included among the Ādityas : namely, among the Aryamana and Anśa and those that follow them, because they are specially possessed by these Devas.

Note.—Thus the two Āsins, Nirṛiti, Kuvera and Vināyaka are included among the Aryamaṇa, Añśa and the three other Devas after Añśa. Añśa is a name of one of the twelve Ādityas.

No doubt, the spouses of Indra, Kāma, etc., have not been separately mentioned, because as a general rule, the mention of the husband includes the wife also.

Most of the Devas mentioned in this Brāhmaṇam, were mentioned also in the previous Brāhmaṇam. Thus there were mentioned in that Pṛithivī, Agni, Antarikṣa, Vāyu, Āditya, Chandra and Tāraka. And these words were explained there as meaning Garuḍa, Śiva, the Lord of elements—Vāyu, Sarasvatī, Sun and Moon, etc. Not only this, but in that Antaryāmin Brāhmaṇam the word Pṛithivī, Antarikṣa, Vāyu, Dyū, Chandra-Tāraka were slightly differently explained from what they are explained here. Here Pṛithivī means Sauparṇī (the wife of Garuḍa); Antarikṣa has been explained as Śraddhā; Vāyu has been explained as the principal Vāyu or Sūtra Ātmā; Dyū has been explained as Umā, and Chandra has been explained as Kāma, and Tārakā has been explained as Indra. Thus the same Devas, mentioned in Antaryāmin Brāhmaṇam, are mentioned here also. Why is it so? To this, the author answers:—

Though the Devas Pṛithivī etc., mentioned here, have also been mentioned in Antaryāmin Brāhmaṇam, yet it is so because in that Brāhmaṇam also it was necessary to mention them.

(To the question, “who are these three Devas?” the answer is “these three Lokas.” Who are the Lokas or Devas denoted by the term Loka? The answer given, if taken in its literal sense, would mean the three worlds are the three Devas. Thus the three worlds would be included among the six mentioned before it. But this is impossible, for then the number six would be increased to nine and, instead of 33 devas, we shall get 36. Therefore, the word Loka must mean, not worlds, but some of the Devas out of the six mentioned before. Therefore, the author now enumerates these three Lokas:—)

Among the six Devas, three are superior namely Vāyu, Garuḍa, or Vindra (Vi meaning bird, and Indra meaning King, so Garuḍa is called Vindra also) and Śiva (called also Maheśvara).

(How are these three Gods to be understood by the word Loka? To this the author replies:—)

Because these three Devas are the abodes of their respective spouses, they are Lokas or refuge to them (namely, to their spouses).

They are also called Loka, because they have knowledge for their form, or they are all Intelligences (the root ‘Luk’ means knowledge also).

(Why Brahmā and Śeṣa, with their wives, have not been mentioned among the three? If it is said that they have not been mentioned, because they were not mentioned among the six, or among the 33, then that is no answer. For then the further question would arise, why were they not mentioned either among the six or among the 33? To this, the author answers:—)

Because Brahmā and Vāyu have the same status or grade, and because Śiva has the same grade as Śeṣa, therefore, Brahmā and Śeṣa have not been separately mentioned.

Note.—Thus Brahmā with his wife, Sarasvatī, is included in Vāyu and his wife Śraddhā, because the grade of Vāyu and Brahmā is the same. Similarly Garuḍa and his wife, Sauparṇī, belong to the same grade as Vāyu and Brahmā. Similarly, Śeṣa is included in Śiva. The sense is, that Brahmā and Vāyu, together with their respective wives, and Śeṣa and Śiva, together with their respective wives have the same grade; so also Garuḍa and Śeṣa have the same grade together with their respective wives. Thus the mention of Vāyu includes Brahmā, the mention of Śraddhā includes Sarasvatī. The mention of Śiva or Garuḍa includes Śeṣa. The mention of Umā or Sauparṇī (wife of Garuḍa) includes Vāruṇī (wife of Śeṣa). Therefore, neither Brahmā with his wife, Sarasvatī, nor Śeṣa with his wife Vāruṇī, has been separately mentioned, either in the list of 33 or in the list of six or in the list of three.

MANTRA 8.

(To the question, 'Who are the two Devas?' the answer is Annam and Prāṇa, which, ordinarily, mean food and breath. But Annam and Prāṇa must mean here some of the Devas denoted by the previously mentioned three, namely, either Śiva, Vāyu, or Garuḍa. Out of these three, who are the two Devas indicated by the terms Annam and Prāṇa? To this, the author answers:—)

Śraddhā and Vāyu are the two Devas denoted here by the term Annam and Prāṇa. Annam denotes Śraddhā and Prāṇa denotes Vāyu. Annam is derived from two words At+nam. At means Atīta or surpassing or superior; and Nam means Netṛi or leader; thus Annam means the most excellent leader, so it means Śraddhā the wife of Vāyu, because she is the leader, even of the Devas, like Śeṣa, etc., also, and superior to them.

(Why in enumerating the two, Śraddhā and Vāyu have been taken; for Śraddhā has not been included in the three? In answer to the preceding question, the three Devas mentioned therein are Śiva, Vāyu, and Garuḍa. Śraddhā is not among these three. How can then she be indicated among the two mentioned in this question? To this, the author answers:—)

Śraddhā is included among the three, for Śraddhā, being the wife of Vāyu, is included in the word Vāyu.

No doubt, Vāyu, Śiva and Garuḍa are superior to their respective wives, Śraddhā, Umā and Sauparṇī; and, therefore, the three are said to be superior to the six. But it does not mean that Śiva or Garuḍa is superior to Śraddhā, the wife of Vāyu. The husbands are superior to their wives, but it does not follow that any one of these husbands is superior to the wives of other Devas mentioned in the same list,

MANTRA 9.

(In this Mantra, to the question, 'Who is the one Deva?' the answer is Prâṇa. Naturally one would understand that the word Prâṇa, used in this Mantra, must be the same Prâṇa as used in the previous Mantra, in answer to the question, 'Who are the two Devas?' There Prâṇa meant Vâyu or Sûtra Âtmâ. But in this Mantra, Prâṇa does not mean Vâyu, but a higher deity. This the author explains :—)

The word Prâṇa here, denotes verily the Supreme God Viṣṇu, who is the highest Lord (and not Vâyu). The word Prâṇa here is derived from three words—Pra+Â+na. *Pra* means the most excellent (Prakṛiṣṭa). *Â* means altogether, full (Âsamantât) and *Na* means joy or bliss. Thus Prâṇa means the highest and fullest bliss. Therefore, Prâṇa is the Lord Viṣṇu, and no one else.

To the question, 'Who is Adhyardha or onehalf ($\frac{1}{2}$)' the answer is yo-yam-pavate, which literally means "He that blows." It would thus mean the elemental Vâyu or air, for it is the air that blows. To remove this misconception, the author says :—)

The word Adhyardha means surpassing all in every quality, and so it means Vâyu, for He always surpasses all in every quality.

(In the text the question is asked, why is he called Adhyardha, and the answer therein given is, Yad Asmin Idam Sarvam Adhyardhnot Tena Adhyardha, which is generally translated as "Because when the wind was blowing, every thing grew (Adhyardhnot)."

But Adhyardhanot really means, because he surpasses all. Adhyardha is compounded of two words, Adhi meaning surpassing, and ñiddha power or glory. He who possesses power or qualities surpassing all, is called Adhyardha.

(But how is it that you say that Vâyu surpasses all in qualities. To this, the answer has been given also, 'Tad-ahur-yad-ayam-eka-iva-eva Pavate Atha Katham Adhyardha.' The word used here is "Iva," meaning like unto or as if. Thus it is not said ekah-pavate "the one purifies" or "singly purifies" or "alone purifies." Why does the text say, "as if one who purifies"? The text nowhere says that there is a second Deva also, who purifies. In fact, according to the text, Vâyu is the one and sole purifier. Why is, therefore, *Iva* used there, which would mean that Vâyu is not the one and sole purifier, but he looks *like* one and sole purifier; there is some other purifier also. To this question the author answers :—)

To Vâyu does not belong the singleness of purification, for the Supreme God Hari is superior even to Vâyu, in the matter of purification. Therefore, the text says *Ēka-Īva-Pavate*,—‘he purifies *as if* singly.’ (Thus Vâyu is neither one or the supreme person, because Hari is superior to Him, nor is He (Vâyu) a second person, because in Him, there is the highest love of Hari. Thus Vâyu is called one-half or *Adhyardha*, because he is neither one or the supreme person, nor is he two or the not supreme person. But he is one-half or *Adhyardha*, and because he possesses all attributes in greater quantities than all the rest of the *Devas* taken together. (Of course, it need not be said that Vâyu does not possess higher qualities than Viṣṇu.)

Note.—Thus the second person of the Hindu trinity consisting of Viṣṇu (the supreme God), Vâyu, the most beloved son of God and *Ramā* (the Holy Ghost) Vâyu is so intimately beloved of God, that he almost approaches Godhead, and so he is called one-half.

(The author now explains the Mantra, *Yad Asmin Idam Sarvam Adhyardhnot Tena Adhyardha*, in a different way :—) Vâyu is called *Adhyardha* or one-half, because he is neither impossible of attainment, nor is he absolutely unattainable, so he is called *Adhyardha*.

Thus the above sentence means :—Because through Vâyu all this universe is controlled, regulated, and upheld, he is called *Adhyardha* or the supreme controller.

(In enumerating the *Devas*, one after the other, according to their higher and higher grades, it should be proper to mention the Goddess *Śrī*, just before Vâyu, and after Viṣṇu. Why has *Śrī* been omitted? To this, the author answers :—)

Because *Śrī* is most intimately connected with Hari, so She has not been separately mentioned from Hari.

Note.—*Śrī* is the most *Antaranga*, more interior and more intimate than Vâyu even, therefore she has not been separately mentioned.

Though *Śrī* in her own form is separate from the Lord Hari, and inferior to Him only, yet she is superior to all the rest from eternity. And so she has not been separately mentioned. But Viṣṇu is superior to her also excelling her in all attributes and being free from all faults.

In the Mantra 2, the question was asked, ‘Who is *Ēkaḥ Devaḥ*,’ and the answer ‘is *Prâṇa*.’ Ordinarily the word *Ēka* means “one”. It has a special meaning here which the author explains :—

The word “*Ēka*,” herē means eternal, because there is no one like unto him, nor surpassing him, in attribute. Therefore, Viṣṇu is called the One, not in the sense of the *Advaitins*, who say that there is no other

being than Brahman, but that Viṣṇu is the One, in the sense that no one is equal to him or surpasses him.

MANTRA 10 to 17.

[The next eight Mantras are connected together. In them are mentioned five things, (1) the dwelling or Âyatana (2) the external light or Loka (3) the internal light or Jyotir (4) the person or Puruṣa and (5) devatâ or deity. These eight are shown in the following table :—

Dwelling or Âyatana.	External light, or Lokaḥ.	Internal light or Jyotir.	Person or Puruṣa.	Devatâ, or Deity.
1. Pṛithivî...	Agni ...	Manas ...	Śārīra ...	Amṛitam
2. Kâma ...	Hṛdayam ...	Do. ...	Kâma-maya ...	Striyah
3. Rûpa ...	Chakṣus ...	Do. ...	Âditye Puruṣa	Satyam
4. Âkāśa ...	Śrotram ...	Do. ...	Śrautṛa Puruṣa	Diśaḥ
5. Tamas ...	Hṛdayam ...	Do. ...	Chhâyāmaya...	Mṛityu
6. Rûpa ...	Chakṣus ...	Do. ...	Âdarśe Puruṣa	Asu
7. Apas ...	Hṛdayam ...	Do. ...	Apsu Puruṣa...	Varuṇa
8. Retas ...	Hṛdayam ...	Do. ...	Putra-maya ...	Prajâpati

The author now explains the eight Puruṣas mentioned in the fourth column of the above table.]

The word "Śārīraḥ Puruṣaḥ" means Manu; by the word "Kâma-mayaḥ Puruṣaḥ" is meant Pradyumna. The word "Âditye Puruṣaḥ" means Rudra; the word "Śrautṛaḥ Puruṣaḥ" means the Moon. "Chhâyâ-mayaḥ Puruṣaḥ" means Nirṛiti; "Âdarśe Puruṣaḥ" means the Sun; "Apsu Puruṣaḥ" means Parjanya; "Putramayaḥ Puruṣaḥ" means Śakraḥ.

The Commentator now explains the eight Devatâs :—

The word "Amṛita" means Vâyu. The word Striyah means Sarasvatî, Umâ, and Śrî. The word "Satya" means Brahmâ. Garuḍa and Śeṣa and Dakṣa are called Diśas. They are called Diśas, because they give the word of command, or they are commanders. The word "Mṛityu" means Yama. "Asu" means Vâyu, that is inside every body, or the internal Vâyu. By the word Prajâpati is meant Brahmâ, when he acts as the protector of creatures.

[The author now explains the word Jyotir, and shows its difference from the word 'Loka.' Though both words mean light, yet one is used for the inner light or the light of the soul, and the other is used for the external light or the outward illumination, or the light other than that of soul; e.g., light of reason, &c.] The word Jyotir means the inner light, or rather the Deva who illumines the hearts of men; while Loka means the external light.

Note.—The author now explains the word Manas, as occurring eight times in the above table, under the third column of Jyotir :—

Manas means here the Goddess Ramā, because she dwells in the hearts of men and her name is Manas; and because her nature is intelligence or consciousness.

[The author now explains the eight words, Agni, etc., occurring in the second column, under the head Lokāḥ, namely, Agnir Lokāḥ, Hṛidayam Lokāḥ, Śrotram Lokāḥ, and Chakṣur Lokāḥ.]

(She, namely, Ramā) is Agni or fire in the external world, because she dwells in fire; and she is called Agni, because she eats (Adanāt) everything. She, Ramā, is called Hṛidayam or heart, because she dwells in the heart or Buddhi, and so is called the heart. And as heart is her dwelling place, it is said that heart is the external light. And she is called Chakṣuḥ or eye, because she, Ramā, is the cause of sight. Thus she constitutes the eight-fold Lokas or lights of various worlds inside the human body.

[Now, the form of Ramā in Manas is called the internal light. How is it that she is called external light, with regard to the Lokas like Agni, Hṛidaya, etc.? Agni as Goddess of speech is an internal substance, and so also Chakṣu or eye, Śrotra or ear, or Hṛidaya heart, all these are internal organs or inside the body of a man. Why is she called *external* light with regard to these bodily organs? To this, the author answers :—]

Ramā is said to be the internal light of Manas, because the mental functions compared with the functions of speech, hearing, seeing &c., is more internal than these other functions. Therefore, these other functions are called the external light of Ramā. Thus there is no contradiction in saying that the goddess Ramā is the internal light of Buddhi or conscience, and that, comparatively speaking, she is the external light of speech, sight, ear, etc.

[In the Mantra, ima eva trayo Lokāḥ, the word Lokāḥ, has been explained as meaning the three Intelligences—Vāyu, Garuḍa, and Śiva. There also the word Lokāḥ has not been taken in its ordinary sense of worlds, but of Intelligences. Had the word Lokāḥ been taken in its ordinary meaning, it would have been open to the following objection, as shown by the author :—]

In the above Mantra, the three Lokas have been explained as three Devas. If they were not so explained, how would it have been possible for three inert, lifeless worlds, to contain all living Devas? Moreover, how in that explanation the Devas could be said to be contained or included in the worlds? Moreover, how could it be said that all the Devas are contained in Agni, etc., for Agni and the rest are not superior to Indra and the rest?

[In the ordinary meaning of that Mantra, the three Lokas are Agni or fire, Vāyu or air, and Âditya or the sun; but, as a matter of fact, all the Devas are not included in fire, air and the sun. Nor can it be said that the fire, air and the sun are the dwelling places of the Devas, and in that sense the fire, air and the sun are said to be the worlds of the Devas, and the Lokas, therefore, means the dwelling places. For, if it meant that the fire, air and the sun are the sole dwelling places of the Devas and their only dwelling places, then it would contradict the well-known fact that the various bodily organs of all organized beings, like man, etc., are also the dwelling places of the Devas. The Devas preside or dwell in the various senses of man and of every other living being. So it is not correct to say that fire, air and the sun are the only three dwelling places of the Devas. In fact, the Jīva body is a microcosm. And, therefore, the Commentator says :—]

As the body of every creature is also the dwelling place of all the Devas, so there is nothing special in the three worlds—fire, air and Âditya. Therefore, the word Lokas does not mean worlds there.

[If the dwelling places alone are not meant, what then is meant there? To this, the Commentator answers :—]

The superiority of one Deva over the other as regards the possession of certain qualities, is intended to be described there. Therefore, when the Mantra says, “Eteṣu hi-Idam-Sarvam-ṣat,” it means, “in these three are these six included.” So, superiority in power is meant here, namely, “in these three Devas, Vāyu, Garuḍa and Śiva, the six-fold power is greater in quantity than in the remaining three Devas of the group of six.”

Note.—It does not, therefore, mean that all the Devas are contained in these three Devas, as has been explained by others. They translate it:—“For in them all these Gods exist.” According to Madhva it means “for in them, namely, in the three Intelligences, Vāyu, Garuḍa and Śiva, these Goddesses, their wives, find their shelter and the six-fold guṇas exist in pre-eminence.”

(In Mantra 7, it is said “Eteṣu-hi-idam Sarvam Ṣat,” which has been understood to mean that all the Devas are included in these six Devas. But it really means :—)

In these six Devas all the six powers, like Aīśvarya, etc., exist in their complete fullness. These six powers are found in other Devas also, but not to the same extent as in these six Devas. The same idea is expressed also in the Mantra "Yad Asmin Idam Sarvam Adhyardh-not—" "in this, all this increased or reached its excellence." There also the reference is to these six powers. So also in the Mantra "Sa Brahma Tyad Ity Āchakṣate"—"He is Brahman or Full, and he is called Tyad." Here also the reference is to the fullness of the above-mentioned six qualities. So also in the Mantra "Mahimāna-Eva Eṣām," etc. There also the superabundance of the six qualities is also indicated. The mere fact that the inferior Devas are said to be the Mahimās or the measures of the greatness of the superior Devas; shows that the inferior Devas are included in the superior Devas.

(The Mantra says "idam Sarvam Ṣaṭ"—"all this is six." The word "six" is in the plural number, but the word Sarvam is in the singular number. How is this plural number Ṣaṭ put in apposition with the singular number Sarvam. To this, the Commentator answers:—)

The word Ṣaṭ here denotes Guṇaṣaṭkam, "the group of six qualities," and thus it is also in the singular number, and it means "all this group of six," and, therefore, the word Sarvam is properly in apposition with Ṣaṭ.

(But how do you explain the word Sarvam to refer to the six qualities? To this, the Commentator answers:—)

The word Sarvam means here Pūrṇam or full, and, therefore, "Idam Sarvam Ṣaṭ" means "in these three Intelligences, the group of six attributes is to be found in its fullness."

(But there is no mention anywhere before in the context, of the six attributes; where do you find, therefore, any reference, expressed or implied, to this group of six attributes? To this, the Commentator answers:—)

The reference to the group of six attributes, is to be found in the implication of the word, "Idam," in the Mantra "Idam Sarvam Ṣaṭ." This is on the analogy of the implication, Ayam-me hastaḥ, where the word Ayam is by implication taken to refer to Bhagavān. Therefore, though there is no express mention of this group of six attributes, in the text, yet it is to be understood there, by virtue of the implication of the word "Idam."

(Now, it has been said above that mere dwelling-place is not intended to be described there, but that excellence in the possession of the six attributes. The author now shows that the possession of these six attributes in super-abundance, also makes these Devas the dwelling-places of the inferior Devas, by implication:—)

By saying that these six Devas possess these attributes in superabundance, shows that the other Devas must be understood as subordinate to them, and consequently these six Devas become the dwelling-places also of the inferior Devas. Because the higher Devas have a larger scope of pervasion than the inferior Devas, and so the superior Devas include the inferior Devas.

It is not, however, a general rule that a dwelling-place is necessarily superior to the people dwelling therein. Because we find that houses are dwelling-places of men, but it does not follow that houses are superior to men in their attributes. Therefore, the mere fact that certain Devas are dwelling-places of other Devas, would not make the residence to be superior to the dwellers. Therefore, the word *Lokaḥ* has not been explained as dwelling-places or abodes or worlds.

(The author now explains the sentence "Sabrahma Tyad Ityāchakṣate.")

Viṣṇu is called Brahma, because all qualities are in fullness in him, because the word Brahman means full. Viṣṇu is called Tyad, because he always exists in unchanged form, from eternity. The word Tyad is composed of two words, "Ta," meaning Tathātva, "in the same condition," and "Yat," meaning Yāti, going or existing. He who exists in the same condition always, without modification, is called Tyad ; and so it is a name of Viṣṇu, who is the God of all gods of gods and Lord of all Lords of Devas.

All the above explanation is given in the words of the Mahāmīmāṃsā, from which it has been quoted.

MANTRA 9.

Note.—Prāṇa is the great Lord Viṣṇu, because he is Pra (प्र) Â (अ) Na (न), meaning bliss, highest and fullest, Pra meaning the best, Â on all sides, and Na the bliss. Vāyu is the Adhyardha because in him the guṇas or all the qualities are in greater degree. Superior importance there is none in the Vāyu, because the Lord Hari is always behind this Vāyu. Because the Lord Hari has great love for Vāyu, therefore Vāyu is his property and not his rival. Because the qualities of Vāyu are far superior to those of the other gods, therefore, there is nothing which the Vāyu cannot do or cannot obtain hence he is called Adhyardha or a god of higher qualities. Because Śrī is Antaraṅga to the Lord Hari, so she has not been spoken of as a separate deva other than the Lord Hari. Śrī, when considered as separate from the Lord Hari is always highest of all the devas. The Lord Viṣṇu is higher than even Śrī herself, higher in all the qualities and free from all sorts of defects. He is the only one Lord, because there is none like Him. He is Para (पर), because He has all the qualities in Him ; He is the Brahman, because all the qualities are in Him in full extent. It has been said in the Mahāmīmāṃsā "eternal and change-less Viṣṇu, the lord of the gods, is rightly called Tyad" (त्यद्).

Moreover, in the commencement of this Brāhmaṇam, the inferior Devas are said to be the Mahimās or measurers of the superior Devas, and that alone shows that the inferior Devas are included in the superior

Devas, for the part is always included in the whole. Therefore, having already mentioned that the inferior Devas are included in the superior Devas, by the fact of their being measurers, why is it necessary to repeat the same conclusion by saying that the inferior Devas are included in the superior Devas, because the superior Devas are the abodes of the inferior?

(Having thus explained the word 'Lokaḥ' in the Mantra, *Ima Eva Trayao Lokāḥ*, the author now explains how the words, *Amṛita*, etc., mean not immortality, etc., as explained by others, but they mean the various Gods as given by us, and in that explanation also the word 'Lokāḥ' cannot mean worlds; therefore, the Commentator says:—)

How, if the word *Strī*, etc., meant women, etc., could it be said that the Gods, *Kāma*, etc., whose power is so well-known to all, are inferior to mere ordinary women, &c.? According to the ordinary meaning of this Mantra, it signifies that the *Devatās* of *Kāma* are women. Now, *Kāma* being a very high God, it is wrong to say that mere women are *Devas* of *Kāma*.

(Well, let it be so; but how do you find that the superiority of the *Deva Vāyu* is established in this *Brāhmaṇam*? To this, the author says:—)

The superiority of *Vāyu* over all other *Devas* is well-known, as we find from the following Vedic Mantras:

In the *Rig Veda* (X. 168. 4), we find *Vāyu* praised as the highest *Deva*:—

Ātmā Devānām Bhuvanasya Garbho आत्मा देवानां भुवनस्य गर्भो
Yathā Vāsāṁ Charati Deva Eṣaḥ. यथा वशं चरति देव एषः ।
Ghoṣā Id Asya Sṛṇvire Na Rūpam घोषा इदस्य शृण्विरे न रूपं
Tasmai Vātāya Haviṣā Vidhema. तस्मै वाताय हविषा विधेम ॥

"The soul of all *Devas*, the womb of the universe, this God moves ever as his will inclines him.

"His voice is heard, his shape is ever viewless. Let us adore this *Vāyu* with our oblation."

So also in the *Rig Veda* (VII. 87.2), we find:—

Ātmā Te Vāto Raja Ā Navinot आत्मा ते वातो रज आनवीनोत्
Paśur Na Bhūrṇir Yavase Sasavān. पशुर्न भूर्णि यवसे स सवात् ।
Antar Mahī Bṛihatī Rodasī Me अन्तर्मही बृहती रोदसी मे
Viśvā Te Dhāma Varuṇa Priyāṇi. विश्वा ते धाम वरुण प्रियाणि ॥

"The *Vāyu* is thy (Master). He sounds through all regions like a wild beast that seeks his food in pastures.

“ Within these two, exalted earth and heaven, O Varuṇa, are all the forms thou lovest.”

Note.—Thus these two Vedic Mantras show the superiority of Vāyu over all other Devas.

(Indra has been mentioned only among the 33 Devas, and not among the six superior Devas out of these 33. It would, therefore, appear that Indra is merely an ordinary Deva. To remove this misconception, the author quotes a Vedic Mantra, showing that Indra is also a very high deity, though not equal to the six highest :—)

Indro Vai Devānam Ojīṣṭhaḥ.—

“ Indra verily is the most powerful of all the Devas, (because he has the power of supporting them).”

(It has been mentioned above that Brahmā, the Four-faced, is included among the three highest Gods, by the term Vāyu, because he and Vāyu belong to the same grade. So Brahmā also is superior to all the remaining 30 Devas. The Commentator quotes an authority for it :—)

Brahmā Devānam Prathamāḥ Sambabhūva
Viśvasya Kartā Bhuvanasya Goptā.—

“ Brahmā was the foremost among the Devas that arose in the beginning. He was the creator of the universe and the protector of all worlds.” (Muṇḍaka Up., I. 1. 1.)

Though Vāyu is superior to all other Devas, yet he is subordinate to Viṣṇu. This is shown in this very Upaniṣad (Br. II. 2. 1):—

Ayam Vāva Śīṣur Yo Yan Madhyamaḥ Prāṇaḥ.—

“ This central Prāṇa (the chief Vāyu) is the Infant (the first born of God).”

(The words, Ayam, in the above sentence, etc., show that Vāyu is subordinate to Viṣṇu.)

In the next extract from the same Upaniṣad the super-excellence of Vāyu is again asserted.—

Tam Etāḥ Sapta Kṣitaya Upatiṣṭhante (Br. II. 2. 2).—

“ The Seven Imperishables worship Him (Vāyu).”

So also in this third extract from the same Upaniṣad :—

Tadya Ema Akṣan Lohinyo Rājayas, Tābhir Enam, Rudro Anvāyatto,
Yach Chhuklam Tena Indraḥ (Br. II. 2. 2).—

“ Rudra worships him through the red arteries of the retina, Parjanya worships him through the waters of the eye.”

(The author next gives two extracts from Smṛitis to prove the same proposition :—)

“Among the sacrifices, the Aśvamedha is the highest. Among the lights, the sun is the best. Among all bipeds, the Brāhmaṇa is the foremost, so among the Devas, Vāyu is the most exalted.”

“Vāyu, the most terrible, with terrible voice, with mighty powers, is the life of all living beings. The renouncing of their bodies by all embodied beings, depends on the will of this Prāṇa, therefore, Vāyu is specially the Deva of all Devas,”

(The author quotes another Vedic text to prove the superiority of Vāyu over other Devas (Rig Veda, I. 156. 4.)

Tam Asya Rājā Varuṇas Tam Aśvinā तमस्य राजावरुणस्तमश्विना

Kratum Sachanta Mārutasya Vedhasaḥ. क्रतुं सचन्त मारुतस्य वेदसः ।

Dādharma Dakṣam Uttamam Aharvidam दाधार दक्षमुत्तममहर्विदं

Vrajan Cha Viṣṇuḥ Sakhi-āñ Aporṇute. व्रजं च विष्णुः सखिवां अपोर्णुते ॥

“The Sovran Varuṇa and both the Aśvins wait on this, the will of him (Vāyu), who guides the Marut host.

“Viṣṇu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine.”

(In the next six extracts, the author shows that Viṣṇu is superior to Vāyu :—)

(1) Ātmata eṣa Prāṇo Jāyate—

“From the Ātman (Viṣṇu), this Vāyu is born.”

(2) Yo Vāyau Tiṣṭhan Vāyor Antaro, etc., (Br. Up., III. 7. 8.)

“He who dwelling inside Vāyu, controls that Vāyu,” etc.

(3) Devānām Devatā Vāyur. Vāyor Devo Janārdanaḥ—“Vāyu is the Deva of all Devas, while Janārdana (Viṣṇu) is God of Vāyu also.”

(4) Sa Prāṇam Asrijata (Pr. Up., VI. 4.)—

“He created Vāyu.”

(5) Prāṇāt Śraddhām—“Śraddha was created from Vāyu.”

(6) Etasmā Jāyate Prāṇaḥ (Mu. Up., II. 1. 3.)

“From Him (Viṣṇu) was born Vāyu.”

Note.—This shows that Śraddhā, the wife of Vāyu, came also from Prāṇa Vāyu. This is an authority for our explaining the term ‘Annam’ in this Brāhmaṇa by Śraddhā, and this is also the authority for establishing the superiority of Śraddhā over other Devas, excepting of course Vāyu.

Note.—We have mentioned above that the three Lokas mean the three Intelligences, namely, Garuḍa, Śiva and Vāyu. And we have also said that Rudra is the support of Umā and other Devas. While Brahmā is the support of Rudra and the other Devas. While Brāhmā in his turn is supported by Viṣṇu. For these statements the author now gives the following authority :—

Rudram Samāśritā Devā,
 Rudro Brahmāṇam Āśritaḥ ;
 Brahmā Mām Āśrito Nityam
 Nāham Kañchid Upāśritaḥ—

“All Devas are supported by Rudra, while Rudra is refuged in Brahmā, Brahmā is refuged in Me (Viṣṇu) always, but I am refuged in none.”

All these authorities show the superiority of Viṣṇu ; and they also show that this superiority of the various grades of higher Devas, over Devas of lower grades, consists in their possessing superior excellence.

(We have mentioned above that when Śrī is looked upon as a separate personality from Viṣṇu, then she is superior to all other Devas, yet she is always inferior to and controlled by Viṣṇu. For this, the author now gives the following authority :—)

“Refuged in the grace of Śrī, the great God Brahmā resting on the lotus, praised the supreme Lord Hari, and so let us also praise that God Kriṣṇa.”

MANTRA 19.

(Śākalya addressing Yājñavalkya says “O Yājñavalkya, because thou hast decried the Brāhmaṇas of the Kuru-Pāñchālas, what Brahman dost thou know? I, know the quarters with deities and their abodes”. The sentence “I know the quarters with their deities and their abodes” looks very much like the words uttered by Śākalya, for it is not separated from the preceding sentence. To remove this misconception, the author shows that this sentence is the utterance of Yājñavalkya :—)

“Diso Veda Sa Devāḥ sa pratiṣṭhāḥ,—” “I know the quarters with their deities and their abodes.” This sentence is the utterance of Yājñavalkya.

(Now, in saying “I know the quarters,” Yājñavalkya does not expressly say that he knows Brahman. Śākalya’s question was, “Do you know Brahman?” The answer of Yājñavalkya is, “I know the quarters with their deities and their abodes.” Where does he say that he knows Brahman? To this, the author replies :—)

When Yājñavalkya says he knows the abodes of the Devas, he implies thereby that he knows Brahman also ; for, Brahman is the highest abode, wherein all the Devas rest, and so by using the word *Sapra-tiṣṭhāḥ*, he shows that he knows Brahman also. For, to know all things with their support, is to know Brahman. Therefore, this is an answer to the question, “Dost thou know Brahman?”

MANTRA 20.

(The author now explains the answer given by Yājñavalkya to the further question of Sākalya, when he says if thou knowest the Devas with their quarters and abodes, who is the Devas of East, etc. In fact, Sākalya asks five questions about the five quarters—East, South, West, North, and Zenith. And the answers given by Yājñavalkya about these are shown in the following table :—)

Quarters.	Devatās.	Pratiṣṭhā.	Pratiṣṭhā.	Pratiṣṭhā.	Pratiṣṭhā.
East ...	Āditya ...	Chakṣuḥ (Manu) ...	Rûpāni (Indra)	...	Hṛidaya (Umā)
South ...	Yama ...	Yajña (Aniruddha)	Dakṣiṇā (Rati)	Śraddhā (Kama)	Hṛidaya Do.
West ...	Varuṇa ...	Āpas (Moon) ...	Retas (Bṛihaspati)	...	Hṛidaya Do.
North,...	Soma (Moon)	Dikṣāḥ (Śatarûpā)	Satyam (Manu)	...	Hṛidaya Do
Zenith...	Agni ...	Vāk (Bṛihaspati)	Hṛidaya Do.

The author now explains the various words, Chakṣus, etc., used in the above. :—

Svayambhu Manu is denoted here by the term Chakṣus. He is the support of Āditya. The support of Chakṣus is the Lord of sight, whose nature is colour, namely, Indra, and, therefore, Rûpa denotes here Indra, and this Indra supports Manu. While Indra in his turn is supported by Umā, who is the essence of Buddhi, and who is denoted by the term Hṛidaya in the above list.

MANTRA 21.

Similarly, Yama, the Devatā of the South, has for his support the Deva called Yajña, namely, Aniruddha (who is the presiding deity of Yajña and so the word Yajña here denotes Aniruddha). Similarly, Aniruddha is supported by the Goddess Rati, who is the presiding deity of Dakṣiṇā and is, therefore, called Dakṣiṇā. While Rati is supported in her turn by Śraddhā which here means the God Kāma, for Kāma is an embodiment of faith or Śraddhā. Therefore, Śraddhā here means Kāma. While this Kāma in his turn is supported by Umā, denoted by the word Hṛidaya, for this Umā having the form of heart is even the support of Kāma.

MANTRA 22.

Varuṇa is said to be the presiding deity of the West.

Varuṇa is supported by Apas, or the Deva of water. Now, Apas means here Deva moon or Chandra, for moon governs waters always. This moon is the support of Varuṇa. In its turn, moon is supported by

the Deva called Retas. The Deva Retas here means Bṛihaspati, because he is the essence of Retas. And he supports the God of Moon also ; and of Bṛihaspati, Umā again is the support.

Though Bṛihaspati is said here to be the support of Moon, while Śatarûpâ has been mentioned below to be the support of Moon, yet there is no contradiction in this, because any one Deva can become the support of another, if he or she wishes it to be so. And thus she becomes the ruler of the quarter.

MANTRA 23.

Soma or Moon is said to be the ruler of the North, and he is supported by Dikṣâ, which means here Śatarûpâ.

Note.—In the previous Mantra, Moon has been said to be supported by Retas or Bṛihaspati. Here he is said to be supported by Dikṣâ or Śatarûpâ. There is, however, no contradiction in this, for any Deva may, by his mere will, become the support of another Deva.

This Śatarûpâ is supported by Satya, which word here means Manu. For Manu has the form of Satya (or truth). While of this Manu even the same Goddess Umâ is the support, because she is the goddess of creation also always, like Manu.

MANTRA 24.

The Lord of Zenith is the Deva Agni. The support of Agni is Vâk, namely, Bṛihaspati, and of his Bṛihaspati, the goddess Umâ is the support, who is denoted here by the word Hṛidaya. Thus Umâ is the ultimate support of all these deities of the quarters.

Note.—But Umâ is not the finality. She has five other devas above her, as will be shown later on.

MANTRA 25.

(The next question asked by Sâkalya is "Who is the support of Umâ?" But the answer to this question does not appear to be clearly found in the Brâhmaṇam. The answer, however, is to be inferred from the context of Mantras 26 and 25. The answer of Yâjñavalkya, as ordinarily understood, was:—"Yâjñavalkya said, O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it." The word *Asmat* used in this Mantra, does not mean here "I," but it means the Lord of the faculty of "I-ness," namely, Śiva, the husband of Umâ. So the Mantra really means "O Ahallika, when you think that the heart (Umâ) could be anywhere else away from Śiva (*Asmat*), if it were away from Śiva (*Asmat*), the dogs might eat all Jîvas, or the birds tear them." The author, therefore, explains it thus :—)

The support of Umā is Rudra, whose form or nature consists in the faculty of making "I" (ego) and "Thou" (non-ego), namely, the faculty of making individuality. He has the nature of Ahaṅkāra always. (This faculty of making ego and non-ego belongs to Rudra). The word 'Ātmā' used in the next Mantra refers to Umā, because her nature is of the essence of Buddhi, or, in other words, she is the presiding deity of Buddhi; while her husband, Śiva, is the presiding deity of Ahaṅkāra. If the Deva Śiva were not the support of Umā (denoted in the next Mantra by the word Ātmā, because she is all-pervading, or Atatātāt), then there would have been no power in reasoning alone (Bodha-Ātmikā Śakti) of beings like men, etc., to protect their own bodies. Their own bodies being unprotected, men, etc., could have been eaten by dogs or torn to pieces by birds. Or the Buddhi Śakti or the power of reason, without the consciousness of "I" (Ahaṅkāra) behind it, would not have been sufficient to maintain our bodies, and, in that case, the bodies of all beings would have been devoured by dogs and vultures. Thus the Ahaṅkāra or I-consciousness is behind or is the support of Buddhi or reason, and it is this I-consciousness that is at the root of self-preservation.

MANTRA 26 to 28.

(In this Mantra, various words, like Tvam, Ātmā, Prāṇa, Apāna, Vyāna, Udāna, and Samāna, occur. They are now being explained by the Commentator :—)

In whom do Śiva and his wife, Umā, (denoted by the terms Tvam and Ātmā in this Mantra) rest? To this question the answer given is, that both these, Tvam and Ātman, are supported by Prāṇa, namely, by Śeṣa, the presiding deity of Prāṇa. This Śeṣa in his turn is supported by Apāna, namely, by the goddess Bhārati, the presiding deity of Apāna. In her turn, this goddess Bhārati, called Apāna, is supported by Vyāna or by Vāyu. The chief Vāyu is denoted here by the term Vyāna, because, etymologically, Vyāna is derived from two words, "Vi" meaning "Viśiṣṭa" or, specifically, and "Ana" meaning the leader; so Vyāna means the highest leader. The chief Vāyu is called Vyāna, because he is the highest leader.

Vyāna in his turn is supported by Udāna, which word here means the goddess Śrī. Etymologically, Udāna is derived from two words "Ut" meaning 'upwards', and "Ana" to lead. She who leads the souls of the Mukta upwards, is called Udāna or Śrī.

Of this Udāna or the up-leader or Śrī, the support is the Lord God Hari himself. He is denoted here by the term Samāna. Because He is

always the leader (Āna) along with Him (Sama or Saha) of all others. The word Samāna is composed of three words—Sam + Ā + Ana ; and it means ‘He who leads her (Śrī) always along with himself.’

(In the Mantra, occur the words, “Neti, Neti, Ātmā”. The word Ātmā here denotes the Lord God Hari. The words Neti, Neti, are generally translated “not this, not this,” but they really mean “not thus, not thus”. In other words, the terms, ‘Iti na’ are equal to ‘Evam na.’ The author, therefore, explains these words thus :—)

He, the Supreme Lord Hari, is the leader of all, while the other Devas are leaders only of those who are inferior to them. Therefore, he is called Samāna or the “concurrent leader” of all. While the other Devas, Udāna, Vyāna, &c., are leaders subordinate to this Samāna or the Supreme Leader. This Samāna is not like Śrī, for Śrī is supported by the Lord Hari. But the Supreme Lord Hari is ‘Iti na’ “not thus,” namely, not like Śrī, because he is not dependent on any one else. Nor is he like Brahmā and other Gods, nor is he ever bound like the Mukta Jīvas, for the very word Muktas, shows that they were bound at one time, and were liberated subsequently. Nor is he like any bound Jīva. Therefore, he is called “Iti na,” “not thus”; namely Viṣṇu is not like Brahmā &c., nor like any bound soul, nor like any liberated soul. This Lord of all Lords is not thus. It follows, therefore, that He can have no similarity or comparison with any insentient object, when even the highest sentient beings, like Śrī, Brahmā, &c., cannot be compared with him.

All sentient beings are either untouched by misery or touched by misery. All Jīvas fall into these two categories. Śrī belongs to the first class, namely, Śrī, from the very eternity, is never touched by misery. Muktas belong to the second class, because at one time they were touched by misery. But the Lord does not belong to any one of these two classes ; and so the double repetition of Iti na ‘not thus,’ iti na ‘not thus.’

(In the Mantra this Ātman is described as (1) Agrihyo Nahigrihyate, (2) Aśīryo Nahi Śīryate (3) Asaṅgo Nahi Sajjyate (4) Asito Na Vyathate, Na Risyati. These words are generally translated—“He is incomprehensible, for he cannot be (is not) comprehended ; he is imperishable, for he cannot perish ; he is unattached, for he does not attach himself, unfettered, he does not suffer, he does not fail.” The author now explains these words :—)

This Lord Hari is Agrāhya, because He cannot be *fully* comprehended, anywhere, by anyone, at any time. In other words, He is incapable of being wholly grasped,

He is *Asīrya* or incapable of wearing out. He is *Asaṅga* or He never comes in contact with anything foul, that is, He is not besmirched by contact with any sinful object. (He is like light, which, though it falls on all good and bad objects, yet is not tainted by such contact). He is not *Sita* or bound, therefore, he is called *Asita* or free from bondage. He is *Na Risyati*, namely, He never fails.

He is said to be incomprehensible (*Agrāhya*), because he is not entirely comprehended by anyone, at any time or place.

(Now it might be objected that the same explanation might apply to other words also, namely, when it is said that He is *Asīrya* or incapable of wearing out, it may mean he is incapable of wearing out entirely, but he may wear out partially, and so on. The author answers this objection thus :—)

He does not wear out even in the slightest degree, either by any cause or by any effect.

(In the Mantra the words, *Navyathate*, *Na Risyati*, are used in the present tense. One may say that this negation may apply only to the present time, the Lord does not suffer *now*, the Lord does not fail *now*, but He might have suffered or failed in the past, or he may suffer or fail in some future time. To this, the author answers :—)

The Lord of the world (*Jagannātha*) is not tainted by any sins (though he dwells among the sinners), He is not besmirched by any body, by any faults that may exist in him. Neither in the past, nor in the future, there ever was or will be, any bondage of the Lord. He was not and will not be ever subject to misery. Destruction never comes to Him, nor does any misery. Though others can never comprehend Him in His entirety, yet He comprehends everyone, fully, within His cognisance.

[But *Devas* like *Śrī*, *Vāyu*, &c., are also imperishable (*Asīrya*, &c.), and so these epithets "imperishable," "unattached," "unfettered," &c., are not peculiar to the Lord alone. To this, the author replies :—]

The qualities of imperishableness, &c., belonging to any other *Devas*, are not inherent in them ; but they acquire these qualities through the grace of the Supreme Lord. Therefore, everything else is extremely different from the Lord, and distinct from Him, and consequently the *Śruti* says "*Neti, Neti* ",—He is not thus, He is not thus.

[Not only is the Lord *Viṣṇu* the supporter of all other *Devas* below Him, but those *Devas* depend upon the Lord for all their qualities :—]

Out of His fullness of auspicious qualities, a drop is reflected in the heart of the Goddess *Śrī*, and She is fully possessed by one drop of this

reflection. From the fullness of the qualities of Śrī, a drop or Ray is reflected in the heart of Brahmā, and he enjoys that drop or Ray as the fullness of his qualities. From the fullness of the qualities of Brahmā, a drop or Ray is reflected in the heart of Rudra, and he enjoys this drop or Ray as fullness of his qualities ; and so on in succession. All the lower Devas thus have only a fragment of the qualities possessed by the Deva higher in the scale. This also constitutes a difference between the Lord and the other Devas.

[When Śākalya asked who is the supporter of Umā (denoted in the Upaniṣad by the term "heart"), Yājñavalkya addresses him as Ahallika. This term has been explained by others to mean a ghost, one who vanishes (*lika*) in the day time (*Ahani*). This explanation, however, is incorrect, as the author next shows:—]

The word Ahallika in the Mantra means one who has his Ahar or knowledge in the Lika or potential condition ; therefore, not developed, hence it means a fool. Yājñavalkya reproaches Śākalya by calling him Ahallika or a fool, because the question of Śākalya was a foolish one, for every one knows that Umā is supported by her husband Śiva.

[*Note.*—In the Śruti Brahman is described as 'incomprehensible,' 'imperishable,' etc., and the reason or proof of these qualities is given in those very terms. It is said he is incomprehensible, for he cannot be comprehended, he is imperishable, for he cannot perish, etc." Now, the reason given is not distinct from the proposition sought to be proved. It is in fact a begging of the question. Why is it so ? The author explains it thus:—]

By using the reason "he is not comprehended," in order to establish the proposition "he is incomprehensible," or by using the reason "he cannot perish," in order to establish the proposition that "he is imperishable," the Śruti means to convey the idea that the qualities of God, like "incomprehensibleness," "imperishableness," etc., cannot be proved by any reason. They must be taken on the authority of the sacred scriptures.

[When Yājñavalkya asks Śākalya 'I now ask thee to explain to me the Brahman,' Śākalya replied that he did not know Him. How is it so ? Yājñavalkya had already explained the Brahman to Śākalya by the attribute "Neti, Neti," and so Śākalya must have known Brahman. Why does therefore, the Mantra say that Śākalya did not know Brahman. To this the author replies:—]

Though the attributes of Brahman were taught to Śākalya by the text "Neti, Neti" etc., yet Śākalya did not know Brahman in His specific form and, therefore, the Śruti says that Śākalya did not know Him. The question of Yājñavalkya was, "Tell me the specific attributes of Brahman"; for he uses the words—"Tam-tvau-paniṣadam Puruṣam

Prichchhāmi Tamchen mā na Vivakṣyasi." The word "Vi" in "Vivakṣyasi" shows that *specific* (viśeṣa) knowledge of Brahman was asked for by Yājñavalkya, and not the *general* knowledge, which Yājñavalkya himself had so far given out.

All this is from the Brahmāṇḍa Purāṇa.

[In the Mantra 26, occur the words Niruhya, Pratyuhya. These two words have been explained by some as meaning "dividing and uniting," namely, dividing them according to the different abodes, worlds, and persons; and uniting them at last in the heart. The author explains these words, however, as meaning "transcending" and pervading, or "immanent." Niruhya is composed of two words—Nir + vah (to carry.) The force of Nir is to mean Nirgatya or going outside of a thing. He who supports a thing from outside of it is said to be Nirūḍhā or Niruhya. And hence it means transcending. Similarly, pratyuhya is composed of Prati and Vah. He who carries or supports *every* (prati) thing from inside of every thing. Therefore, it means to support a thing by pervading it from within :—]

The Supreme Lord (Puruṣottama), without standing in need of anything in the world, supports (*Vahati*) the whole world by being outside of it, so he is Nirūḍha or extra-cosmic supporter. And as He, the Lord Hari, always supports every form that exists in this world, by entering into each one of these separate forms, so He is called Pratyūḍha or (intra-cosmic). In these two forms, He supports the manifest and the unmanifest universe.

(In the Mantra, the word Aupaṇiṣatka has been used to describe the Supreme Brahman. It means that Brahman is a person to be known from the Upaniṣad only. Why is this particular term applied to Brahman alone. Are not the Devas also known through the Upaniṣad, and cannot they be also said Aupaṇiṣatka? To this, the author answers:—)

Without the Upaniṣad, Brahman cannot be known in any manner, by any person (while Devas may be known by other methods also, such as Yoga, etc). Therefore, Viṣṇu, the Great Lord, is called Aupaṇiṣatka or the Puruṣa taught in the Upaniṣads.

[When Aśvala and others put questions to Yājñavalkya, they were satisfied by the mere assertions of Yājñavalkya. Thus Aśvala asked in Mantra III. I. 3:—]

[“Oh Yājñavalkya, since everything here is grasped by Death, yea swallowed by Death, by what means is a pious man freed from the grasp of death?” (Yājñavalkya replied)—“It is through the (Lord Vāsudeva in the) Hotri priest, in the fire and in speech (that one gets salvation).

It is, indeed, the (Lord Vāsudeva in) speech, that is (in) the Hotṛi of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotṛi as well. He (it is) who gives Mukti and Atimukti (to the Devas)."

[Here Aśvala was satisfied by the mere assertion of Yājñavalkya. He did not ask him for any proof of how Hotṛi priest was the saviour. Why did he accept the mere statement of Yājñavalkya? The disputation was of the nature of Jalpa or wrangling. In such a disputation, it is necessary to ask for proofs of the assertions made by the opposite party. But neither Aśvala, nor the other sages who questioned Yājñavalkya, asked for any proof of his assertions. To this, the author replies :—]

The opposite party must put questions in disputations of the nature of Vāda (discussion), or Jalpa (wrangling), etc., *except* when he is satisfied by the mere assertion of the other side as being sufficient proof. In such a case, no other Āgama or testimony of text is needed. But when there arises a doubt, then he may question his opponent, and in that case the opponent must produce further authority.

(Next arises the question, what are the peculiar marks of a person whose bare words, without any proof, may be taken as authority? To this, the author answers :—)

He who always gives answers to all questions, with promptness and fullness of conviction, in accordance with the revealed testimony of Āgamas, is a person whose words should never be doubted.

(The particular auspicious marks of the authoritative person are the following :—)

The person whose body has the length of 10 cubits, as measured by his own palm up to his wrist, as well as whose body is ten times the length of his face ; as well as whose body is 30 times the length of his brow, which must be slightly erect,—moreover, whose body is ten times his brow in circumference, as well as whose body is seven times the length of his foot, and five times the length of his breast, is one, the words uttered by whom should never be doubted.

(All these measurements must be concurrent, namely, the body when measured by the palm should be ten times in length, when measured by the face, it must also be ten times ; in other words, the length of the palm and the length of the face must be the same, and they must be one-tenth of the whole body. Similarly, the length of the body, when measured by the length of the brow or forehead, must be 30 times the length of the brow ; and the brow must be slightly upraised.) Similarly, the circumference of the body must be ten times the brow. When measured

by the length of the breast, the body must be five times in length, and when measured by the length of the foot, it must be seven times. The author now gives the length of the face.)

Whose face is nine times the length of the finger, whose throat is four times the length of the finger, whose trunk is 24 fingers in length, such a person is revered by the Devas even.

Since all these auspicious marks are seldom found, in their entirety, in one single person, so the rule is, that even such a person, who possesses most of these auspicious marks, and a few inauspicious marks, should be relied upon, and his words are to be taken as authority. Of course, a person who has *all* these marks in him, is the most reliable authority. But even Devas and Ṛṣis also do not possess all these auspicious marks in their entirety, and except Viṣṇu, the chief of the Devas, and next after him Brahmā, no one possesses all these marks in full.

Even the Vedas show, by the very fact that teachings are given therein in the forms of questions and answers, and not in the form of argument, that the assertions of the wise and holy men should not be doubted by any one, at any time. In the Vedas, no further proof than the mere assertion of a sage is asked in these sacred dialogues, except under very peculiar circumstances. Therefore, Aśvala and other Ṛṣis did not ask for any authority or proof from Yājñavalkya. They rested content with the mere assertion of Yājñavalkya, for they took his word as Āgama or valid testimony or revelation, as we find that Janaka himself did so take the words of Yājñavalkya, later on. All this is said in the *Brahma-tarka*.

So we find in the *Bhārata* :—He whose own doubts have been removed and who is capable of removing the doubts of others, should be searched after, by every seeker of truth, and such a person should be acquired even when one has to spend a large sum of money in propitiating him.

Even in the *Vāyu Purāṇa*, similar marks of a holy person are given.

A person, whose body is 69 *Angulis* in length, and ten times as long as the palm of his hand, and who is *anyagrodha*(?) in circumference, and who measures full four cubits in length, is one whose word must be relied upon.

Therefore, in all Āgamas, like *Pañcharātra*, etc., and in all *Saṃhitās* the marks of a reliable teacher (*Āchārya*) are similarly mentioned, as we have described above.

(The author now explains the seven verses which Yājñavalkya recited. Having defeated all the Munis assembled in the meeting, Yājñavalkya puts them the questions in the verses mentioned in the text. He says :—

Yathā, Vṛikṣo, Vanaspatis,

Tathaiva Puruṣo-mṛiṣā.

Tasya lomani parṇāni

Tvagasyotpâtikâ Bahiḥ, &c. &c.

These seven verses have been thus explained by others :—

1. As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2. From his skin flows blood, sap from the skin (of the tree), and thus from the wounded man comes forth blood, as from a tree that is struck.

3. The lumps of his flesh are (in the tree) layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.

4. But, while the tree, when felled, grows up again, more young, from the root, from what root, tell me, does a mortal grow up, after he has been felled by death ?

5. Do not say, "from seed," for seed is produced from the living ; but a tree, springing from a grain, clearly rises again after death.

6. If a tree is pulled up with the root, it will not grow again ; from what root, then, tell me, does a mortal grow up, after he has been felled by death ?

7. Once born, he is not born (again) ; for who should create him again ?

The author explains these verses thus :—

As the term "vṛikṣa" is literally and etymologically true, and denotes a tree, for it comes from the root 'Vṛich,' to cut, and means whatever is cut down, so the word Puruṣa always denotes the spirit and is etymologically a true (Amṛiṣā) epithet of the spirit, for the quality denoted by the roots which go to form the word 'Puruṣa' always exists in the very word 'Puruṣa.' These qualities denote eternity, and everlastingness; and these qualities are possible only, if the word 'Puruṣa' denoted eternal and ever-lasting. The word Puruṣa is composed of two terms *Puru*, meaning 'always,' and *san*, meaning "existing," he who *exists always*, in all times, is called Puruṣa. Thus the very term Puruṣa means existing for ever, and is a proper designation of spirit.

Note.—Thus Puruṣa denotes Jiva, who does not die after the dissolution of the body, and that he is again and again born until he gets Mukti. Whence is this ? Such was the question of Yājñavalkya. It may be said that the Jiva is born from the semen of his parent, but Yājñavalkya answers in reply that such a birth takes place till Mahāpralaya. But his question was in Pralaya, when both the tree and the Jiva are uprooted. who is there that brings the tree and the Jiva both into existence ? He asked them to explain it fully.

The fools see that the tree grows as if from the seed, but the wise do not see so; for the seeds are not independent, so they cannot by themselves ever be the cause. So Yājñavalkya requested them to tell rightly the cause of rebirth after death (in Pralaya) ; for there must be somebody who causes them to come into existence after death in Pralaya, for the Jivas are not

independent. Thus asked, the assembled Ṛiṣis could not give the right answer; though they knew it, yet they had not the strength to tell it so, to make their answer conform with or suit the question in the manner it was asked. Being over-powered by the strength of Yājñavalkya, the Ṛiṣis could not give the answer, and thereby they showed that they were not over-confident, proud and impertinent; then it was that Yājñavalkya himself gave the answer. The author now explains the difficult words of these verses).

The word *Kināṭa* means *Dare saṁśliṣṭa-Pāśa*, the rope-like fibres which are attached to or encircle the wood, in other words, it is analogous to a muscle or a tendon in the animal body, that which surrounds the woody portion of a tree, like a *Pāśa* or noose.

Note.—The simile of the muscles is to the *rings* of the stem by which the age of the tree is calculated.

The word *Snāva* is without any case affix; it must be construed in the sixth case, and means "in the middle of *Snāva*" or muscle. The whole phrase means "the noose-like fibres which surround the wood are called *Kināṭa*, they correspond with the tendons or muscles in the human body, and are permanent. In other words, that which is like the strong portion in the muscles of a man, attached to the bone, that corresponds to the *Kināṭa* in a tree, or the fibre-like substance which surrounds the woody portion of the tree like a noose.

(In verse 4, the question is asked, "From what root does it grow?" This question may be interpreted to mean from what root does the tree grow again, after it is cut. But this meaning is wrong, for in the previous line it was said that while the tree, when felled, grows up again from the root which is underground, so the question could not have reference to the tree, but to man. So the author says:—)

A tree grows up from the root, which is an accepted fact, for when a tree is felled down it is only cut from the top, the underground root is left intact. But when a tree is uprooted and cut off from the very root, then it cannot grow. If it be said that a man is reborn from the seed of another man, that is also wrong; for the rebirth of a being from the seed of another man, pre-supposes the existence of another living man. But in *Pralaya*, or the Great Dissolution, everything vanishes. How does then man come into existence (after the *Pralaya*)? This was the question put by Yājñavalkya. For by using the words, *Añjasā Pretya Sambhavaḥ*, Yājñavalkya means not the ordinary death, but the final death of all beings in the *Mahā Pralaya* which is real death.

Note.—No one ever doubted in India the rebirth of souls after ordinary death. The question of Yājñavalkya does not relate to ordinary death, but to the great death in *Mahā Pralaya*.

(Thus, being questioned by Yājñavalkya, the assembled *Brāhmaṇas* had not the courage to answer him, and so the text says—*teha Brāhmaṇā*

na Dadhṛiṣuḥ, the Brāhmaṇas did not dare to answer him, and so they kept quiet. It does not mean that those Brāhmaṇas did not know the ordinary teaching that all spirits after Mahā Pralaya are reborn from the Lord, but it really means that the Brāhmaṇas did not know *fully* the attributes of the Lord, and they kept quiet. So the commentator says that :—)

The Brāhmaṇas kept quiet, because they were unable to answer, fully and completely, the question put by Yājñavalkya. For those Ṛṣis remained silent, though they knew that the Lord was the cause of the rebirth of the souls after Pralaya. But they did not know that the very name Puruṣa meant eternal, the word Puruṣa meaning eternal shows that a Jīva must come back again even after Mahā Pralaya ; for its return is inevitable, so long as it does not get Mukti. In Mahā Pralaya, all that takes place is that the Jīva is stripped of all its bodies, even its kārana (causal) body also vanishes. But the Jīva being eternal is not destroyed in Mahā Pralaya, but comes back again (by the command of the Lord, to complete its evolution till it gets Mukti).

It cannot be said that the Jīva comes back of itself, for it is not independent in its rebirth, so it is necessary that it should come back on account of some one else as its sender. So the meaning of the question put by Yājñavalkya was, "Who is this Being, by whose command a Jīva comes back to creation, after the Mahā Pralaya ?" The sages remained silent and could not answer this question. And so, when they were silent, Yājñavalkya himself answers it, by saying that it is the Lord, denoted by the attributes Vijñānam Ānandam Brahma.

(If it be asked—who is the creator of the Lord—to this, the commentator answers :—)

Let it not be doubted, that there is some one else who creates the Lord, for the Śruti itself declares, "Jāta Eva na Jāyate," "He is already born, he is not born again." In other words, it means that the Lord is born or exists from eternity and is not born again. In fact, the word Punah, used in the Mantra, does not mean the repetition of the action of birth, but it means that he does not stand in need of another person. In other words, no other person can give birth to the Lord. Such a use of the word Punah, is to be found in other places also, as in the following line :—

Eka eva Harir bandhuḥ punar anyo na vidyate. Here also the word Punar means a person.

Note.—Therefore, the line, "Jāta eva na Jāyate konvenam Janayet punah," should not be translated :—Once born, he is not born (again), for who should create him again ? as it is generally

translated, but it should be translated thus :—He is even already born, he is not born from any other person, who is the person who can give him birth?

(In the Mantra occurs the word, Rātiḥ. It is in the first case, and it has been construed by others in the sixth case; and they explain it to mean giver of gifts. The author explains the word Rātiḥ thus :—

The word Rātiḥ means beloved (Iṣṭa), the desired object.

The word Parāyaṇam should be construed thus :—*Tiṣṭhamānasya tadvidaḥ parāyaṇam*—He is the supreme goal of him who knows and of him who is firm in his devotion.

(Having explained the Śruti in his own words, the author now strengthens his explanation, by an extract from Nārāyaṇīya, to show that his explanation is consistent with the explanations given by Purāṇas also :—)

“Having conquered all, Yājñavalkya again puts this question to the assembled sages :—As with regard to a tree the word *Vṛikṣa* is a most appropriate term, because it means that which is cut; so the word *Puruṣa* is also very appropriate, with regard to the *Jīva*, because the root-meaning of *Puruṣa* denotes eternity, or what exists for ever. Therefore, the *Jīva* never dies, though its body may all perish. Consequently, there is rebirth of the *Jīva* constantly, so long as he does not attain *Mukti*. Explain, O Sages, to me whence is this rebirth of the *Jīva*, after the *Mahā Pralaya*, when all his bodies, including the *Kāraṇa* body, are destroyed. If you say the rebirth is from the seed of his parent, such rebirth from the seed of the parent takes place during an evolutionary period, only so long as there is no *Pralaya*. But in a *Pralaya*, the *Jīva* becomes rootless, just like a tree which has been dug up from its very root. In an ordinary cutting of a tree, its root is left behind underground which makes the tree to come out afresh from the root hidden in the soil, so in ordinary death, the soul is reborn from the root existing in the hidden soil of its causal body. But in the Great Dissolution, when the causal body is also destroyed, from what root does the *Jīva* come out again? Tell me fully, ye sages, who is the bringer back into existence of the *Jīva*, after the *Pralaya*. The unwise say, in their ignorance, that as a tree grows from the earth, from the seeds lying buried in the earth, without the help of any one else, when the proper time for growing comes, so the *Jīva*, lying buried in the bosom of the Lord, comes to birth again of itself, without the help of any one else. But this is the saying of the ignorant only, for the *Jīva* is not independent, and so cannot come to birth of itself, without some moving power. So, according to the wise, the *Jīva* cannot be the cause of its own rebirth, because he is not independent. Tell me therefore, O Sages, quickly

the cause of the rebirth of the Jīva after the great Pralaya, because the creator of Jīvas after the great dissolution must be an independent person. Being thus asked by Yājñavalkya, the Sages could not answer him satisfactorily. Though they knew, yet they could not answer Yājñavalkya, for they were over-powered by his great learning, and they thought it impertinence on their part to answer him. So they kept quiet. Therefore, when they kept quiet, the great Sage Yājñavalkya answered himself thus:—Hari, the All-blessful, is the cause which sends forth all Jīvas in the beginning of a new creation, after the Great Dissolution. He sends them forth (from his bosom to complete their evolution) till they get Mukti. There is no creator of Hari, for he is Ever-born. He is beloved of all generous persons who give alms ; He is still more beloved by those who are the knower of wisdom (Jñānins). But he is the most beloved of those Bhaktas or devotees, who are constantly merged in the love of him.”

Thus it is in the Nārāyaṇīya.

Here ends the commentary on the Śākalya Brāhmaṇam.



FOURTH ADHYÂYA.

FIRST SADÂCHÂRYA BRÂHMAṆAM.

MANTRA IV. 1. 1.

Note.—After testing the learning of Yājñavalkya, as mentioned in the last Adhyâya Janaka "Āsān chakre," that is, took his seat, namely, ascended the throne. After that Yājñavalkya approached Janaka. After paying him due respect, according to the rules of scripture, Janaka addressed him thus:—"O Yājñavalkya, why did you come here; was it for the sake of getting cattle or for the sake of telling us the truth (anta) about the Subtle (Brahman) called Aṇu?" Thus addressed, Yājñavalkya said:—"O Great King, for both; desiring cattle and for teaching the truth about the Subtle (Aṇu-anta)." Thereupon the king said:—"If you have come to teach about the Subtle Brahman, then tell us about it." Then Yājñavalkya wanted first to ascertain what others had taught Janaka about It, so that he might tell something more about the means of getting Mukti. Therefore, he said. "Tell me what others have told you." Janaka said:—"Jitvā, descendant of Śilina (and hence called Śailina) told me that Viṣṇu, the Full (Brahman), has the secret name of Vāk (Speech), for he is the true Speaker." Yājñavalkya praises the teaching given by Śailina, and, in order to show that Śailina is also an Âpta Puruṣa, he mentions the three qualities or rather preliminaries of an Âpta, the preliminaries which purify a person and fit him to become an Âpta. These three requisites are that one should be well taught by one's mother, father, and teacher or that one should be Mātrīmān, Pitṛīmān, and Âchāryavān. "Śailina taught thee rightly, O King. Vāk verily is Brahman, for if the God controlling speech, were to abandon one, then that person would be dumb and mute; what is the good of such a person who is abandoned by the Speech? Being unable to speak, he could neither study sacred scriptures, nor perform daily rites. Therefore, Śailina said very well that Vāk was Brahman. But thou must not think that this is the highest, and that thou hast attained thy end. Did Jitva tell thee the Place or Temple, the Controlling Person or the Image installed therein and the Meaning of the secret name that he taught thee?" Thus asked, Janaka said:—"He did not tell me these three things." Then Yājñavalkya said:—"O king, the teaching of the secret name of God, is only one-fourth teaching, it is not complete without the other three, namely, the Place where the Lord Vāk abides, the Image or the Person that is supported by this Lord Vāk, and the meaning of the Secret name, Vāk? The complete teaching consists of four things (1) the Secret name, (2) the Abode or the organ in which the Lord abides in that form, (3) particular Image or the reflected Person supported by the Lord under that form, and (4) the Meaning of the Secret Name. These are the four pādas of Brahma-knowledge."

When Janaka admitted his ignorance of these three, then Yājñavalkya said:—The well-known organ of speech is the Place or Temple where the Lord, called Speech, dwells. The particular reflected Image or the Person supported by this Lord is Âkāśa or the Goddess Rāmā, so called, for she *shines all around* or illumines every thing (ā all, and kāśa shining). The meaning of Vāk is Prajñā or wisdom. The Lord must be worshipped under the name Vāk as Wisdom. The king asked, "What is the nature of this Wisdom?" Yājñavalkya, in order to show that there is no difference between the substance and the attribute between the dharma and the dharmin, in the case of Brahman, says that the form of the Lord, called Vāk, is itself Wisdom, that is, Prajñâtā. Yājñavalkya then demonstrates the wisdom-quality of Vāk by saying:—"Through this form of the Lord, called Vāk, one knows (prajñāyate) his Friend, the aggregate of sacred Lore. The Scriptures are the true friend of man and are called bandhu or

friend in the Upaniṣad. Yājñavalkya then enumerates these scriptures, namely, "the R̥g-veda, Yajur-veda, Sāma-veda, the Atharva-aṅgīrasas, the Itihāsa, the Purāṇas, the Vidyā (the Pañcha-rātras or Pentasophias in prose), the Upaniṣads, the Ślokas (the Pañcha-rātras or Pentasophias in verse), the Sūtras, the Anuvyākhyānas; the Vyākhyānas what is sacrificed what is poured out, what eatables are given in charity, what drinks are given in charity, this world and the other world, and all creatures. All these are known through Speech." Yājñavalkya then tells the fruit of worshipping Brahman as Speech. A devatā primarily is fit to worship this Brahman under the name of Vāk, and he is always protected by Vāk and the Lord Vāk carries this deva to higher devas, and there "having become a deva," that is, having attained sāyujya with a higher deva, this deva obtains the Devas, namely, obtains at Mukti, along with Brahmā, the various forms of the Lord seen in the Śvetadvīpa. These forms are called Devas, because they are full of sportiveness, &c. So much with regard to the deva worshipper. The deva having attained mukti there all beings who are inferior to this deva milk this deva namely, supply him what they (the inferior devas) can supply. This is one fruit of this worship, and it applies to the devas. The second fruit of this worship is with regard to men. He who is not fit to become a deva at once, who is not on the line of deva evolution, but belongs to human evolution, he "having become a deva," that is, having gone to the plane of devas, "goes to the devas," that is, on getting mukti attains sāyujya with the devas. Thus there are two sorts of fruits, one for the devas who can worship the Lord at once as Vāk, in all organs or Indriyas; and the other for men who cannot so worship at once, but reach in time to such worship. Thus being taught by Yājñavalkya, the king offered him guru-dakṣiṇā worthy of his position as a king. He offered a thousand bulls, each accompanied by an elephant. But Yājñavalkya said:—"My father is of opinion that one should not take guru-dakṣiṇā until he has taught fully his pupil. I shall not accept these now. I have something more to teach."

And so on, he teaches the meaning of the five other Secret names or Mantras of the Lord, their respective Temples and the Image of the Lord installed in that Temple together with the fruit of worshipping the Lord in this mode.

चतुर्थोऽध्यायः ।

जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आवव्राज ।
तथ, होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्वन्तानि-
त्युभयमेव सम्राडिति होवाच ॥ १ ॥

जनकः Janakaḥ, Janaka by name. वैदेहः Vaidehaḥ, the King of the country of the Videhas. आसांचक्रे Āsāñchakre, took his seat on the throne. ह Ha, a mere particle. अथ Atha, then. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya by name. आवव्राज Āvavrāja, came to him तं Tam, him. उवाच Uvācha, said, asked. ह Ha. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. किमर्थं Kimartham, for what reason. अचारीः Achārīḥ, (thou) hast travelled; (thou) hast taken the trouble of coming to my court. पशून् Paśūn, the animals; the cattle. इच्छन् Ichchhan, wishing. अन्वन्तान् Anvantan, conclusions about the Lord. अणु Aṇu, the subtle, the Lord; and अन्त Anta, the conclusion or truth. इति Iti. सम्राट् Samrāt, Oh Sovereign: Oh World-Ruler. उभयम् Ubhayam, both, wishing for the

beasts and to tell thee conclusions about the Lord Brahman. एव Eva, indeed. इति Iti, thus. उवाच Uvācha, said. ह Ha.

1. (After testing the learning of Yājñavalkya), Janaka, the king of the Videhas, ascended the throne. Then Yājñavalkya came in front of him. Janaka then addressed him thus:—"O Yājñavalkya, with what purpose did you travel so far? Was it the wish for gaining cattle or the wish (to teach us) the truth about the Subtle (Brahman)?"

Yājñavalkya replied :—" For these both, O mighty King."—241.

MANTRA IV. 1. 2.

यत्ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे जित्वा शैलि-
निर्वाग्वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा
तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किञ्च स्यादित्यब्रवीत्तु
ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्नाडिति ।
स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा
प्रज्ञेत्येनदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्नाडिति
होवाच वाचा वै सम्नाड्वन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टञ्च हुतमाशितं पायि-
तमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्नाट्
प्रज्ञायन्ते वाग्वै सम्नाट् परमं ब्रह्मनैनं वाग्जहाति सर्वाण्येनं
भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेत-
दुपास्ते । हस्त्यृषभञ्च सहस्रं ददामीति होवाच जनको वैदेहः ।
स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

ते Te, to thee. कश्चित् Kaśchit, any one ; any wise man ; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravit, said ; instructed. उवाच Tat, that. शृण्वाम Śṛiṇavāma, let us hear. इति Iti. शैलिनः Śailinah, born in

the family of Śilina. जित्वा Jitvā, Jitvā by name. मे Me, to me. अब्रवीत् Abravît, said ; instructed. ब्रह्म Brahma, the Brahman ; the one who is full in all the qualities. वाक् Vāk, speech. वै Vai, indeed. इति Iti. यथा Yathā, as. मातृमान् Mātṛimān, one who has received the instructions from his mother. पितृमान् Pitṛimān, one instructed by his father. आचार्यवान् Âchâryavân, one instructed by his religious preceptor or Guru ब्रूयात् Brûyât, may instruct. तथा Tathā, so. तत् Tat. that. शैलिनः Śailinah, one who was born in the family of Śilina. अब्रवीत् Abravît, instructed (thee). वाक् Vāk, speech. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अवदत् Avadatah, without Speech ; abandoned by the Lord, called Speech. किं Kim, what ; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His ; of the Lord Hari, named Vāk. आयतनं Âyatanam, seat ; abode, place. प्रतिष्ठां Pratiṣṭhām, form ; image, the person. अब्रवीत् Abravît, did (he) instruct. तु Tu, interrogative word. मे Me, to me. न Na, not. अब्रवीत् Abravit, did instruct. इति Iti. सम्राट् Samrât, Oh Sovereign. एतत् Etat, that ; the instruction given by Jitvā. एकपात् Ekapât, a quarter ; partial ; incomplete. वै Vai, indeed. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. सः Sah, renowned ; renowned as thou art for your knowledge of Brahman. नः Nah, to me, to us. ब्रूहि Brûhi, tell it. वाक् Vāk, the organ of Speech. एव Eva, only, indeed. आयतनं Âyatanam, the seat, the place or temple. आकाशः Âkâśah, Ramâ. (आ on all sides ; काश (Kâśa) to illumine, plus अ affix, one who burns or is bright on all sides). प्रतिष्ठा Pratiṣṭhâ, form, image, the person. एनत् Enat, this ; her. प्रज्ञा Prajñā, knowledge. इति Iti, thus. उपासीत Upâsita, (thou) shouldst meditate on or worship. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. का Kâ, what. प्रज्ञता Prajñatâ, the knowledge aspect. सम्राट् Samrât, Oh Sovereign. वाक् Vāk, Vāk ; the form of the Lord, known as Vāk. एव Eva, indeed. इति Iti. उवाच Uvâcha, said (Yājñavalkya). ह Ha. सम्राट् Samrât, Oh Sovereign. वाचा Vâchâ, by Vāk ; by the form of the Lord, known as Vāk. वै Vai, indeed. बंधुः Bandhuḥ, the kindred : the friend, namely, the sacred literature. प्रज्ञायते Prajñâyate, is known सम्राट् Samrât, Oh Sovereign. ऋग्वेदः Rîgvedaḥ, the Rîgveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्व वेदः Atharvavedaḥ, the Atharvaveda. अंगिरसः Ângirasaḥ, the Ângirasa. इतिहासः Itihâsaḥ, the traditions, or narratives. पुराणं Purâṇam, the Purâṇas ; the doctrines of creation. विद्या Vidyâ, the prose portions of Pañcharâtra. उपनिषद्ः Upaniṣadaḥ, the Upaniṣads. श्लोकाः Ślokâḥ, the verse portions of the Pañcharâtra. सूत्राणि Sûtrâṇi, the Brahma Sûtras ; the Vedânta aphorisms and the Pûrva Mîmâṃsâ, and the Saṅkarṣaṇa Sûtras. अनुव्याख्यानानि Anuvyākhyânâni, the larger explanations of the Vedas, like Bṛihat-Tark, &c. व्याख्यानानि Vyākhyânâni, the smaller explanations of

the Vedas, such as Brahmatarka, &c. इष्टं Iṣṭam, the worship. हुतं Hutam, the offering of sacrifices. आशितं Āśitam, giving away of food in charity. पायितं Pāyitam, giving away of drinks in charity. अयं Ayam, this. लोकः Lokah, world, such as the earth, &c. च Cha, and. परः Parah, the other. लोकः Lokah, the world, such as Heaven, &c. च Cha, and. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. च Cha, and. वाचा Vāchā, by Vāk; through the grace of Vāk or Ramā. एव Eva, only. प्रज्ञायन्ते Prajñāyante, are known. सम्राट् Samrāt, Oh Sovereign. वाक् Vāk, speech. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahman, the one full in all the qualities. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this; Brahman. विद्वान् Vidvān, knowing, realising within himself. उपास्ते Upāste, meditates. एनं Enam, him. न Na, not. जहाति Jahāti, gives up. एनं Enam, him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings who are inferior to this knower. अभिक्षरन्ति Abhikṣaranti, milk, or draw their nourishment from and minister (him). देवः Devaḥ, a deva. भूत्वा Bhūtvā, becoming. देवान् Devān, the higher aspects of the Lord, such as playfulness, &c., as seen in the Śvetadvīpa. अपि Api, together with; as well as the Brahman. एति Eti, joins. वैदेहः Vaidehah, the king of the Vaidehas. जनकः Janakah, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्युषमं Hastyūṣabham, elephants, together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. हरेत् Hareta, should take (gifts). न Na, not. इति Iti. अमन्यत Amanyata, admonished.

2. Yājñavalkya said :—" Let us hear what any (other teacher) has told you (about the means of getting Mukti)."

Janaka said :—" Jitvan Śailina told me, ' Speech is verily Brahman. "

Yājñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Śailina teach you that Speech is Brahman. For what is the good of a person who has not (the protection of) Speech? But did he instruct you about the Temple and the Image (and the meaning of the secret name of God) ? "

Janaka said :—" He did not tell me."

Yājñavalkya said :—" It is only a quarter of the teaching, O Great King."

Janaka said :—" Tell us, then, O renowned Yâjñavalkya."

Yâjñavalkya said :—" The organ of speech is the Temple of the God, called Vâk (or the Word or the Inspiror), the All-shining Goddess Ramâ is the Image of the Lord installed there and (the meaning of the secret name Vâk is) Wisdom. One should meditate upon Him as wisdom."

Janaka said :—" What is the nature of this Wisdom, O Yâjñavalkya ?"

Yâjñavalkya replied :—" The nature of Wisdom is the God Speech himself (for there is no distinction between the substance and the attribute here). Through Speech verily, O mighty King, the Friend (all literature) is known, namely, the Ṛig-veda, Yajur-veda, Sâma-veda, the Atharvângirasa, the Itihâsas, the Purânas, the Vidyâs (the Pancharâtras in prose), the Upaniṣads, the Ślokas (the Pancharâtras in verse), the Sûtras, the Anuvyâkhyânas (or the larger commentaries on the Vedas), the Vyâkhyânas (or the smaller commentaries on the Vedas), the methods of worship, the methods of offering oblations, the methods of giving alms of food and drink, this world and the other world, and all the beings. All these are known (prajñâyante) through Speech, O Great King. Speech indeed is the Supreme Brahman, O Mighty King. He who knows Brahman as such (with His Secret name, the Temple, the Image, and the Meaning of the name) him Brahman as Speech or Inspiror does not abandon ever, and all beings (lower in scale to him) seek their sustenance from Him and serve him by ministering to his wants. He having become a deva, goes to the devas, [that is, if he is a deva, then getting unity with higher devas (devobhûtvâ) he reaches Brahman along with Brahmâ, when the latter gets mukti and sees the Shining Ones, namely, the various aspects of the Lord in Śvetadvîpa. But if he is a man, then he reaches the plane of the devas (devo bhûtvâ), and on getting mukti gets union with the devas].

Janaka Vaideha said :—" I present you a thousand elephants and bulls,"

Yājñavalkya said:—"My father was of opinion that one should not accept dakṣiṇâ without fully teaching his pupil."—242.

MANTRA IV. 1. 3.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्म उदङ्कः शौल्वा-
यनः प्राणो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रू-
यात्तथा तच्छौल्वायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किञ्च
स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा
एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । प्राण एवायत-
नमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत । का प्रियता याज्ञ-
वल्क्य । प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट्
कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र
वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय प्राणो
वै सम्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्य-
भिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।
हस्त्यृषभञ्च सहस्रं ददामीति होवाच जनको वैदेहः । स
होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्यहरेतेति ॥ ३ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man ; any of thy teachers.
यत् Yat, whatever. अब्रवीत् Abravît, said ; instructed. तत् Tat, that. शृण्वाम
Śṛiṇavâma, let us hear. इति Iti. शौल्वायनः Śaulvâyanah, born in the family of
Śulvâyana. उदङ्कः Udaṅkah, Udaṅka by name. मे Me, to me. अब्रवीत्
Abravît, said ; instructed. ब्रह्म Brahma, the Brahman. प्राणः Prâṇah,
(lit.) the maker of the world ; the Prâṇa ; the vital energy. वै Vai, indeed.
इति Iti. यथा Yathâ, as. मातृमान् Mâtrîmân, one instructed by one's mother.
पितृमान् Pitrimân, one that has received instructions from one's father.
आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or
Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शौल्वायनः
Śaulvâyanah, one who was born in the family of Sulvâyana. अब्रवीत्
Abravît, instructed (thee). प्राणः Prâṇah, the vital air. वै Vai, indeed.
ब्रह्म Brahma, the Brahman. इति Iti. अप्राणतः Aprâṇataḥ, of him who is
without Prâṇa. किं Kim, what ; what result, (meaning nothing). स्यात्

Syāt, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of Prāṇa. आयतनं Āyatanam, seat. प्रतिष्ठां Pratiṣṭhām, form ; image. अब्रवीत् Abrāvīt, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abrāvīt, said ; did instruct. इति Iti. सम्राट् Samrât, Oh Sovereign. एतत् Etat, that ; the instruction given by Udaṅka. एकपात् Ekapât, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. सः Saḥ, renounced ; renounced as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brûhi, tell it. प्राणः Prāṇaḥ, the vital air ; each of the vital airs or Prāṇa Vâyus, which are Prāṇa, Apāna, Samāna, Udāna and Vyāna. आयतनं Āyatanam, seat. आकाशः Ākāśaḥ, the sky ; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this ; her. प्रियम् Priyam, dear ; most beloved. उपासीत् Upâsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh, Yājñavalkya. का Kâ, what. प्रियता Priyatâ, dear object. सम्राट् Samrât, Oh Sovereign. प्राणः Prāṇaḥ, life ; vitality. एव Eva, only. इति Iti. उवाच Uvâcha, (Yājñavalkya) said. ह Ha. सम्राट् Samrât, Oh Sovereign. प्राणस्य Prāṇasya, of the Lord Viṣṇu, who is called Prāṇa. कामाय Kâmāya, for pleasing ; in order to please. The sentence is to be completed by भोजनं भवेत् (Bhojanam Bhavet), one eats. अयाज्यं Ayâjyam, those that are not competent to offer a sacrifice or not to be assisted by a priest. याजयति Yâjayati, helps to offer sacrifice. वै Vai, indeed. अप्रतिगृह्यस्य Apratigrihyasya, of such a person from whom the acceptance of gift is forbidden. प्रतिगृह्णाति Pratigrihñâti, accepts gifts. अपि Api, even. सम्राट् Samrât, Oh Sovereign. प्राणस्य Prāṇasya, of Hari, also called Prāṇa. कामाय Kâmāya, for pleasing. यां Yâm, whichever. दिशम् Diśam, direction. एति Eti, (a man) goes. तत्र Tatra, there. वधाशंकं Vadhâśaṅkam, the fear of death ; an act (such as stealing or theft) which produces in the mind a fear of death. भवति Bhavati, becomes ; is committed. सम्राट् Samrât, Oh Sovereign. प्राणः Prāṇaḥ, life ; vitality. परमं Paramam, great. ब्रह्म Brahma, Brahman. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vîdvân, knowing ; realizing within himself. उपास्ते Upâste, meditates on. एनं Enam, him. न Na, not. प्राणः Prāṇaḥ, life ; vitality. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣaranti, protect. देवः Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas, (in case of men), and the sportful, playful ones, or aspects of Hari, as seen in the Śvetadvîpa, in case of devas. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Yaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्युषभं Hastyūṣabham, elephants together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ,

father. अननुशिष्य Ananusīṣya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti.. अमन्यत Amanyata, admonished.

3. Yājñavalkya said :—" Let us hear what any other teacher has told you."

Janaka said :—" Udaṅka Śaulvâyana told me, 'Life is verily Brahman'."

Yājñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Udaṅka Śaulvâyana teach you that Life is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Life? But did he instruct you about the Temple and the Image installed therein (and the Meaning of the secret name of the Lord?)."

Janaka said :—" He did not tell me these."

Yājñavalkya :—" It is only a quarter of the teaching about Brahman, O great King."

Janaka, said :—"Tell us then, O renowned Yājñavalkya."

Yājñavalkya said :—" The seat of the life functions of Prâṇa, Apâna, &c., is also the Temple of the Lord Hari, known as Life. The goddess Ramâ, called Akâśa or the All-shining, is the Image of the Lord Prâṇa or Life. (And the Meaning of the secret name Prâṇa is 'beloved' or 'dear') Let one meditate on God as the dear."

Janaka said :—" What is the nature of this Dearness, O Yājñavalkya."

Yājñavalkya replied :—" The nature of dearness is the God, called Life, Himself. It is indeed, O great King, to please Viṣṇu, the Life, that a man eats food, and, in order to secure food, he helps even those to offer sacrifice who are not competent to offer sacrifices, and he accepts gifts from those from whom no gifts should be accepted. Verily it is in order to please the Lord Hari, called Prâṇa or Life, that one goes even to dangerous quarters, where there is fear of death (and there,

by committing even crimes) obtains means of sustaining Life within (and thus puts his own life to the risk of death). Life, O great King, is, therefore, the Highest Brahman. He who knows Brahman as such (with his Secret name, the Temple, the Image and the Meaning of the secret name), is never abandoned by Brahman as Life. All beings lower in scale to him, seek their sustenance from him and minister to his wants. He having become a deva goes to the devas.

Note.—That is, if he is a deva, then getting union with higher devas (devo bhûtvâ) he reaches Brahman, along with Brahmâ, when the latter gets mukti at the end of a kalpa. Then he sees the Shining Ones (devân) or those aspects of the Sportful Lord Hari which exist in the Śvetadvîpa. But if the worshipper is a man and not yet entitled in this world-cycle to become a deva, then he reaches the plane of the devas (devo bhûtvâ) and getting mukti obtains union with devas (devân apyâiti). Note the double meaning of the sentence devo bhûtvâ devân apyâiti. This applies to the succeeding mantras also.

Janaka Vaideha said :—“ I present you a thousand elephants and oxen.”

Yâjñavalkya said :—“My father was of opinion that one should not accept dakṣiṇâ without fully instructing his pupil.”—243.

MANTRA IV. 1. 4.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे वर्कुर्वाष्णा-
श्चक्षुर्वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा
तद्वाष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किञ्च स्यादित्य-
ब्रवोत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्स-
म्राडिति । स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवायतनमाकाशः
प्रतिष्ठा सत्यमित्येनदुपासीत । का सत्यता याज्ञवल्क्य ।
चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट् पश्यन्तमाहुरद्रा-
क्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति । चक्षुर्वै सम्राट्
परमं ब्रह्म । नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति ।
देवोभूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभञ्च

सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः
पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man ; any of thy teachers.
यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said ; instructed तत् Tat, that. शृण्वाम Sṛṇavâm, let us hear. इति Iti. बट्कुः Batkuḥ, Batku by name. Some read बर्कुः (Barkuḥ). वार्ष्णः Vârṣṇaḥ, of the family of Vṛiṣṇa. मे Me, to me. अब्रवीत् Abravît, said ; instructed. ब्रह्म Brahma, Brahman. चक्षुः Chakṣuḥ, eye ; who sees all. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by one's mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Brûyât, may instruct तथा Tathâ, so. तत् Tat, that. वार्ष्णः Vârṣṇaḥ, of the family of Vṛiṣṇa. अब्रवीत् Abravît, instructed thee. चक्षुः Chakṣuḥ, eye ; who sees all. वै Vai, indeed ब्रह्म Brahma, the Brahman. इति Iti. अपश्यतः Apaśyataḥ, of one who is eye-less ; of one who is without the Lord Chakṣus (eye). हि Hi, because. किं Kim, what ; interrogative word. It is the Lord Viśva (विश्व) who sees or knows of the Jâgrata (जाग्रत) or waking condition. But for him there would be no consciousness of the Jâgrata or the waking condition. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of the Lord Eye. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form, image. अब्रवीत् Abravît, did instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said ; did instruct. इति iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that ; the instruction given by Batku. एकापत् Ekapât, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti सः Saḥ, renowned ; renowned as thou art for thy knowledge of Brahman. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. नः Naḥ, to me. ब्रूहि Brûhi, tell it. चक्षुः Chakṣuḥ, eye ; one who sees all. आयतनं Âyatanam, seat. एव Eva, only. आकाशः Âkâśaḥ, the sky ; Ramâ. प्रतिष्ठा Pratiṣṭhâ, image. एनत् Enat, this. सत्यः Satyam, the truth. उपासीत Upâsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. का Kâ, what. सत्यता Satyatâ, the nature of truth. याज्ञवल्क्य Yâjñavalkya, O Yâjñavalkya सम्राट् Samrât, Oh, Great King. चक्षुः Chakṣuḥ, the eye. एव Eva, only. इति Iti. उवाच Uvâcha, said (Yâjñavalkya). ह Ha. चक्षुषा Chakṣuṣâ, with the help of the eye, because it is the Lord Viśva, who is also called the eye (Chakṣu), makes one see the objects. वै Vai, indeed. सम्राट् Samrât, Oh Sovereign. पश्यन्तम् Paśyantam, seeing ; a man when he is seeing something. आहुः Âhûḥ, (others) say. अब्राक्षीः Adrâkṣiḥ, hast (thou) seen. इति Iti. सः Saḥ, he who sees. आह. Âha, says. अब्राक्षम् Adrâkṣam, (I) have seen. इति Iti. तत् Tat, that ; the thing (when seen again). सत्यं Śatyam, true, as it was. भवति

Bhavati, becomes. सम्राट् Samrât, Oh Sovereign. चक्षुः Chakṣuḥ, the eye. परमं Paramam, great. ब्रह्म Brahma, Brahman; because the Lord Hari, who is in the eye, is the cause of the real knowledge, it is therefore the Brahman of the eye, called Satya or Truth. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c, एतत् Etat, this; Brahman. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, him. न Na, not. चक्षुः Chakṣuḥ, the eye. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣaranti, milk or ask for the things they desire. देवः Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas The sportful forms of the Lord in the Śvetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्य Yâjñavalkyaḥ, Yâjñavalkya उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananusiṣya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

4. Yâjñavalkya said :—" Let us hear what any other teacher has told you."

Janaka said :—" Batku, of the family of Vṛiṣṇa, instructed me that Chakṣus (the Lord, known as the All-seeing) is the Brahman."

Yâjñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Vârṣṇa teach you that Sight was Brahman. For what is the good of a person who has not (the protection of the Lord known as) Sight? But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord)?"

Janaka said :—" He did not tell me these."

Yâjñavalkya said :—" It is only a quarter of the teaching about Brahman, O Great King."

Janaka said :—" Tell us, then, O renowned Yâjñavalkya."

Yâjñavalkya said :—" The organ of sight, namely, the Eye, is also the Temple of the Lord Hari, known as Chakṣus,

or the All-seeing. The Goddess Ramâ, called Âkâśa or the All-shining, is the Image of the Lord. The Meaning of the secret name Chakṣus is Truth. Let one meditate on God as Truth."

Janaka said :—" What is the nature of that Truth, O Yājñavalkya ?"

Yājñavalkya replied :—" The nature of Truth is the Lord Himself, known as Chakṣus (Sight), O great King. For verily, O Great King, seeing through the help of the Lord, called Chakṣus, during the waking condition, people say to the person who sees—" Did you see him ? ", and he says, " I have seen." Then that which he has seen is the Truth. The Sight verily, O Great King, is the supreme Brahman. He who knows Brahman as such (with His secret name, All-seeing, the Temple and the Image and the Meaning of the secret name), Him Brahman as Sight or All-seeing never abandons. All beings (lower) in scale to him, seek their sustenance from him and minister to his wants. He having become a Deva, goes to the Devas."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yājñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil."—244.

MANTRA IV. 1. 5.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे गर्दभी विपोतो
भारद्वाजः श्रोत्रं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवा-
न्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यश्रुण्वतो हि किञ्च
स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्ये-
कपाद्वा एतत्सम्माडिति । स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमे-
वायतनमाकाशः प्रतिष्ठानन्त इत्येनदुपासीत । कानन्तता
याज्ञवल्क्य । दिश एव सम्माडिति होवाच तस्माद्वै सम्माडपि

यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि
 दिशो दिशो वै सम्राट् श्रोत्रं श्रोत्रं वै सम्राट्परमं ब्रह्म ।
 नैनं श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो
 भूत्वा देवानप्येति य एवं विद्वन्नितदुपास्ते । हस्त्यृषभं
 सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञ-
 वल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

ते Te, to thee. कश्चित् Kaśhit, any wise man; any of thy teachers.
 यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravīt, said; instructed.
 तत् Tat, that. शृण्वामः Śṛiṇavāma, let us hear. इति Iti. गर्दभी Gardabhī,
 resident of the province of Gardabha. विपीतः Vipītaḥ, Vipītā by name.
 भारद्वाजः Bhāradvājaḥ, of the family of Bharadvāja. मे Me, to me. अब्रवीत्
 Abravīt, said; instructed. ब्रह्म Brahma, Brahman. श्रोत्रं Śrotram, the
 ear; (hearing). वै Vai, indeed. इति Iti. यथा Yathā, as. मातृमान् Mātṛimān,
 one instructed by one's mother. पितृमान् Pitṛimān, one that has received
 instructions from one's father. आचार्यवान् Āchāryavān, one instructed by
 one's religious preceptor or Guru. ब्रूयात् Brūyāt, may instruct. तथा Tathā,
 so. तत् Tat, that. भारद्वाजः Bhāradvājaḥ, of the family of Bharadvāja.
 अब्रवीत् Abravīt, instructed thee. श्रोत्रं Śrotram, the ear; (hearing). वै Vai,
 indeed. ब्रह्म Brahma, the Brahman. इति Iti. अशृण्वतः Aśṛiṇvataḥ, one
 without the Lord Hari, who is also called the Ear. हि Hi. किं Kim, what;
 it is an interrogative word. स्यात् Syāt, can there be. इति Iti. ते Te, to
 thee. तस्य Tasya, His; of the Lord Ear. आयतनं Āyatanam, seat, place.
 प्रतिष्ठां Pratiṣṭhām, form; image, person. अब्रवीत् Abravīt, did instruct. तु
 Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravīt, said; did instruct. इति
 Iti. सम्राट् Samrāt, Oh, Sovereign. एतत् Etat, that; the instruction given
 by Bhāradvāja. एकापः Ekapāt, a quarter; partial; incomplete. वै Vai,
 indeed. इति Iti. याज्ञवल्क्यः Yājñavalkya, Oh Yājñavalkya. सः Saḥ,
 renowned, renowned as thou art for your knowledge of Brahman. नः
 Naḥ, to me. ब्रूहि Brūhi, tell it. श्रोत्रं Śrotram, the ear; (hearing). आयतनं
 Āyatanam, seat. एव Eva, only. आकाशः Ākāśaḥ, the sky; Ramā. प्रतिष्ठा
 Pratiṣṭhā, form. एतत् Etat, this, her. अनन्तः Anantaḥ, the infinite. उपासीत
 Upāśita, (thou) shouldst meditate on इति Iti. याज्ञवल्क्यः Yājñavalkya,
 Oh Yājñavalkya. का Kā, what. अनन्तता Anantatā, infinity. सम्राट् Samrāt,
 Oh Sovereign. दिक्ः Diśaḥ, the directions. the Lord Hari, who is in the
 direction, is Dik (दिक्) or direction. एव Eva, only. इति Iti. उवाच
 Uvācha, said (Yājñavalkya). ह Ha. सम्राट् Samrāt, Oh Sovereign. हि Hi,

because. दिशः Diśaḥ, the directions. अनन्ताः Anantāḥ, infinite ; endless. तस्मात् Tasmāt, therefore. एव Eva, it is. यो कां Yāmkaṁ, whatever. च Cha. दिशं Diśam, direction. गच्छति Gachchhati, goes. अपि Api, if ; even. अस्या Asyā, her ; of the direction. अन्तं Antam, end. न Na, not. एव Eva, it is. गच्छति Gachchhati, goes. हि Hi, because. अनन्ताः Anantāḥ, infinite. दिशः Diśaḥ, the directions. सम्राट् Samrāt, Oh Sovereign. दिशः Diśaḥ, the directions. श्रोत्रं Śrotram, the ear ; within the ear. वै Vai, indeed. सम्राट् Samrāt, Oh Sovereign. श्रोत्रं Śrotram, the ear ; hearing. परमं Paramam, great. ब्रह्म Brahma, Brahman. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvān, knowing ; realising within himself. उपास्ते Upāste, meditates. एनं Enam, him. न Na, not. श्रोत्रम् Śrotram, the ear. जहाति Jahāti, gives up. एनं Enam, him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. अभिक्षरति Abhikṣaranti, protect. देवः Devaḥ, a god. भूत्वा Bhūtvā, becoming. देवान् Devān, the higher and playful gods of the Śvetadvīpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛṣabham, elephants together with oxen. ददामि Dadāmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitā, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

5. Yājñavalkya said :—" Let us hear what any other teacher has told you."

Janaka said :—" Vipitā Bhâradvâja, of the country of Gardabha, instructed me that the All-hearing is Brahman."

Yājñavalkya said :—" As one who has the three-fold advantage of having a good mother, a good father, and a good teacher, should have taught, so did Gardabhî Vipitā Bhâradvâja teach you that the All-hearing is Brahman. For what is the good of a person who has not (the protection of the Lord known as) All-hearing ? But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord)."

Janaka said :—" He did not tell me these."

Yājñavalkya said :—" It is only a quarter of the teaching about Brahman, O Great King."

Janaka said :—" Tell us, then, O renowned Yājñavalkya."

Yājñavalkya said :—" The organ of hearing or the ear is also the Temple of the Lord Hari, known as All-hearing. The goddess Ramâ, called Âkâśa, or the All-shining, is His Image. (The meaning of the secret name, All-hearing, is the Infinity or Ananta.) Let one meditate on God as Infinite."

Janaka said :—" What is the nature of this Infinity, O Yājñavalkya ? "

Yājñavalkya replied :—" The nature of the Infinity is the God, called the Diś, or the Director, O Great King. Therefore, verily O Great King, when any one goes in any direction (Diś), he does not find its end (Anta), for verily the space (Diś or direction) is endless or Ananta. The Director (Diś) verily, O Great King, is the same who is the Lord known as the All-hearing. The Lord, known as the All-hearing, O Great King, is verily the Supreme Brahman. The Lord known as the All-hearing never abandons the man who meditates on Him as such. All beings (lower in scale to such a one) seek him for their sustenance and minister to all his wants. He having become a Deva, goes to the Devas, he who knowing the Lord as such worships him so."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yājñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil."—245.

MANTRA IV. 1. 6

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे सत्यकामो
जाबालो मनो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रू-
यात्तथा तज्जाबालो ब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किञ्च
स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा । न मेऽब्रवीदित्येकपाद्वा
एतत्सम्नादिति । स वै नो ब्रूहि याज्ञवल्क्य । मन एवायतन-

माकाशः प्रतिष्ठाऽऽनन्द इत्येनदुपासीत । का आनन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्मनैनमनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभश्च सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

ते Te, to thee. कश्चित् Kaścht, any wise man ; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said ; instructed. तत् Tat, that. शृण्वाम Sṛiṇavāma, let us hear. इति Iti. जाबालः Jābālah, the son of Jābālā. सत्यकाम Satyakāma, Satyakāma by name. मे Me, to me. अब्रवीत् Abravît, said ; instructed. ब्रह्म Brahma, the Brahman. मनः Manah, the mind. वै Vai, indeed इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by the mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by ones religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. जाबालः Jābālah, the son of Jābālā. अब्रवीत् Abravît, instructed (thee). मनः Manah, the mind. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti. अमनसः Amanasah, of him who is without the Lord Hari, also called manas or mind, because it is He who gives in us the faculty of thinking. हि Hi. किं Kim, what ; what result. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his ; of the mind. आयतनं Ayatanam, seat. प्रतिष्ठा Pratiṣṭhâ, form ; image. अब्रवीत् Abravît, did instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said ; did instruct. इति Iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that ; the instruction given by Satyakāma. एकात् Ekapât, a quarter ; partial ; incomplete. वै Vai, indeed. इति Iti. सः Sah, renowned ; renowned as thou art for your knowledge of Brahman. नः Nah, to me, ब्रूहि Brûhi, tell it. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. मनः Manah, the mind ; the organ or faculty. एव Eva, only. आयतनं Âyatanam, seat. आकाशः Âkâśah, the sky ; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एतत् Enat, this ; her. आनन्दः Ânandah, bliss ; happiness ; the cause thereof. उपासीत् Upâsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. का Kâ, what. आनन्दता Ânandatâ, the cause of bliss or happiness. सम्राट् Samrât, Oh Sovereign. मनः Manah, Lord Mind. एव Eva, only. इति Iti. उवाच Uvâcha, said. ह Ha. मनसा Mansâ,

by the mind ; by the mind which works under the guidance of Lord Hari, who is therefore called Manas or Mind. सम्राट् Samrât, Oh Sovereign. स्त्रियं Striyam, a wife. अभिहार्यते Abhihâryate, joins with. तस्यां Tasyâm, in her. प्रतिरूपः Pratrîrûpaḥ, similar ; like the image of the father. पुत्रः Putraḥ, a son. जायते Jâyate, is born. सः Saḥ, he ; the son born. आनन्दः Ânandaḥ, is (the source of) happiness. सम्राट् Samrât, Oh Sovereign. मनः Manaḥ, the Lord Mind. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, Brahman. यः Yaḥ, whoever. एवं Evam, in this way, i.e., with the seat, form, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvân, knowing ; realising within himself. उपास्ते Upâste, meditates. एनं Enam, him. न Na, not. मनः Manaḥ, the Lord Mind. जहानि Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣa-ranti, protect. देवः Devaḥ, a god. भूत्वा Bhûtâvâ, becoming. देवान् Devân, the higher and playful gods of the Śvetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्युषभं Hastyṛiṣabham, elephants together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti. अमन्यत् Amanyata, admonished.

6. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Satyakâma Jâbâla instructed me that the Lord, known as Manas, or All-emotion, is the Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Satyakâma Jâbâla teach you that the All-emotion is Brahman. For what is the good of a person who has not (the protection of the Lord known as) the All-emotion ? But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord) ?"

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahman, O Great King."

Janaka said :—"Tell us then, O Yâjñavalkya."

Yājñavalkya said :—"The organ of emotion or Manas is verily also the Temple of the Lord, known as All-emotion. The Goddess Ramâ, called Âkâsa or the All-shining, is the Image of the Lord. The meaning of the secret name Manas is bliss. Let one meditate on God as the Bliss."

Janaka said :—"What is the nature of this Bliss, O Yājñavalkya?"

Yājñavalkya replied :—"The nature of Bliss is the Lord, known as All-emotion, O Great King. For verily, O Great King, through emotion working under the guidance of the Lord All-emotion a man approaches his wife, and in her he begets a son, an exact image of himself, and the son is the source of joy to the father. Therefore, the All-emotion verily, O Great King, is the Supreme Brahman. The Lord, known as All-emotion, never abandons such a person. All (lower) creatures seek their sustenance from him, and minister to his wants, and he becoming a Deva goes to the Devas, he who knows the Lord as such and worships him thus."

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yājñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil."—246.

MANTRA IV. 1. 7.

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे विदग्धः
शाकल्यो हृदयं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवा-
न्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्दृष्टुं हृदयं वै ब्रह्मेत्यहृदयस्य हि
किञ्चिदस्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदि-
त्येकपाद्वा एतत्सम्माडिति । स वै नो ब्रूहि याज्ञवल्क्य ।
हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत । का
स्थितता याज्ञवल्क्य हृदयमेव सम्माडिति होवाच हृदयं वै

सम्राट् सर्वेषां भूतानामायतनं हृदयं वै सम्राट् सर्वेषां
 भूतानांप्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि
 भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनं हृदयं जहाति सर्वा-
 ण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येतिय एवं विद्वाने-
 नेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको
 वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य
 हरेतेति ॥ ७ ॥

इति बृहदारण्यके चतुर्थे प्रथमं ब्राह्मणम् ॥ १ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man ; any of thy teachers.
 यत् Yat, whatever. अब्रवीत् Abravit, said, instructed. तत् Tat, that. शृणुवाम
 Śṛṇuvāma, let us hear. इति Iti. शाकल्यः Śākalyaḥ, the son of Śakala.
 विदग्धः Vidagdhaḥ, Vidagdha by name. मे Me, to me. अब्रवीत् Abravit,
 said ; instructed. ब्रह्म Brahma, the Braman. हृदयं Hṛidayam, the presiding
 Lord of the heart. वै Vai, indeed. इति Iti. यथा Yathā, as, मातृमान् Mātṛi-
 māt, one instructed by one's mother. पितृमान् Pitṛimāt, one that has
 received instructions from one's father. आचार्यवान् Âchâryavān, one
 instructed by one's religious preceptor or Guru. ब्रूयात् Brûyât, may
 instruct. तथा Tathā, so. तत् Tat, that. शाकल्यः Śākalyaḥ, the son of
 Śakala. अब्रवीत् Abravit, instructed (thee). हृदयं Hṛidayam, the presiding
 Lord of the heart. वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti.
 अहृदयस्य Ahṛidayasya, one without the Lord of the heart who guides
 our Buddhi (बुद्धि) or intellect. हि Hi, because. किम् Kim, what ; what
 result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to
 thee. तस्य Tasya, his ; of the presiding deity of the heart. आयतनं
 Âyatanam, seat. प्रतिष्ठां Pratisthām, form ; image installed therein. अब्रवीत्
 Abravit, did instruct. तु Tu, but. मे Me, to me न Na, not अब्रवीत् Abravit,
 said ; did instruct. इति Iti. सम्राट् Samrât, Oh Sovereign. एतत् Etat, that ;
 the instruction given by Vidagdha. एकपात् Ekapât, a quarter ; partial ;
 incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājña-
 valkya. सः Saḥ, renowned ; renowned as thou art for thy knowledge of
 the Brahman. नः Naḥ, to me. ब्रूहि Brûhi, tell it. हृदयं Hṛidayam, the
 heart. एव Eva, only. आयतनं Âyatanam, seat ; temple. आकाशः Âkāśaḥ,
 the sky ; Ramâ. प्रतिष्ठा Pratisthâ, form ; installed Image. एतत् Enat,
 this ; her, स्थितिः Sthitih, the cause of stay or continuance in a state

or condition. उपासीत् Upāsita, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. का Kā, what. स्थिता Sthitā, the cause of stay. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the presiding Lord of the heart. He who pervades the (1) whole heart in the region, one span in length, as well as who is at the (2) root measuring one thumb, and (3) at the tip of the pericarp of the heart, and measuring half a thumb. Such are the three forms of the Lord of the heart which are the cause of fixity. They cause the three states of consciousness (1) waking (2) dream (3) and deep sleep. एव Eva, only. इति Iti. उवाच Uvācha, (Yājñavalkya) said. ह Ha. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the Lord of the heart who pervades the whole heart in the region one span in length. The Viśva form of Lord, causing waking consciousness. सर्वेषां Sarveṣāṃ, all. भूतानां Bhûtânām, of the beings. आयतनं Âyatanam, seat, abode. वै Vai, it is well-known. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the Lord of the heart who resides in the tip of the Karṇikâ (कर्णिका) of the heart. The Taijasa form of the Lord, controlling and causing dream-consciousness. सर्वेषां Sarveṣāṃ, all. भूतानां Bhûtânām, of the beings. प्रतिष्ठा Pratiṣṭhâ, upholder. हि Hi, because. सम्राट् Samrât, Oh Sovereign. हृदये Hṛidaye, in the heart. The Prâjña form of the Lord Viṣṇu causing and controlling dreamless deep sleep-consciousness. He resides at the root of the Karṇikâ of the heart. एव Eva, certainly. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. प्रतिष्ठितानि Pratiṣṭhitâni, contained ; upheld. भवन्ति Bhavanti, are. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the Lord of the heart. The all-consciousness. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahman. यः Yaḥ whoever. एवं Evam, in this way, i.e., with the seat, form, &c., temple, image, &c. एतत् Etat, this ; Brahman. विद्वान् Vidvân, knowing ; realising within himself. उपास्ते Upâste, meditates. एनं Enam, him. न Na, not. हृदयं Hṛidayam, the Lord of the heart. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरन्ति Abhikṣaranti, milk ; seek for sustenance. देवः Devaḥ, a deva. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher Devas as well as the playful forms of the Lord in Śvetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants and oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत् Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

7. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Vidagdha Śākalya told me that the Lord, known as Hṛidaya (consciousness), is the Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father and a good teacher, should have taught, so did Vidagdha Śākalya teach you that consciousness is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Consciousness? But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord)?"

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahman, O Great King."

Janaka said :—"Tell us then, O Yâjñavalkya."

Yâjñavalkya said :—"The seat of the Lord, known as Consciousness, is verily the organ of consciousness or heart itself. The Goddess Ramâ, called Âkâśa or the All-shining, is the Image of the Lord. The meaning of the secret name consciousness, is Fixity or Will. Let one meditate on God as Fixity or Will."

Janaka said :—"What is the nature of this Will or Fixity."

Yâjñavalkya replied :—"The nature of Will is verily the Lord Himself, known as Consciousness, O Great King. For verily, O Great King, the (entire) heart is (1) the abode of all beings (in waking) (2) the (top of the) Heart verily, O Great King, is the resting place of all beings (in dream) (3) in the (root of the) Heart all beings, O Great King, are supported (in dreamless sleep). (Thus in the Heart there is the three-fold support of all beings). Will verily, O Great King, is the Supreme Brahman. The Lord; known as Consciousness, does not abandon that person who knowing the Lord as such, worships Him thus. All (lower) beings seek their sustenance from such a person, minister to his nap. He becoming a Deva goes to the Devas, he who knowing God thus, worships Him as such,"

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yājñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣiṇā, without fully instructing his pupil."—247.

MADHVA'S COMMENTARY ON SADĀCHĀRYA BRĀHMAṆAM.

(In the previous Adhyāya, we saw how Janaka caused a discussion to take place among the assembled Brāhmaṇas and Yājñavalkya. This he did in order to find out the most learned person amongst them, so that he might make that person his spiritual Guru. In that discussion, Yājñavalkya defeated all other Brāhmaṇas, and thus proved his worthiness to become the Guru of Janaka. In the present Adhyāya, Janaka accepts Yājñavalkya as his Guru, and the dialogue between Janaka and Yājñavalkya is in the form of one between a pupil and his preceptor, and has no element in it of the spirit of rivalry, that we saw in the last Adhyāya. So this Adhyāya teaches the acceptance by Janaka of Yājñavalkya as his Guru and Yājñavalkya's teaching Janaka the further truths about Brahman. So in this Adhyāya, the disputation or Kathā is not in the form of Jālpa (as it was in the last Adhyāya), but it is in the form of Vāda.

(The Brāhmaṇam begins by a question put by Janaka to Yājñavalkya, whether the latter had come to his Court with the object of acquiring cattle, or whether he had come for "Anvantān." This last word is generally explained as meaning "subtle questions," and it is said that the question of Janaka was, whether Yājñavalkya had come to ask "subtle questions." But this explanation is wrong ; for Yājñavalkya was himself a knower of Brahman, and did not stand in need of asking any questions from any body, about Brahman. The Commentator, therefore, explains this word 'Anvanta' thus :—).

'Anu' means the Lord Bhagavān, and 'Anta' means conclusions or determination or ascertainment of truth. The question of Janaka was :—"Have you come to tell us the truth about the Lord, called Anu (the Subtle One), or to get cattle?"

Note.—The reply of Yājñavalkya was that he had come for the sake of getting cattle, as well as to teach Janaka the Truth about the Subtle Brahman. But before imparting such teaching, Yājñavalkya tries to ascertain how far Janaka already knows about Brahman, and so he asked him what had other teachers taught him. Janaka replied that he had learnt from six teachers, whom he names, the six sacred names of Brahman. Thereupon Yājñavalkya asked whether these teachers had told him the "Āyatana" and "Pratiṣṭhā" of these six secret names. *Prima facie*, both these words have one and the same meaning, for "Āyatana" means the abode, and

“Pratiṣṭhā” means the resting place. But this explanation is wrong, for then there would be repetition, as both words convey the same meaning. Therefore, the Commentator explains these two words thus:—

Pratiṣṭhā means “Pratimā rupena Saṁsthitā,” the form that exists as an image, (or the reflected form of the Lord existing as the image of the Lord, or one which may be taken as a substitute for the Lord, for purposes of meditation).

[What is this particular form or image of the Lord? To this, the author replies:—]

“The principal Pratimā or image of the Lord is always the Goddess Ramā, on account of her greatest similarity to the Lord.”

Note.—Ramā is the principal image of the Lord, for she has the nearest approach to the Lord. Brahmā and others are also pratimās or images of the Lord, but not the principal image: because they have not that intimate connection with the Lord, which Ramā has. The goddess Ramā is constantly in attendance on the Lord, and always fulfils all His commands, and so she is the first or the primary reflection of the Lord, and is, therefore, called the Person (dhāraka Puruṣa) of the Lord. She is eternally free (nityamukta), and all-pervading just like the Lord. Her bliss is greater than that of other Muktas, and in this respect also she is the nearest approach to the Lord.

(But in the Śruti, Ākāśa is said to be the image of the Lord. How do you say that Ramā is meant by the word Ākāśa? To this, the author answers:—).

“The word Ākāśa means Ramā, because it etymologically consists of two words Ā and Kāśa. The word Ā means “fully, from all sides,” and Kāśa means “shining or luminous.” She who is luminous on all sides or is All-bright is Ākāśa or Ramā.”

Note.—As there is only one supreme image or Person of the Lord in the goddess Ramā, so there ought to be only one supreme abode or Āyatana of the Lord. But the Śruti mentions six such abodes or Āyatanas. How is that? To this, the Commentator answers:—

“For every separate form of the Lord Viṣṇu, there is a separate Āyatana or resting place.” This is from the Adhyātma.

(*Note.*—Yājñavalkya says that the teachings given by the six teachers to Janaka, related only to a Pāda of Brahman, namely that it was one-fourth teaching relating to Brahman. What are the other three quarters of the teaching to which Yājñavalkya refers? This question is thus answered by the Commentator in the words of the same authority of the Adhyātma:—).

The complete knowledge of Brahman consists of four parts; namely, (1) the knowledge of His image or nearest person, (2) the knowledge of His resting place, (3) the knowledge of His secret name, (4) and the knowledge of the meaning of the secret name, (or the method of meditation on that secret name). When all this knowledge is acquired; then the learning (or meditation) becomes fruitful.

Note.—Yājñavalkya then gives the meaning of the secret name Vāk, and says that Prajāā (or intuitive knowledge or wisdom) is the meaning of Vāk. Thereupon Janaka asked,

what was the nature of this Prajñā? The answer of Yājñavalkya was that Vāk was the Prajāta. Now, the question of Janaka was, what were the attributes or qualities of the substance called Vāk? But Yājñavalkya, instead of mentioning these qualities repeats that the substance Vāk is the quality of wisdom. Why is it so? To this, the Commentator answers :—

The answer of Yājñavalkya to the question, what is the nature of Prajñā, that it is Vāk (and so on in other questions), shows that, with regard to Brahman, there is no difference or distinction between the attributes and the substance. In fact, with regard to Brahman, Dharma (quality) and Dharmin (qualified) are one and the same. Though with regard to others the quality always differs from the substance.

Note.—Yājñavalkya enumerates various inspired works due to Vāk or the word of God, such as Ṛig Veda, etc. Among this list occur two words, Vidyā and Śloka. They require explanation, and so the Commentator says :—

“The wise say that the Pancharātras composed in non-metrical language or prose are denoted here by the term Vidyā, while the Pancharātras composed in metrical language or verse are called Ślokas. Both these prose and verse Pancharātras are said to be Vedas.” This is in the Brahmāṇḍa Purāṇa.

Note.—In the same passage occur the words Sūtra, Anuvyākhyāna, and Vyākhyāna. The Commentator explains these thus :—

“By the word Sūtra is meant the Brahma Sūtra, the Mahāmīmāṃsā Sūtras (the Pūrva Mīmāṃsā Sūtra), and so also the Saṅkaraṇa Sūtras. The Vyākhyānas are works like Brahma Tarka, Prakāśikā Nirṇaya, Tattva Nirṇaya, &c. All these were composed by the Lord Bhagvān Himself. The Anu-vyākhyānas are works like Bṛihat-tarka, etc.” Thus those words have been explained in Pratisaṅkhyāna.

Note.—Yājñavalkya was told by Janaka that six teachers (1) Jitvan, (2) Udaṅka, (3) Baṅku, (4) Vipita, (5) Satyakāma, and (6) Vidagdha had taught him six secret names of Brahman, namely, (1) Vāk, (2) Prāṇa, (3) Chakṣus, (4) Śrotram, (5) Manas, (6) Hṛdayam. Literally, these words mean (1) Speech, (2) Breath, (3) Eye, (4) Ear, (5) Mind and (6) Heart. In other words, they mean the various organs of a living body, and so they cannot be the names of God. The author explains them in a way so as to show that these very words are the names of Brahman also :—

“Vāk is called Brahman, because Viṣṇu is the giver of the power of expression (Vāchakatva) to men. So Vāk means the giver of wisdom or the Inspirer.

“Brahman is called Prāṇa, because He leads all Himself. (The word Prāṇa means Leader). So Viṣṇu is called the Supreme Leader of Prāṇa.

“Brahman is called Manas, because He is the real Feeler. He is All-Feeling.

"He is called Chakṣus, because He sees everything, or He is All-seeing.

"He is called Śrotram, because He has the power of hearing every-thing, or All-hearing.

"He is called Hṛidaya, because He dwells in all hearts." Thus it is in the Pratyāhāra.

Note.—In other Upaniṣads also Brahman is described in these very terms. Thus in Taittiriya Upaniṣad, the question asked by a son to his father, is "Teach me, Sir, Brahman," and the answer given there is—Anna is Brahman etc. The Commentator quotes this also as his authority :—

Thus, in another Upaniṣad also, we find that Annam, Prāṇa, Chakṣus, Śrotram, Manas, Vāk have been called Brahman.

Note.—An objector may say that in the Taittiriya Upaniṣad the words Vāk etc., may mean Brahman, for the context there is about Brahman; but in this Upaniṣad they cannot mean Brahman, and their being so-called here, is metaphorical only. For we see that in this Upaniṣad it is mentioned that "the Vāk does not abandon him," "the Prāṇa does not abandon him." &c. Had these words Vāk, Prāṇa, etc., meant Brahman, the Śruti would not have said that Vāk, etc., does not abandon him. For we see that even the worshippers of Brahman are sometime dumb (abandoned by speech), deaf (abandoned by hearing), blind (abandoned by sight), etc. So the sound and healthy possession of these or organs of senses, cannot be the proper result of meditation upon Brahman. For the result of meditation must be in accordance with the mode of meditation. Therefore, the Upaniṣad teaches that the very sense organs Eye, Breath, etc., are Brahman. To this objection, the Commentator replies :—

"He who always meditates on Viṣṇu in the organs of speech, etc., is never abandoned by the Lord Viṣṇu, known under the name of Vāk, etc." Thus it is taught in the Sātvata.

Note.—It may be that in the sentences Vāgvai Brahma, etc., the words Vāk, etc., denote the Supreme Brahman. But what is there to prevent these words from denoting the sense organs of speech, etc. ? To this, the author replies :—

The sense organs of speech, etc., are denoted by the terms Āyatana or the Place. (The various places of Brahman mentioned in the Śruti are the sense organs; therefore, these organs could not have been meant by the Śruti when it says Vāk is verily Brahman, nor could the Śruti have meant to teach meditation on these sense organs. Therefore, the author say :—)

By using the term Supreme Brahman with regard to Vāk, etc., it is indicated that the sense organs of speech, etc., are not meant to be the objects of meditation or worship, but that the supreme Brahman is meant here.

Note.—Yājñavalkya says distinctly in his answer to Janaka :—Vāg Vai, Samrāt, Paramam Brahman, "O Great King, Speech is the Supreme Brahman." So the organ of speech could not have been meant by Yājñavalkya when he says in the previous passage Vāgvai Brahma. For

nowhere is it possible that a mere sense-organ should be Supreme Brahman. Nor is it possible that the mere worshipper of a sense-organ should obtain any fruit. Nor could a sense-organ, which is insentient matter, be a proper object of worship, for it is said in Sûtra: *Achetanopâsanasya Vyaiathatvât*,—The worship of an inanimate object (possessing no consciousness) is perfectly useless. And even the Śaṅkarāṇa Sûtra may be quoted to show the futility of worshipping senseless objects, for that Sûtra says, *Achetana, asatya, ayogyāny anupāsyāny aphaḷatve viparyayābhyām*—“An inanimate object, or a false object, or one not worthy of worship, should never be worshipped for there is no fruit in such worship, and because, on the other hand, there is evil result of such worship as it leads one to Hell.

[An objector may say that we do not worship the mere organs of speech, &c., as Brahman, but we meditate on Brahman in the organs of speech, etc., and consequently such worship of speech, &c., is not a false worship, but it is the worship of pure Brahman. This is a false argument. The sense-organs of speech, etc., have never the quality of Brahman, and worshipping them as Brahman will be a false worship and will lead to evil results. This the author shows :—]

It has been said in the Upâsanâ Nirṇaya :—

“Vain is the worship of those who bow down to *Pratimâs* or “symbols” or earth, &c., or the sense-organs, or *Prâṇa* or *Jīvas*, &c., thinking them to be the Lord Hari ; for such worshippers of the False there is no salvation at all, they certainly go down into the region of the great sorrowful blinding darkness ; just as an insect enters into a flame. ”

[It is said in the text ‘*Devobhûtvâ Devān Apyaiti*,’—becoming a Deva, he goes to the Devas. This passage has been understood by others to apply to *all* who worship Brahman under his secret names of *Vāk*, etc., in the various organs of senses. This is, however, wrong ; for every worshipper of Brahman does not become a Deva ; and so the author shows the persons who are entitled to worship Brahman and so reach Devas at once :—]

The constant worship of the Lord Viṣṇu *simultaneously* in all the *indriyas* (or the senses) befits the *devas* only ; and such a worshipper certainly attains higher deva-hood. Being already a deva, he gets the position of higher deva-hood by attaining *Sâyujya* with a higher deva, that is, by becoming a co-tenant of the body of a higher deva and thus experience all joys of the higher deva. He ultimately goes to the Lord *Puruṣottama*, when *Brahmâ* gets *Mukti* (at the end of a *Kalpa*).

Note.—The Devas practically never get so-called *Mukti* till the end of a *Kalpa* ; and then they do so along with *Brahmâ*. They being cosmic agents of the Lord, cannot be allowed to go to rest, so long as the world-activity lasts.

[The author next explains the sentence, ‘*Sarvāṇi Eṇam Bhutāni Adhikṣaranti*.’ It has been taken by some to mean that all creatures

approach such a worshipper to supply all objects of enjoyment in this world. This is a wrong notion. The supply is not made in this world, but in the next world, as the Commentator explains :—]

To such a deva-worshipper, human Mukta Jivas supply all objects of enjoyments; while these all Deva worshippers like him supply in their turn all objects of enjoyment to those Devas who are higher to them, and the higher Devas, on their part, supply the objects of enjoyment constantly to the Lord Hari.

[The author next explains this Sāyujya-hood mentioned by him above. A being may obtain this condition of union, without becoming of the same form as the person with whom he unites. Therefore, the author says :—]

Sāyujya is said to be that condition of contact, in an intimate manner, with another spirit, by entering into the body occupied by that (spirit), without assuming a similarity of form of that spirit. This entrant spirit enjoys in the body of that higher spirit all the joys which that spirit enjoys. This is called Sāyujya, because it is a very intimate kind of union (saṁ-yukta).

Note.—This means that one Deva soul, by devotion to Brahman, may enter into the body of a higher Deva and enjoy in that body all the pleasures which that higher Deva experiences, without assuming the form of that Deva. When the very form of a Deva is assumed by the worshipper that becomes a Sārūpya union. Therefore, a deva-worshipper of Brahman, in the method mentioned above, may enter into the body of a higher Deva and enjoy bliss there. And in such entering, there is merely intimate contact with the body of the Deva, without assuming the form of that Deva.

[The next question is, are beings other than Devas, namely, human beings, entitled to the worship of Brahman taught in this Brāhmaṇam? Such worshippers, who are not Devas, are also entitled to this form of worship, but the result in their case is different from the result obtained by a Deva-worshipper. The human-worshipper does not become a Deva at once, nor does he enter into the body of a Deva, as a Deva-worshipper does, but he goes only to the *plane* or *loka* of the Deva. This the author shows next :—]

By worshipping Viṣṇu in the senses, as mentioned above, a human being *gradually* obtains the status of a man-deva, because he is not entitled to Deva-hood at once. These man-devas are those Mukta men, who go to the same world, where the devas dwell, and so they are called human-devas, or Mānuṣa-Sura. So “Devo Bhūtvā,” in the case of a human worshipper, means “going to the *world* of Devas.” There, by continuing their worship of the Lord Hari, these human Devas get *rujya* with the Devas or enter into the body of the Devas in the Deva

Loka, and this is what is meant by the phrase “Devān Apyaiti,” in the case of men.

This phrase in the case of Deva-worshipper meant going to the Supreme Brahman to see and sport with those forms of His, called Deva-forms, or sportful-forms, (for ‘Deva’ means “sport” also), which are to be found existing in the Śvetadvīpa. In the case of a human-worshipper this phrase means getting Sāyujya with a deva.

[The words, ‘hasti-riṣabham sahasram’ have been explained by others—“Bulls as big as elephants.” The author shows this that is a wrong meaning, and so he explains this phrase thus:—]

In the Māna-Saṁhitā it is said that “A Kṣatriya student should give to his teacher the Guru Dakṣiṇā, consisting of bulls mixed with elephants. A Brāhmaṇa student should give only bulls, a Vaiśya student should give cows, according to his power.” So Janaka, in accordance with this rule, gave bulls and elephants as Guru Dakṣiṇā to Yājñavalkya.

Note.—In the previous Adhyāya it was mentioned that Janaka had put in an enclosure a thousand cows as a present to that man who would be found to be the best knower of Brahman. How do you then say that Janaka gave *bulls* and *elephants*, and not *cows*? This, however, is not an insurmountable objection. The cows mentioned in the last Adhyāya were to be given, not as a Guru Dakṣiṇā, but as a prize, to the winner in the disputation. While in the present Adhyāya it is the Guru Dakṣiṇā, which Janaka is offering, and such Dakṣiṇā must consist of bulls and elephants, and not of cows. An objector says, was not Yājñavalkya a same kind of Guru as Jitvan and others, who had taught Janaka? We say ‘no’ to this. Yājñavalkya was the *principal* Guru of Janaka, because he taught the science of getting Mokṣa. Jitvan and others were secondary Gurus, because they taught that science which was not the means of getting Mokṣa. Though the Vidyā taught by Jitvan and others might lead some men to Mukti, yet that Vidyā did not lead Janaka to Mukti. The objector therefore, says, how is it that one and the same Vidyā may lead some men to Mukti, and fail to lead other? To this, the author replies:—

The Devas get Mukti by one kind of Vidyā, while men get Mukti by another Vidyā. Even in these cases also, according to the difference of capacity, there are differences of results. Thus all *men* do not get Mukti from the same Vidyā, nor do all Devas. Therefore, the giver of that Vidyā which lead to the Mukti of the person taught, must be regarded as the Mukhya-Guru or the Principal Guru. There are others also who are called Gurus, namely, who teach Vidyās other than that which leads to the Mukti of the person taught. (In this sense, Jitvan and others were also Gurus of Janaka).

MANTRA 3.

(In the Mantra it has been said, “Prāṇasyaiva Kāmāyājyam Yājayati” “for the sake of Prāṇa he offers sacrifice for him who is not

worthy to be sacrificed for." To this an objector says, sacrificing for a person for whom it is not proper to sacrifice, accepting gift from a person from whom no gift should be accepted, theft, etc., are means of getting food, they are not means of pleasing the Lord, called Prâṇa. How is it then that the Śruti says that it is in order to please (Kāmāya) the Lord Prâṇa that one commits these improper acts? To this, the Commentator says :—).

A man takes his food, in order to please the Lord Viṣṇu dwelling in the Prâṇa of that man. (But an ordinary man does not know that he is taking food to please Viṣṇu, but he thinks that he does so to please himself). The ignorant people, similarly, commit theft (thinking that they are doing so, in order to get money to maintain themselves), but they really do so, through the will of the Lord Viṣṇu. But even in their case they do not know that it is the will of Janârdana, the ruler of Prâṇa. Thus it is in the Pravṛtita.

MANTEA 4.

(In the text it has been said, Chakṣus is verily Brahman. There, by the word Chakṣus, the mere organ of sight is not meant, but it is a form of Viṣṇu, called Chakṣus, which is meant there. Therefore, the author says :—)

That form of Viṣṇu which dwells in the eye is called Chakṣus.

(In the text we find that when a person sees through the eye people call him 'Have you seen?' and he answers, 'I have seen.' It is, therefore, objected that Chakṣus in the text does not mean any form of the Lord, but the organ of sight, called Eye. The author says :—)

The perception through other sense-organs, like hearing, smelling, etc., is not direct perception (Aparokṣa), and therefore the text says—have you seen, etc. The perception of the external world is through grace of this Lord Viṣṇu existing in the right Eye, and called Viśva. When this Lord Viṣṇu seated in the right Eye goes down to the throat, then the man enters the dream-state, and the seeing of the waking object does not take place. The eyes are then closed, and all other senses go to rest, along with the closing of the Eyes. Therefore, Viṣṇu is called the ruler of the Eye, and He gets the name of Satya or truth (because perception through the eye is the most direct means of acquiring truth.)

MANTEA 5.

(In the text it is said that Viṣṇu, called Ear, should be worshipped as Ananta, or infinite and endless. After mentioning this infinity of the

Lord, it is asked by Janaka, what is the nature of the infinity ? and the answer is *Diśah*, or quarters. Now, these "quarters " or "directions " are called *Ananta* or endless, and this is unreasonable. The Commentator answers the objection thus :—)

The All-pervading *Bhagavān* is called *Ananta*, and He verily has the name of *Diś* also, for He exists in every direction (*Diś*), and because He always commands (*Deśana*), so He is appropriately called *Dik* or Director, as well as existing in every direction.

MANTRA 6.

(In answer to the question, what is the nature of joy, *Yājñavalkya*, says that *Manas* is joy, showing thereby that the *Bhagavān*, under the name of *Manas*, gives joy to everyone. But in the illustration the son is said to be the giver of joy, and not the Lord. How is this ? To this, the author says :—)

Since, through the intervention of *Viṣṇu* existing in *Manas*, a man through *Kāma* procreates a son on his wife, and that son gives joy to the father, how much more must the Lord *Hari* be a giver of joy, when indirectly, through the son, a man gets so much joy ? This is in *Brahma Tarka*.

Note.—The argument is what is known as *Kaimutya Nyāya*. The Lord *Hari* must be very joyful, indeed, when a mere contact with Him, through the intermediation of *Manas*, gives so much happiness to one when a son is born. The Lord as *Manas*, or All-feeling, must be supreme joy.

(In the sixth Mantra, *Yājñavalkya* mentions two *Pratiṣṭhās*, and one *āyatan* of the Lord in Heart. He says :—

- (1) *Hṛdayam vai Samrāt sarveṣām bhūtānām āyatanam.*
- (2) *Hṛdayam vai Samrāt sarveṣām bhūtānām Pratiṣṭhā.*
- (3) *Hṛdaye hi eva Samrāt sarvāṇi bhūtāni pratiṣṭhitāni.*

Thus there appear to be three statements regarding the heart. The two statements as regards the heart being the *pratiṣṭhā* of all *Jivas*, the author explains thus :—)

The heart is, in a general way, the *Pratiṣṭhā* of all creatures, for they are *always* supported (*pratiṣṭhitāni*) by the Lord in the heart ; but they are more especially supported by the Lord in the sleep state of the creatures. (Hence the double repetition of *pratiṣṭhā*).

(Though the form of the Lord in the heart is one, how is it that three forms of the Lord in the Heart are mentioned ? This is next explained :—)

The first statement of heart being the *Āyatan* of all, means that the Lord *Puruṣottama*, of the size of a span (9 inches), pervades the

entire heart, and the heart so pervaded is said to be the ancient eternal, abode of all Jīvas. (Namely, the heart of every Jīva is the abode of that Jīva, and by heart is meant the Lord pervading the entire heart, to the extent of one span.) The second statement regarding Pratiṣṭhā means that the Lord entering into the very root of the pericarp of the lotus-like heart is called Mūleśa, and has the size of (aṅguṣṭhāgra) half a thumb (3 inches). All Jīvas are supported in their respective Mūleśa, and so Heart is said to be the support of all Jīvas. In this Hari, the puruṣa of the size of half the thumb (aṅguṣṭhāgra), all Jīvas rest in dreamless sleep. When He, the Lord, goes to the top of the pericarp of the heart-lotus where He has the size of a full thumb, the Jīva dreams. The Jīva awakens from this place, when sleep goes away. (This explains the three different sizes attributed to Hari—one that of a span, and the other that of a thumb, and the third that of half a thumb).

But it has been said in another place that in waking condition, the Jīva is in the right eye, in dream state he is in throat, and in dreamless suṣupti, he is in the heart. The Lord ruling over the waking state is called Viśva, over the dream state He is called Taijasa and over Suṣupti He is Prāñña. (See Māṇḍukya Upaniṣad.) But now it is said that the Jīva is *always* in the heart, in the Mūleśa or the Lord in the root of the pericarp of the heart. And it is further said now, that the Jīva when it rises up from the root of the pericarp to the top of the pericarp, it passes from dreamless state to dream state. Moreover, it is said again that the *entire* heart is the place of the Jīva: the heart of the size of a span. How are these conflicting statements to be reconciled? This is no valid objection. As a matter of fact, the svarūpa of Jīva (which is an atom) is always located in the heart, as the Śruti says:—hṛidihi eṣa ātmā. It cannot be said that in the dream state the Jīva passes from the heart to the throat, and in the waking state it goes to the right eye. For the above Śruti, hṛidi hi eṣa ātmā, implies that the Jīva is *always* in the heart, and because the Vedānta Sūtra, hṛdi, &c., (I. 3. 25) also declares that the heart is the seat of the Jīva. But when it is said that in waking state the Jīva is in the right eye, and in the dream state, it is in the throat, it means that the Jīva comes in intimate relation with those places, in those states, without leaving its seat in the heart; just as the light of a lamp may come in contact with various objects in a room, without moving from its place in the lamp. And so it is explained in the Vedānta Sūtra: Guṇād va alokavat (II. 3. 24).

(Why is it said that the form of the Lord in the heart is of the size of a thumb, &c., when, as a matter of fact, He is there in other sizes also? This is also no valid objection. The space existing in the heart has the size of a thumb, and so, by a figure of speech, the size of the Lord pervading that space is said to be of the size of a thumb. Though the Lord is All-pervading, He is metaphorically said to be of the size of a thumb when speaking of His location in the heart).

(It is further objected:—If the form of Viṣṇu is the āyatana as well as the pratiṣṭhā in the heart, why then the Śruti says heart is the āyatana and the heart is the pratiṣṭhā? To this, the author replies:—)

This Bhagavan having three forms is designated by the term Hridaya.

Note.—In the case of other organs, there was a separate āyatana and a separate pratiṣṭhā. Ākāśa was pratiṣṭhā there. But in the case of the heart, the seat of the Jīva as well as of the Lord, Ākāśa is not said to be the pratiṣṭhā. In the heart, one must look for no Image of the Lord but for the Lord Himself. There the soul comes directly, and face to face, in contact with his master, ruler and lover, the Lord Himself, and need not look to Śrī for help.

(An objector says, where do you get the meaning of pratiṣṭhā to be Image? What is your authority for it? The Commentator therefore quotes an authority:—)

It is said in the same (Brahma Tarka): By āyatana is meant the place, and by pratiṣṭhā is to be understood the upholding personality, (hence the Image.)

(Thus we have three forms of the Lord in the heart: (1) The Lord of the size of a span pervading the *whole* heart, (2) the Lord of the size of the phalange of a thumb, existing in the root of the pericarp of the lotus of the heart, (3) the Lord of the size of a thumb, existing in the tip of the pericarp of the heart. An aṅguli is $\frac{1}{4}$ th inch in size, a span is equal to twelve aṅgulis or nine inches in size, a phalange is equal to an aṅguli or $\frac{1}{4}$ th inch in size. Thus, in waking state the Jīva pervades the whole heart or is in the Lord, having the size of nine inches, in dream the Jīva pervades the tip of the heart and is $1\frac{1}{2}$ inches in size of a thumb, for that is the Lord there; and in deep dreamless sleep, the Jīva is in Muleśa, or in the Lord, at the root of the heart, whose size is half a thumb or $\frac{1}{4}$ th of an inch. The size of the Jīva is always atomic).

Here ends the Commentary on Sadāchārya Brāhmaṇam.

SECOND KŪRCHA BRĀHMAṆAM.

अथ कूर्चं ब्राह्मणम्

MANTRA IV. 2. 1.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञ-
वल्क्यानु माशाधीति । स होवाच यथा वै सम्राणमहान्त-
मध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुप-
निषद्भिः समाहितात्माऽस्येवं वृन्दारक आढ्यः सन्नधीतवेद
उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति । नाहं
तद्गवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र
गमिष्यसीति । ब्रवीतु भगवानिति ॥ १ ॥

वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka.
कूर्चात् Kŭrchāt, from the throne. उप Upa, up to Yājñavalkya. अवसर्पन्
Avasarpan, going ; approaching. उवाच Uvācha, said, ह Ha. याज्ञवल्क्य
Yājñavalkya, Oh Yājñavalkya. ते Te, to thee. नमः Namaḥ, salutation.
अस्तु Astu, be. मा Mā, me. अनुशाधि Anusādhi, teach (about Mokṣa). इति
Iti. सः Saḥ, he ; Yājñavalkya. उवाच Uvācha, said. ह Ha. सम्राट् Samrāt,
Oh Sovereign. यथा Yathā, just as. महातम् Mahāntam, long. अध्वानम्
Adhvānam, path ; distance. एष्यन् Eṣyan, when going ; in order to go.
रथं Ratham, a chariot. वा Vā, or. नावं Nāvam, a boat. वा Vā, or. समाददीत
Samādadīta, may take. एवं Evam, in that manner. एव Eva, just. एताभिः
Etābhiḥ, these ; just mentioned. उपनिषद्भिः Upaniṣadbhiḥ, by the
Upaniṣads. समाहितात्मा Samāhitātmā, pacified at heart. असि Asi, (thou)
art. एवं Evam, in this way. वृन्दारकः Vṛindārakah, superior ; chief. आढ्यः
Ādhyah, rich ; wealthy. सन् San, being ; (though) thou art. अधीतवेदः
Adhitavedah, having studied the Vedas. उक्तोपनिषत्कः Uktopanīṣatkaḥ,
having been instructed in the Upaniṣads. इतः Itah, from this world.
विमुच्यमानः Vimuchyamānaḥ, when leaving ; when getting mukti. क्व Kva,
where. गमिष्यसि Gamiṣyasi, shalt go. इति Iti. भगवन् Bhagavan, Oh
venerable Sir. अहं Aham, I. यत्र Yatra, where. गमिष्यामि Gamiṣyāmi,
shall go. तत् Tat, that. न Na, not. वेद Veda, (I) know. इति Iti. अथ Atha,
now. यत्र Yatra, where. गमिष्यसि Gamiṣyasi, (thou) shalt go. तत् Tat, that.
अहं Aham, I. ते Te, to thee. वक्ष्यामि Vakṣyāmi, shall tell. वै Vai, indeed.
इति Iti. सः Saḥ, that ; Janaka. उवाच Uvācha, said. भगवान् Bhagavān, my
venerable Sir. ब्रवीतु Bravītu (be pleased to) say. इति Iti.

1. Janaka Vaideha (in order to hear teaching conducive to his mukti) came down from his throne, (and approaching Yājñavalkya and prostrating himself before him as a pupil should), addressed him thus:—"O Yājñavalkya! Salutation be to thee, teach me (the way to mukti)."

Yājñavalkya said:—"As one, O great King! going on a distant journey, procures a chariot or a ship, so even thou art furnished with these secret doctrines (mentioned in the last chapter, and thereby thy heart is at rest), and, though surrounded by all distractions, like servants and wealth, thou hast studied the Vedas and hast been taught the Upaniṣads. But dost thou know where thou shalt go on attaining Mukti?"

Janaka Vaideha said:—"O venerable Sir, I do not know where I shall go."

Yājñavalkya said:—"I shall tell thee now where thou shalt go (namely, what is thy future goal when thou shalt get mukti.)."—248.

MANTRA IV. 2. 2.

इन्धो ह वै नामैष योऽयं दक्षिणोऽक्षन्पुरुषस्तं वा एत-
मिन्धः सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव
हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

एषः Eṣaḥ, he. इन्धः Indhaḥ, indha; burning. नाम Nāma, is called. वै Vai, indeed. ह Ha. यः Yaḥ, who. अयं Ayam, this. पुरुषः Puruṣaḥ, the Puruṣa. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. तं Tam, him, एतम् Etam, this. इन्धम् Indham, indha; the burning Lord. सन्तं Santam, being; existing इन्द्रः Indrah, Indra. इति Iti. आचक्षते Āchakṣate, call. परोक्षेण Parokṣeṇa, by an indirect or secret name; mysteriously. एव Eva, only. हि Hi, because. देवाः Devāḥ, the devas or gods. परोक्षप्रियाः Parokṣapriyāḥ, fond of speaking, or teaching about the Lord, by an indirect name. इव Iva, as if; they seem. प्रत्यक्षद्विषः Pratyakṣadvīṣaḥ, not fond of speaking by the name directly.

2 Yājñavalkya said:—"That (well-known) Person who is in the right eye (of all) is verily Indha or the Shining One. (Him do all holy kings go, when attaining mukti.) And verily who is Indha, they (the devas) call Indra indirectly,

for the devas are fond of mystery (and love to worship the Lord, under indirect names) and they dislike in a way what is direct (so that the evil-minded may not learn the secrets of the Lord for their selfish ends).”—249.

MANTRA IV. 2. 3.

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट तयोरेष
संस्तवो य एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्नं य
एषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्त-
र्हृदये जालकमिवाथैनयोरेषा सृतिः संचरणी यैषा हृदया
दूर्ध्वा नाड्युच्चरति यथा केशः सहस्रधा भिन्न एवमस्यैता
हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्त्येव ताभिर्वा
एतदाक्षवदाक्षवति तस्मादेष प्रविविक्ताहारतर इवैव भवत्य-
स्माच्छारोरादात्मनः ॥ ३ ॥

अथ Atha, again. एतत् Etat, this. वामे Vāme, left. अक्षणि Akṣaṇi, in the eye. पुरुषरूपम् Puruṣa-rūpam, puruṣa-like ; in the image or shape of a man. एषा Eṣā, she. अस्य Asya, his ; of the Puruṣa, who is in the right eye. पत्नी Patnī, wife. विराट् Virât, Virât by name ; Śrī. एषः Eṣaḥ, this. तयोः Tayoḥ, of them both ; of Indra and Virâj. संस्तवः Samstâvaḥ, song sung in their praise (by Prâṇa). यः Yaḥ, who. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. एषः Eṣaḥ, he. आकाशः Âkāśaḥ, distinct sound (made by Prâṇa). आ Â, full, and काश kâśa, clear and distinct ; that which can be heard by all beings, in the form of sound, when both the ears are closed. This is the eternal sound comprising all the Vedas. अथ Atha, again. एषः Eṣaḥ, this. यः Yaḥ, that. हृदये Hṛidaye, in the heart of hearts. अंतः Antaḥ, inside. लोहितपिण्डः Lohitapiṇḍaḥ, the red lump ; the lotus of the heart. एतत् Etat, this. एनयोः Enayoḥ, of them both ; of Indra and Virâj. अन्नं Annam, place of eating food, because they both eat the food here in this lotus. अथ Atha, again. एनयोः Enayoḥ, of them both ; of Indha and Virâj. एतत् Etat, this. प्रावरणं Prâvaraṇam, garment ; retreat. यत् Yat, that. एतत् Etat, which. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. जालकं Jâlakam, garland. इव Iva, like. अथ Atha, again ; more over. वा Yā, that. एषा Eṣā, this. हृदयात् Hṛidayât, from the heart. ऊर्ध्वा Ūrdhvā, upwards. नाडी Nâdī, nerve ; artery. उच्चरति Uchharati, goes up (to the

head). एषा Eṣā, she ; that. एतयोः Etauḥ, of them both. संचरणी Sañcharaṇī, for moving; for promenading, as if taking exercise after food. सृतिः Sṛtiḥ, path ; road. यथा Yathā, as. केशः Keśaḥ, a hair. सहस्रधा Sahasradhā, a thousand times. भिन्नः Bhinnaḥ, divided. एवं Evam, so. एताः Etāḥ, these. नाड्यः Nāḍyaḥ, nerves ; arteries. हिता Hitā, hitā ; the benevolent, so called, because they do good to the Jīva, or because they approach very close to the Paramātmān, the great Lord within. नाम Nāma, called. अस्या Asya, his ; of the Jīva. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. प्रतिष्ठिता Pratiṣṭhitā, situated. भवन्ति Bhavanti, are. एताभिः Etābhiḥ, by these nerves or arteries. एतत् Etat, this. आस्रवत् Āsraṇat, the finer and subtle, (and, therefore, almost imperceptible) portions of the food eaten by the Jīva. आस्रवति Āsraṇati, goes ; proceeds for the enjoyment of the Ātmān. वै Vai, indeed. तस्मात् Tasmāt, by that (eating by the paramātmān of this subtle food). एषः Eṣaḥ, he ; the Paramātmān. अस्मात् Asmāt, from this. शरीरात् Śārīrāt, from the embodied or corporeal. आत्मनः Ātmanah, from the Jīvātmān. प्रविविक्ताहारतरः Praviviktāhāratarah, the eater of a quite different food, the eater of a very subtle food. एव Eva, certainly, भवति Bhavati, is. इव Iva, as if, because in Avatāra (अवतार) the Lord eats the gross food as well ; it is therefore the word इव (iva) has been used. Or, the word इव iva indicates that the food of the Jīva may be the food of the Lord ; but the food of the Lord must not necessarily be the food of the Jīva.

3. "Again, there is in the left eye, a form of the Lord (Puruṣarūpa), that is, His consort called Virāj (Śrī). Of these two (Indha and Śrī) is this song of praise within the heart (heard so) full and distinctly. And that which is the red lump within the heart is the (place of eating) food of these two (Indha and Virāj). And that which is like a garland within the heart, is the garment of these two. And the road of these two on which they move about, is this nāḍī (artery or nerve) which rises upwards from the heart. And so the nāḍīs, called Hitā (the Benevolent), like a hair divided into a thousand parts, are placed inside the heart (of all Jīvas). Through these Hitā nāḍīs, indeed, that (food eaten by a Jīva becomes volatilised and its) subtle portion flows out (as it were, in a continuous) flowing (and that subtle invisible food is eaten by these two Lords). By that (eating of the subtle food), this (Supreme Self) is distinguished from this corporeal self (the Jīva, for the food of the Lord is, as it were, purer and subtler)." — 250.

Note.—The force of the phrase 'as it were' is to indicate that when the Lord incarnates as an Avatāra, then He eats *solid* food also, and not merely the refined essence of the food taken by a Jīva. The Paramātman is the Eater of a quite different food, different from that of the Jīvātman and of this body.

MANTRA IV. 2. 4.

तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः
प्रतोची दिक् प्रत्यञ्चः प्राणा उदीची दिग्दक्षिणे प्राणा ऊर्ध्वा
दिग्दक्षिणे प्राणा अवाची दिग्दक्षिणे प्राणाः सर्वा दिशः सर्वे
प्राणाः स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि
शीर्यतेऽसङ्गो न हि सज्ज्यतेऽसितो न व्यथते न रिष्यत्यभयं
वै जनक प्राप्नोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको
वेदेहोऽभयं त्वागच्छता द्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे
नमस्तेऽस्त्वमे विदेहा अयमहमस्मि ॥ ४ ॥

इति चतुर्थे द्वितीयं ब्राह्मणम् ॥ २ ॥

प्राचः Prāñchah, of the east. प्राणाः Prāṇāḥ, the Leaders, the Regents, Indra, Agni, and their wives. तस्य Tasya, his ; of the Paramātman. प्राची Prāchī, East. This includes the south-eastern corner and Agni, the God thereof, and his wife. दिक् Dik, direction ; situated in the eastern direction. दक्षिणाः Dakṣiṇāḥ, of the south. प्राणाः Prāṇāḥ, the Regents, the Leaders, Yama (यम), Nirṛiti (निर्ऋति) and their wives. दक्षिणा Dakṣiṇā, southern. दिक् Dik, direction ; situated in the southern direction. प्रत्यचः Pratyañchah, of the west. प्राणाः Prāṇāḥ, the Regents, the Leaders, Varuṇa and Vāyu, and their wives. प्रतोची Prātichī, western. दिक् Dik, direction ; situated in the western direction. उर्ध्वः Urdhvah, of the north. प्राणाः Prāṇāḥ, the Regents, the Leaders, Soma and Isāna, and their wives. उदीची Udīchī, northern. दिक् Dik, direction ; situated in the northern direction. ऊर्ध्वाः Ūrdhvāḥ, upwards. प्राणाः Prāṇāḥ, the Leaders, Chaturmukha and the Chief air, and their wives. ऊर्ध्वा Ūrdhvā, upward ; Zenith. दिक् Dik, direction ; situated in the upward direction. अवाचः Avāñchah, downwards ; Nadir. प्राणाः Prāṇāḥ, the Regents, the Leaders ; Śeṣa, Kāma, and their wives. अवाची Avāchī, downward. दिक् Dik, direction ; situated in the downward direction. सर्वे Sarve, all. प्राणाः Prāṇāḥ, the Regents, the Leaders, Śeṣa and Kāma, with their wives. सर्वाः Sarvāḥ, all. दिशः Diśah, directions ; situated in all the directions,

सः Saḥ, that. एषः Eṣaḥ, the Paramâtman. इति Iti, such ; touched with misery, like Brahmâ. न Na, not. इति Iti, such ; untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole ; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped, or comprehended. अशीर्यः Âśīryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śīryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with any thing foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. इति Iti. जनकः Janakaḥ, Oh, Janaka. अभयः Abhayam, him who removes the causes of fear of those that have attained Mukti ; the Paramâtman. प्राप्तः Prâptaḥ, possessed of : reached. असि Asi, art. वै Vai, to be sure. इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvâcha, said. ह Ha. सः Saḥ, that. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. उवाच Uvâcha, said. ह Ha. भगवन् Bhagavan, Oh venerable sir. याज्ञवल्क्य Yājñavalkya, Yājñavalkya. अभयः Abhayam, the remover of fears. त्वा Tvâ, to thee. गच्छतात् Gachchhatât, may go ; may be thine. यः Yaḥ, because, (thou). नः Naḥ, us ; me. अभयः Abhayam, him who removes the causes of fear of those that have attained Mukti, the Paramâtman. वेदयसे Vedayase, makest (us) know ; hast taught about. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. इमे Ime, these ; of which I am the king. विदेहाः Videhâḥ, the land of the Videhas. Supply, तव यथेष्टं भोगाय संतु (Tava Yatheṣṭam bhogāya santu), be at your disposal for your enjoyment. अयं Ayam, this. अहं Aham, I. अस्मि Asmi, am. इति Iti.

4. "His Regents in the Eastern (and South-eastern) quarters are (Indra and Agni and their wives) who rule to East (and South-east.)

His Regents in the South (and South-western) quarters are (Yama and Nirṛiti, and their wives, who) rule the South (and the South-west.)

His Regents in the West (and North-western) quarters are (Varuṇa and lower Vâyu, and their wives) who rule the West (and North-west.)

His Regents in the Northern (and North-eastern) quarters are (Soma and Íśâna, and their wives) who rule the North (and North-east.)

His Regents in the Zenith (are Chaturmukha and the Chief Vâyu, and their wives, as they rule) the Zenith.

His Regents in the Nadir (are Śeṣa and Kāma, and their wives, as they rule) the Nadir.

His Regents in all these quarters are all these Prâṇas or Rulers. The Supreme Self is Neti, Neti. He is Incomprehensible, for He cannot be fully comprehended, He is Imperishable, for He cannot perish, He is Unattached, for nothing can taint Him, He is Unbound, for He is not subject to pain and destruction. O Janaka, thou hast (almost) reached the Fearless."—Thus said Yājñavalkya.

Janaka Vaideha said :—" May that Remover of fear come to thee, O Yājñavalkya, thou who hast taught us, O Venerable Sir, this Remover of fear. My salutations be to thee. Here is the whole land of the Videhas, and here am I, (do with them as it pleaseth thee)."—251.

Here ends the Kûrcha Brâhmaṇam.

MADHVA'S COMMENTARY ON THE KÛRCHA BRĀHMAṆAM.

MANTRA 1.

The King, getting down from the throne and going up to the saint Yājñavalkya, requested him to give him such instructions as he was fit for. One must worship that particular form of the Lord Paramâtman which he will obtain in Mukti, and by such worship alone there is Mukti. It was with the object of knowing this particular form of Brahman, suitable for his emancipation, that the King asked the question. It has been said in the Padmapurâṇa—that the term 'Vṛindâraka' (used in the mantra means) he who is approached by the Vṛindas or servants. A master of many servants is a Vṛindâraka.

MANTRA 2.

The Lord Janârdana, who is also called Indra, and who is in the heart of the Kings and who is also in the heart of Indra as well as of Yama, is to be attained by the Kings, when they get Mukti; therefore, that Lord is to be meditated on, and his wife is Virâj (विराज्) who is supported by Him. Virâj is another name for Śri.

MANTRAS 3 and 4.

All Jîvas are constantly chanting the praises of these two, the Lord and His wife; and this their praise-chant is ever heard when both ears

are closed. This mystic song so heard, is the true essence of all the Vedas. That praise is called Ākāśa or Ever-distinct Sound, because it is directly heard by all the beings (अ=full, all, काश=clear, distinct). The Lord Viṣṇu is in the right eye of all beings when they are awake. On the eastern direction of Him, there are firmly placed Indra and Agni, with their wives; on His south, are the two gods, Yama and Rākṣasa (राक्षस) on His west, are Varuṇa and Vāyu on His north, are placed the two gods Soma and Īśāna; on the upper direction (Zenith) are Brahmā and the chief of the Vāyus; and on His downward direction (Nadir) are the two gods, Śeṣa and Kāma; and each of these gods of directions has his wife with him. The four devas (two gods and two goddesses) in each of the directions, are called Prāṇas—the Leaders or guides, or Regents (prāṇa=prañetṛi) which is the derivative meaning of the word Prāṇa. The word Prāṇa is also applied to the senses or indriyas, in a secondary sense only. Then the King closes with a prayer—"May the Paramātmā, the remover of the fears, be thine, O Yājñavalkya, &c.," he means to say, "helpless as I am, I am unable to do anything in return for the teaching given to me, O Yājñavalkya, and so I pray that the Lord might remove all thy causes of fear." This prayer is thus like the prayer—"सभगवान् स्वकृतेन तुष्येत;—(sa Bhagavān Svakṛitena tuṣyeta)—May your Lordship be pleased with your own acts."

The word Indha means luminous. The Lord truly enjoys the objects that are enjoyed by the Jīva; but the contrary is not true, for the Jīva does not enjoy the experiences of the Lord, whilst He enjoys them as the Adhiṣṭhātā (अधिष्ठाता). He enjoys such portions of the objects of enjoyment as are beyond the reach of the Jīva and his Indriyas, on account of the extreme subtlety of those portions. Such is the teaching of Padma Purāṇa.

Here ends the Bhāṣya on Kūrcha Brāhmaṇam.

THIRD (JYOTIR) BRĀHMAṆAM.

अथ ज्योतिर्ब्राह्मणम् ।

MANTRA IV. 3. 1.

जनकश्च ह वैदेहं याज्ञवल्क्यो जगाम समेनेन वदिष्य
इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहीत्रे समूदाते
तस्मै ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तश्च
हास्मै ददौ तश्च सम्राडिव पूर्वं पप्रच्छ ॥ १ ॥

याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. **जनकं** Janakam, to Janaka. **वैदेहं** Vaideham, the king of the Videhas. **जगाम** Jagāma 'went. **सः** Saḥ, he ; Yājñavalkya. **मेने** Mene, thought within himself. **न** Na, not. **वदिष्ये** Vadiṣye, (1) shall speak anything. But Madhva reads it thus :—**सम् एनेन वदिष्ये**=**एनेन** (with him), **संवदिष्ये** (I shall hold an amicable discussion). He takes **सम्** as an upasarga. **इति** Iti. **अथ** Atha, now ; it so happened. **ह** Ha. **यत्** Yat, when. **जनकः** Janakaḥ, Janaka. **वैदेहः** Vaidehaḥ, the king of the Videhas. **च** Cha, and. **याज्ञवल्क्यः** Yājñavalkyaḥ, Yājñavalkya. **च** Cha, and. **अग्निहोत्रे** Agnihotre, on the sacrifice called Agnihotra. **समुदते** Samudâte, held a discussion. **तस्मै** Tasmai, to him ; to Janaka. **याज्ञवल्क्य** Yājñavalkyaḥ, Yājñavalkya. **वरं** Varam, a boon. **ददौ** Dadau, gave ; promised. **ह** Ha. **सः** Saḥ, he ; Janaka. **कामप्रश्नं** Kâmapraśnam, questions according to his desire ; the asking of questions as he liked. **एव** Eva, only. **वब्रे** Vabre, chose ; asked for a boon. **ह** Ha. **तं** Tam, that ; such a boon. **ह** Ha. **अस्मै** Asmai, to him ; to Janaka. **ददौ** Dadau, (Yājñavalkya) gave. **ह** Ha. **सम्राट्** Samrât, the sovereign. **एव** Eva, it was. **तं** Tam, to him. **पूर्वः** Pûrvah, first. **पप्रच्छ** Paprachchha, asked ; put questions to.

1. Yājñavalkya once went to Janaka, the King of the Videhas, eager to hold an amicable discussion with him (samvadiṣye). Formerly, when Janaka Vaideha and Yājñavalkya had held a discussion on the Agnihotra, Yājñavalkya, had granted him a boon. Janaka chose the right to put him any question he liked. Yājñavalkya granted this boon. It was, therefore, the monarch who put the question first (not waiting for Yājñavalkya to begin).—252.

Note.—See Śatapatha Brûhmanam. XI, 6, 2. 10, for the granting of the boon.

MADHVA'S COMMENTARY.

MANTRA 1.

“Yājñavalkya, having given Janaka a boon, that he might ask him any questions that he liked, went to the city of Videhas, wishing to hold a samvâda (an amicable discussion), for holy men are always most eager to hold sacred (śâstric) conversations.” It is thus in the Skanda Purâna. The object of the saint's going there, was to carry on with the King Janaka a discussion of the nature of samvâda (an amicable discussion, and not Vâda). In spite of all that the King Janaka (eager as he was and to give effect to the boon received by him), was the first to ask him questions, and did not wait for Yājñavalkya to begin. (The proper etiquette is that the guest should begin).

MANTRA IV. 3. 2.

याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति । आदित्यज्योतिः
सम्राडिति हीवाचादित्येनैवायं ज्योतिषास्ते पत्ययते कर्म
कुरुते विपत्येतीत्येवमेवैतदाज्ञवल्क्य ॥ २ ॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world, who must need some light to guide him in all his doings. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what light. It is a compound word, meaning kimjyotiḥ yasya, asau. इति Iti. सम्राट् Samrāt, Oh sovereign. O Great King. आदित्यज्योतिः Ādityajyotiḥ, of the sun; is guided by the light of the sun. इति Iti. उवाच Uvācha, (Yājñavalkya) said. इ Ha. आदित्येन Ādityena, by the Sun. ज्योतिषा Jyotiṣā, by the light; by the help of the light. एव Eva, even, chiefly: there are other lights like sound, &c., co-existent with the sun. अयं Ayam, he, man. आस्ते Āste, sits down. पत्ययते Palyayate, walks to and fro, goes to villages, &c. कर्म Karma, work; business. कुरुते Kurute, does; performs. विपत्येति Vipalyeti, comes back; returns. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एवं Eva, just. इति Iti.

2. "What is the light of this man, O, Yājñavalkya?" (asked Janaka).

(Yājñavalkya) said:—"The sun is (chiefly) his light, Oh, Sovereign. (It is) by the light of the sun mainly, (that) he sits down, undertakes a journey, performs his business there; and comes (then) back (home)."

"Just so, Oh, Yājñavalkya" (said Janaka).—253.

MANTRA IV. 3. 3.

अस्तमित आदित्ये याज्ञवल्क्य किञ्ज्योतिरेवायं पुरुष इति
चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते
पत्ययते कर्म कुरुते विपत्येतीत्येवमेवैतदाज्ञवल्क्य ॥ ३ ॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. आदित्ये Āditye, the sun. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. इति Iti. चन्द्रमा: Chandramāḥ, the moon.

एव Eva, even, mainly, chiefly. अस्या Asya, his ; man's. ज्योतिः Jyotiḥ, light ; the guiding light. भवति Bhavati, becomes. इति Iti. चंद्रमसा Chandramasā, by the moon. ज्योतिषा Jyotiṣā, by the light ; by the help of the light. एव Eva, mainly. अयं Ayam, he ; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, goes to a journey. कर्म Karma, work ; business. कुरुते Kurute, does ; performs. विपल्येति Vipalyeti, comes back. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, that ; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

3. "The sun having set, of what light is this man, O, Yājñavalkya ?" (asked Janaka).

Yājñavalkya said :—"The moon is mainly his light. (It is) by the moon-light mainly (that) he sits down, undertakes a journey, performs his business (there), and returns (home)."

"Just so, Yājñavalkya," (said Janaka).—254.

MANTRA IV. 3. 4.

अस्त मित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्ज्यो-
तिरेवायं पुरुष इत्यग्निरेवास्यज्योतिर्भवतीत्यग्निनैवायंज्योति-
षास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतदयाज्ञवल्क्य ॥४॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. आदित्ये Âdityo, the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, the moon. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa ; man of the world. किञ्ज्योतिः Kiñjyotiḥ, of what light ; guided by what sort of light. एव Eva, it is ; mainly. इति Iti. अग्निः Agniḥ, fire. एव Eva, mainly. अस्या Asya, his ; man's. ज्योतिः Jyotiḥ, light ; the guiding light. भवति Bhavati, becomes. इति Iti. अग्निना Agninā, by the fire. ज्योतिषा Jyotiṣā, by the light ; by the help of the light. एव Eva, only ; mainly. अयं Ayam, he ; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work ; business. कुरुते Kurute, performs ; does. विपल्येति Vipalyeti, comes back from journey. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, that ; what thou has said. एवं Evam, so. एव Eva, just. इति Iti.

4. "The sun having set, O Yājñavalkya, and so also the moon, what is the light of this man ?"

Yājñavalkya said :—"It is Fire that becomes his light. (It is) by the light of fire mainly (that) he sits down, under-

takes a journey and performs his business there and returns from it."

"Just so it is, Yājñavalkya," (said Janaka).—255.

MANTRA IV. 3. 5.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्ते-
ऽग्नौ किञ्ज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति
वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति
तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र
वागुच्चरयत्युपैव तत्र न्येतीत्येवमेवैतदयाज्ञवल्क्य ॥ ५ ॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. चन्द्रमसि Chandramasi, the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, fire. शान्ते Śānte, having been extinguished. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किञ्ज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, mainly. इति Iti. वाक् Vāk, sound; it does not mean the organ of speech. एव Eva, mainly. अस्य Asya, his; man's. ज्योतिः Jyotiḥ, the light, the guiding light. भवति Bhavati, becomes. इति Iti. वाचा Vāchā, the sound. ज्योतिषा Jyotiṣā, by the help of the light. एव Eva, mainly, it is. अयं Ayam, he; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Vipalyeti, comes back. इति Iti. सम्राट् Samrât, Oh sovereign. तस्मात् Tasmât, therefore. वै Vai, to be sure. यत्र Yatra, when; when there is neither the sun, nor the moon, nor fire. स्वः Svah, one's own. अपि Api, even. पाणिः Pāṇiḥ, the hand. न Na, not. विनिर्ज्ञायते Vinirjñâyate, is distinctly seen owing to the intensity of darkness brought on by the absence of the sun, the moon, and fire. अथ Atha, then. यत्र Yatra, where. वाक् Vāk, the sound, the voice. उच्चरति Uchcharati, proceeds, is uttered aloud. तत्र Tatra, thither. उपन्येति Upanyeti, goes towards. एव Eva, it is. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

5. "The sun having set, and so also the moon, and the fire also being extinguished, of what light is this man, Oh, Yājñavalkya?" (asked Janaka).

Yājñavalkya said : “ It is the Voice, that becomes his guiding light. (It is) by the light (guidance) of the Voice mainly (that) he sits down, undertakes a journey, performs his business there, and then comes back (home). It is, therefore, Oh, monarch, when (even) one’s own hands are not visible, then a man goes thither, whence the Voice comes.”

“Just so it is, Yājñavalkya,” (said Janaka).—256.

MANTRA IV. 3. 6.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्ते-
ऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य
ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते
विपल्येतीति ॥ ६ ॥

याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. चन्द्रमसि Chandramasi, the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, fire. शान्ते Śānte, having been extinguished. शान्तायां Śāntāyām, having ceased. वाचि Vāchi, sound or voice. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किंज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, it is. इति Iti. आत्मा Âtmâ, the Self, the Lord Âtman, Viṣṇu. एव Eva, mainly. अस्य Asya, his; man’s. ज्योतिः Jyotiḥ, the light; the guiding light. भवति Bhavati, becomes. इति Iti. आत्मना Âtmanâ, by the Self, Lord Âtman. ज्योतिषा Jyotiṣâ, by the help of the light. एव Eva, only; it is. अयं Ayam, he; man. आस्ते Âste, sits down. पल्ययते Palyayate, undertakes a journey; walks about. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Vipalyeti, comes back. इति Iti.

6. “ The sun having set, and so also the moon, the fire being extinguished and the voice ceasing utterance, what is the light of this man, O Yājñavalkya ” ?

Yājñavalkya said : “ It is Self (Âtman) that becomes his Light (through human Reason). (It is) by this light of the Self always (that) he sits down, undertakes a journey, performs his business there, and then comes back home.”—257.

Note.—God is the perennial Light of man, but His guidance becomes more manifest when the worldly bustle ceases, and the Pure Reason finds its full scope.

MADHVA'S COMMENTARY.

The word *Ātman* here means the Lord *Bhagavān*. He alone is the light of this man, as says the *Skanda*: "The great Lord *Viṣṇu* is the sole light or guide of the *Jīvas*, whether there be present or absent such luminaries as the sun, the moon, etc. When, however, there is an absence of the sun, etc., this Light of the self becomes more prominent, and so it is easily understood, that the *Ātmā* is the Great Light or Guide. The *Jīva* even is not independent (to become his own light); the Lord *Janārdana* illumines the *Buddhi* of the *Jīva*, and thus the Great Lord makes the *Jīva* work, even in darkness." (So the *Ātmic* Light does not mean the light of one's own self, but the Light Supreme).

MANTRA IV. 3. 7.

कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृदयन्तर्ज्योतिः
पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेला-
यतीव । सहि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो
रूपाणि ॥ ७ ॥

कतमः *Katamaḥ*, which. *Ātman*, has several meanings, namely, human soul (*Jīva*), body, senses, &c. Out of these, to what do you refer ? **आत्मा** *Ātmā*, the *Ātman*. **इति** *Iti*. **अयं** *Āyam*, he. **यः** *Yaḥ*, who. **विज्ञानमयः** *Vijñānamayaḥ*, full of *Vijñāna* or knowledge. **प्राणेषु** *Prāṇeṣu*, in the indriyas or senses. **हृदि** *Hṛdi*, in the heart. **अन्तः** *Antaḥ*, inside residing. **ज्योतिः** *Jyotiḥ*, the light ; the guide of the *Buddhi*, &c., of the *Jīva*. **पुरुषः** *Puruṣaḥ*, the *puruṣa*; the Supreme Person, possessing all the six divine attributes in fullness. **सः** *Saḥ*, he. **समानः** *Samānaḥ*, ever the same ; unchangeable. **सन्** *San*, being. **उभौ** *Ubhau*, both. **लोकौ** *Lokau*, worlds ; either *Bhūloka* (भूलोक) and *Dyuloka* (द्यु लोक), or waking and sleeping states. **अनुसंचरति** *Anusañcharati*, travels, by causing the *Jīva* to travel through them. **ध्यायति** *Dhyāyati*, thinks. This word has here the sense of a causative verb ; the *Ātman* makes the *Jīva* think. **इव** *Iva*, a little. The *Jīva* thinks out his little thought. **लेलायति** *Lelāyati*, takes. This word has also the sense of a causative verb, like **ध्यायति**. **इव** *Iva*, a little. The *Jīva* grasps a little. **सः** *Saḥ*, he ; the *Ātman*. **हि** *Hi*, again. **स्वप्नः** *Svapnaḥ*, dream ; but here it means the bringer on of dream in a *Jīva*. **भूत्वा** *Bhūtvā*, becoming. **मृत्योः** *Mṛtyoḥ*, of death. **रूपाणि** *Rūpāṇi*, forms. The waking consciousness or the physical plane is called here the "forms of death." By causing dream, the Lord takes the *Jīva* away from waking (" forms of death ") to dream consciousness ; or from the physical plane (" forms of death ") to the astral plane. **इमं** *Imaṁ*, this. **लोकं** *Lokaṁ*,

world. अतिक्रामति Atikrāmati, surpasses; makes the Jīva transcend this world.

7. "Which is the Ātman?" (asked Janaka).

"He is the Supreme Person, who is All-knowledge, who is in the senses (as their Master), who is in the heart. He is the Light. He, remaining ever the same (Samāna), causes the Jīva to migrate to both worlds, and makes him think a little, grasp a little. Again, being the Dream-Producer, He makes the Jīva transcend this world of mortal forms."—258.

Note.—"This world" refers to the waking consciousness as well as to the physical plane. It also means the condition of bondage or Saṁsāra.

MADHVA'S COMMENTARY.

It is thus said in the Mahāmīmāṃsā:—"This Great Lord is said to be Dhyāyati (ध्यायतीव) "Thinks, as it were, slightly," because being Himself independent, He, the Lord, causes the Jīva always to think. He is said to be Lelāyati (लेलायतीव) "grasps as it were, slightly," because he causes the Jīva to grasp things. For he is the Lord of all Lords even. He is said to be Vijñānamaya (विज्ञानमय) "all knowledge," because he is full of knowledge. He is said to be Samāna (समान), because he is always the same; for always remaining the same, owing to His unchangeableness, He produces all changes in the Jīva. He makes it travel both the worlds, taking it along with Him. The Great Lord is called Dream (Svapna) because He produces the dream condition in the Jīva. "Imam lokam" in the mantra means the state of consciousness, called waking. It is called "mṛityo rūpāṇi" or "forms of death," because the essential nature of waking consciousness is always death, inasmuch as it is the cause of committing all sorts of sins, and sin is death. By bringing about dream state, the Lord saves the Jīva, for the time being, from these "forms of death," from the commission of fresh sins. (The Mantra has another meaning also). "Imam lokam" in the mantra also means the Physical Plane, the Bhūloka. "The Lord takes the Jīva, after death, away from "this world" into the other world called Antarikṣa or the Astral Plane; and "Svapno bhūtvā," then means, "by becoming the carrier of the souls to Astral or Dream world, after death." For, in this world, called Bhū, the Jīvas are subject to quick and constant deaths, and so it is "mṛityo rūpāṇi." Deaths there are of various kinds in this world, called Bhū; and these deaths are the consequences of various kinds of sins committed in this world. It has, therefore, been said that the various kinds of deaths are "the forms of death." The term Pṛithivī or earth is synonymous with waking (jāgrata) consciousness; and the term

heaven (svarga) is synonymous with (susupti); or dreamless sleep-consciousness; and the term Astral Plane (antarikṣa) is synonymous with dream (svapna) consciousness." It is thus in the Mahāmīmāṃsā.

[An objector says : just as you have shown that the above Mantra cannot apply to the Jīva, because there are indications in it which show that they are non-applicable to Jīva, so we say that the above Mantra is not applicable to the Īśvara also, for there are indications in it which show that Īśvara could not have been meant by this Mantra. The Mantra says :—

स्वप्नो भूत्वा—"becoming a dream."

How can this apply to the Lord ? How can the Lord become a mere dream ? This the author explains :—]

Svapnobhūtvā means svāpako bhūtvā, namely, being the cause of producing dreams. It does not mean " becoming a dream," but becoming " a dream-producer." Nor does this word Svapnobhūtvā apply to the Jīva, for not even the Jīva becomes a mere dream, but he experiences dreams. So it cannot apply to the Jīva even. In fact, the word Svapna is derived from two words, Svāpam-nayati, leading to sleep. He who leads to or produces (na—meaning leading) sleep or Svāpa, the न in स्वप्न is an affix, and so Svapna is sleep-producer. The na in svap-na, is thus a portion of the verb nayati, " who leads." Here ends Mantra seven.

MANTRA IV. 3. 8.

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः
संस्पर्शज्यते स उत्क्रामन् म्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

सः Saḥ, he. वै Vai, verily. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jīva; the Lord. This Mantra applies both to the Jīva and the Lord. जायमानः Jāyamānaḥ, having been born in the case of Jīva, and causing it to be born in the case of the Lord. शरीरं Śarīraṃ, the body. अभिसंपद्यमानः (1) Having got; the Jīva having got the body, when applied to the Jīva; (2) causing the Jīva to get the body, when applied to the Lord. पाप्मभिः Pāpmabhiḥ, with sins. संस्पर्शज्यते Samsparśjyate (1) (the Jīva) comes in contact with; (2) The Lord comes in contact with sins, figuratively only. सः Saḥ, he, (1) the Jīva; (2) as well as the Lord. म्रियमाणः Mriyamānaḥ, (1) Having died; (2) Having caused the death. उत्क्रामन् Utkrāman (1) Having got Mukti; (2) Having giving Mukti to Jīva. पाप्मनः Pāpmanah, sins. विजहाति Vijahāti, (1) gives up (2) makes it give up. वै Vai, indeed.

8. “(1) This Puruṣa (Jīva), indeed, comes in contact with sins, when he is caused to be born; and is made to assume a body (by the Lord). He gives up sins when dead, *i.e.*, when he gets Mukti.”

(2) “This Puruṣa (the Lord), indeed, comes in contact with evil, as it were, when he causes a Jīva to be born and to assume a body and commit (evil deeds); and when He gives Mukti to the Jīva, He (metaphorically) gives up all sins, (for the giving up sins by the Jīva, redounds to the glory of the Lord).”—259.

MADHVA'S COMMENTARY.

As the word Lokau in Ubhau lokau “both worlds” in the mantra has a double meaning, *viz.*, (1) worlds or planes, (2) states of consciousness, so also the Śruti स वायं जायमानः (Sa vā ayam jāyamāṇaḥ) &c., has a double application, *viz.*, (1) it refers to the Lord or the Paramâtman; and (2) to the Jīva. (But how do you say that this Mantra refers to Jīva as well? Throughout it the reference is to the Lord, where do you find any suggestion or implication of the Jīva in this portion of the Brâhmaṇam? To this, the Commentator answers:—

This portion of the Mantra also refers to him (the Jīva), because he is implied as the object whose light or guide is this Paramâtman Viṣṇu. Again, when this portion of the Mantra refers to the Lord, it speaks of Him as Svatantra (स्वतन्त्र) independent, and all-pervading. The terms Mṛīyamāṇaḥ (म्रियमाणः) ‘dead,’ and Jāyamāṇaḥ (जायमानः) “born” are applicable to both the Jīva and to his Leader, the Paramâtman, for the latter regulates and controls the births and deaths of the Jīvas, and in this sense He is said to be “being born,” “being dead.” (Just as the conquest or defeat of the soldiers in the field, can also be applied to the king, their leader). When the Paramâtman takes or considers the sins of a Jīva, whilst giving punishment to him for sins committed, He is said to come in contact with sins (पाप्मभिः संसृज्यते). While the Lord gives Mukti to the Jīva, He also is said to have derived the benefit of it, and so He is said to have given up these sins पाप्मनो विजहाति।

(Even admitting this, how has this text a double meaning? No doubt it can apply both to the Lord (Īśa) and to the human soul (Jīva), so far as birth, death and contact with sins are concerned: but how can the text apply to the Jīva when it says that “it leaves behind all its sins.” A Jīva can never destroy his own sins, the Lord alone is the destroyer of sins. To this, the Commentator answers:—)

So also the Jīva, at the time of Mukti, is said to have left behind or given up all sins.

Since the Eternal Lord cannot die and cannot be born, therefore, the verbs "Jāyamāna," "Mṛiyamāṇa," "Prasvapiti," "Atikrāmati," &c., should be taken in their causative sense. "Jāyamāṇaḥ" = "He causes the Jīva" to be born;" "Mṛiyamāṇaḥ" = "He causes the Jīva to die;" "Prasvapiti" = "He causes the Jīva to sleep," and "Atikrāmati" = "He causes the Jīva to go." Such should be their explanations. There are many similar explanations in the Sanskrit language, such as "Vivāham kṛitvā," meaning "Vivāham kārāyitva." "Tadetanme Vijānihi" in the sense of "Vijñāpaya."* Moreover, there is a rule in the Sanskrit grammar—"Svātantryasnehayor antarañich iti." In order to show Svātantrya of the Prakṛiti, and Sneha, the sense of the Nīch affix (causative) is implied by being always understood in these roots.

In fact, no separate affix, denoting a causative sense, is employed in such cases; and the simple root has also the sense of the causative verb hidden in it.

[Having thus explained the phrases which might have been taken to denote a Jīva, and having explained them as referring to Viṣṇu, the Commentator now shows that if these phrases be not so taken to refer to Viṣṇu, and be taken to refer to the Jīva, then they would be absurd:—]

How, if these phrases be taken to apply to a Jīva, then you explain the sentences where it is said—

Svayam vihatya Svayam nirmāya (IV. 3. 9.), sravantīḥ spijate (IV. 3. 10.)—"Stopping himself their activities, producing the objects," "he creates rivers," &c.

If these phrases mean that stopping all external activities, the Jīva creates dream objects, then he would not be the all-creator. The Śrūti, however, says, Sahi kartā, "He verily is the all-creator."

Note.—It may be asked, how is it possible for the Jīva who lies inactive, to create the objects seen in the dream condition, when it is admitted on all hands that the Jīva has not the capacity of doing anything and everything? Therefore, in these sentences the Paramātman is meant, and not the Jīva.

* As in the sentences—

(1) कृत्वा विवाहं तु कुरुमवीराः ॥

(2) तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।

"Cause me to know this, O Hari, as I am dull of intellect."

(3) सुखं बुध्येयं दुर्बोधं योषा भवदनुग्रहात् ।

(4) जज्ञ बह्वर्ज परमायुदारं (जनयामास) मृदुश्चक्षुषो नास्तिजिह्वा [दर्शयितुः]

Again, supposing for argument's sake that these sentences speak of the Jīva only, how could these ideas be in conformity with the idea in the sentences:—"Svapnena sārīramabhiprahatyāsuptah suptānabhi-
chākaśīti" "after having joined (the Jīva) with (either) dreamy condition (or heaven or with Mokṣa), He sees (the Jīvas) that are in the dreamy condition (or in heaven, or that enjoy Mokṣa), though He Himself has no dream (no heaven, and no Mokṣa)."?

[It may be said that out of the different indications in these Mantras, some point to the Lord, and some of them clearly point to the Jīva, and then they have been so used, in order to show that, as the final truth, there is no difference between the Lord and the Jīva, and therefore the text uses these Mantras indifferently, some time applying them to the Jīva and some time applying to the Lord. To this the author replies:—]

Besides, these sentences are quoted as a convincing proof of the distinction between the Jīva and the Paramātmān.

[Thus the Lord is shown in these Mantras as Asupta, 'not sleeping;' and the Jīva is shown as Supta or sleeping; the Lord is shown as carrying the Jīva (Śukram ādāya). The Lord is the Agent and the Jīva is the object. All this shows that there is a distinction between the Jīva and the Īśvara]

There are other Mantras also which may be quoted to show the distinction between the Jīva and the Īśvara. These are "Īśvarajīvasya bhayāni paśyan, jokṣadiva hasadiva." "The Lord seeing the fears of the Jīva smiles as it were."

"Prājñenātmanā Sampariṣvaktāḥ—" "Embracing the Jīva in His Self of wisdom."

"Prajñenātmanā Anvāruḍha," &c.,—"Mounting the Jīva on the Self or wisdom." The repetition of these and such like sentences tell positively that the Lord and the Jīva are different.

[An objector may say: the above quotations given by you, do not refer to the same context. Thus the extract about "embracing the Jīva in the prājña self" refers to the condition of Suṣupti and occurs in the mantras relating to Suṣupti. While the quotation—Prājñena Ātmānā Anvāruḍha—refers to the condition of the Jīva at the time of passing out of the body. These two extracts do not refer to the same subject matter, and so you cannot quote them as an authority showing the difference between the Jīva and the Īśvara. To this, the author answers by quoting the Vedānta Sūtra, I. 3. 42., in which it is proved that the condition of Suṣupti and of death are the same:—]

सुषुप्त्युत्क्रान्त्यो भेदेन (He who sees dreams is Brahman only on account of Scripture describing both Brahman and soul) as distinct both in the state of sleep and in departing.

From the texts, "Embraced by the omniscient Lord, he perceives nothing within or without" (Bṛi., IV. 3. 21); "With the omniscient Lord seated in him, he goes, casting off (the body)" (Bṛi., IV. 3. 35), which state the distinguishing characteristics, it is concluded that the Supreme Lord is the thing untouched (unassailed) by (anything extraneous), but not the soul.

[It may be objected that this distinction, the distinction between the Jīva and the Īśvara, is not real, but "vyavahārika" or a conventional usage among the common people only; and this usage is solely due to the two different conditions or circumstances in which the Jīva finds himself. To this, the commentator replies :—]

There is no proof that there is any difference in the personality of the Jīva when it passes through the different conditions of waking, dreaming and deep sleep, even in the conventional language. For even, conventionally speaking, men do not say that the waking soul is a different person from the dreaming soul, and that the dreaming soul is a different person from the soul in deep sleep. Even the most ignorant person never says that his waking soul is a different entity from his dreaming soul, and there is no ordinary usage also of the worldly people to speak of two different souls of a man. Of course, there is no Vedic usage to that effect. Nor is there any illusion or hallucination by which one may say that there are three personalities in a man.

Therefore, it follows that the Lord Himself is spoken of in these Mantras by the very fact that He is said to be the Creator of all.

Note.—No one ever says that the Jīva in waking condition is a separate Jīva from the Jīva in dreaming condition; but every Jīva is perfectly sure of his identity in these states. No one ever even by error thinks that he is a different person in his dream condition from what he was in his waking condition. So this Mantra cannot apply to the different conditions of the Jīva. On the other hand, the Mantra expressly says He is the all-creator. This can never apply to the Jīva, but to the Lord.

In the Mantra occurs the word *Veśānta*. It means 'houses': and not what the others say, namely, that it means 'lakes'. For there is no difference then in the meaning of this word and the word which precedes it.

[In the Mantra occur the words, "Here a father becomes no father, a mother no mother, etc." These words are equally applicable both to the condition of dreamless sleep and to the condition of Mukti. And this is shown by the Lord Bādarāyaṇa himself in the Sūtra, IV. 4. 16.]

(That Sūtra says :—The scriptural passage, “ for then, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all ” (Bṛi. IV. 3. 22.) has reference to *either* of the two states of sleep and release, for (this) is evident)

Note.—According to this Sūtra also, the condition of Mukti and the condition of deep sleep are treated as identical ; and so the text relating to Mukti or to deep sleep may be adduced in supporting any argument.

The full Sūtra, IV. 4. 16, in the original Sanskrit, is as follows :—

स्वाप्ययसम्पत्त्योरन्यतरापेक्ष्यमाविष्कृतं हि ॥

(The difficulty here lies in the word *Anyatara*. It means “ either ;” and the force of ‘either’ is twofold. It may denote one of two things, excluding the other alternative, or both things together. If it has the exclusive force, then it would apply either to the deep sleep state or to the state of release; but if it is taken in a conjunctive sense, then it applies to both states. In order, therefore, to understand the force of this ‘either’, it is necessary to see the preceding Sūtra. In the preceding Sūtra, Bādarāyaṇa says that the Muktas enter a body like a flame entering a wick. As the wick only takes up the oil of the lamp and does not take up the dirt, etc., so that Mukta in entering a body, enjoys only the blessings of that body and does not suffer the miseries of it. And in support of this view Bādarāyaṇa quotes this Mantra of the Bṛihad Āraṇyaka Upaniṣad, IV. 3. 22 namely :—“For then, indeed, the soul has got over all miseries and become directly related to the Lord, who is seated in the heart of all.” To this, an objector says :—

The words, “the soul has got over all miseries,” refer to the condition of the heaven-world entered into by the soul, and does not refer to the condition of the Muktas, and is no proof that the Muktas have no suffering. Of course, people in the heaven-world have no suffering, as we find stated in the Kaṭha Upaniṣad : “In the svarga-world there is no fear, O death ! thou art not there, nor does the old age frighten one there.” This shows that in the heaven-world there are no miseries. To this, it is replied that the Śruti of the Kaṭha Upaniṣad clearly shows that in the heaven-world there are no sufferings, and so there was no necessity of making a Sūtra to prove this clear fact. The Sūtra, IV. 4. 15., given above, therefore, refers not to the heaven-world, but to the condition of dreamless sleep and of Mukti. The word *Svāpyaya* means Mukti, and the word *Sampatti* in the above Sūtra, IV. 1. 16, means the condition of dreamless sleep. The words of the Bṛihad Āraṇyaka Upaniṣad, IV. 3. 22, “For then indeed the soul has got over all miseries,” refer to this condition of Mukti and dreamless sleep, and do not refer to the condition of heaven-world. Why do we say so ? Because the

previous portion of the Mantra shows that it refers to the Mukti and dreamless sleep, and cannot refer to the condition of the heaven-world. There it is said :—

“Then a father is not a father, a mother not a mother, the worlds are not worlds, the gods not gods, the Vedas not Vedas. Then, a thief is not a thief, a murderer not a murderer, a Chaṇḍāla not a Chaṇḍāla, a Paulkasa not a Paulkasa, a Śramana not a Śramana, a Tāpasa not a Tāpasa. He is not followed by good, not followed by evil ; for he has then overcome all the sorrows of the heart. ”

This shows that the text applies to the condition of Mukti and deep sleep, and not to the condition of going to heaven. A man going to heaven does not lose his relationship with his father, etc. : for in heaven a father gets the enjoyment of the Śrāddha offering made by his son, etc. Similarly, in heaven one is not absolutely free from all his Karmas, good and evil : for, after enjoying the heaven-world, one has to return to this world again, to suffer the fruits of his physical Karmas

[An objector may say, Admitting that the Mantra, IV 3. 22. refers to deep sleep, or to the condition of Mukti, how do you say that it refers to *both* these conditions. The Sūtra, IV. 4. 16, says that it refers to *either* of these conditions, of Mukti or dreamless sleep. The force of either is of exclusion, namely, that the above Mantra refers either to dreamless sleep or to Mukti, but not to both. In fact, the Lord Bādarāyaṇa was not certain as to the meaning of this Mantra, IV. 3. 22, and he was not sure whether it applied to the condition of Mukti or to the “condition of dreamless sleep, and so he used the word ‘Anyatara’ in the Sūtra. This objection is answered by the Commentator by saying :—]

The Lord Bādarāyaṇa means that the above Mantra, IV. 3. 22, refers to both these conditions, namely, to the condition of those Jīvas who are in Mukti and to the condition of those also who are in Suṣupti or dreamless sleep.

(An objector may say, if the Lord Bādarāyaṇa meant this, why did he not construct his Sūtra in these terms :—Svāpyaya-Sampatty-Apekṣam ? Why has he used the word Anyatara which is perfectly useless ? To this, it is answered :—)

Had he said as you say, then a man of dull intellect would have fallen into this doubt that Bādarāyaṇa meant by the words Svāpyaya-Sampatty-Apekṣam that “there was deep sleep in Mukti,” for the compound Svāpyaya-sampatti might have meant “Svāpyaye Mokṣe yā Sampattiḥ suptiḥ tad apekṣam,” that is, tadviṣayam. In other words, it would have meant that the Mantra, IV. 3. 22, has for its subject matter

the treatment of the condition of dreamless sleep in Mukti, namely, that in Mukti men are in a condition akin to dreamless sleep. It would have meant that, even in the condition of Mukti, there was dreamless sleep. Therefore, in order that even the dullest intellect may not fall into this egregious mistake, the author of the Sûtras, Lord Bâdarâyaṇa, uses the word Anyatara in the Sûtra which indicates that the Mantra, I V. 3. 22, applies to both these states, and not to the state of dreamless sleep in Mukti.

(An objector may say, admitting all what you say, cannot the word Anyatara have an exclusive force? Can it not mean any one of the two? To this, the Commentator replies :—)

It cannot mean "any one of these two," for then you will have to admit, that the Lord Bâdarâyaṇa was himself in doubt as to the scope of this Mantra; and you will have further to admit, that there can be an alternative statement of a true fact regarding some object of knowledge. With regard to an object of knowledge, the statement must be definite and precise, and not vague, as an alternative statement always is. Therefore, as Bâdarâyaṇa wanted to teach something definite, he would not have used the word "Anyatara" in that alternative sense. It, therefore, follows that Lord Bâdarâyaṇa meant by the word 'Anyatara,' used in that Sûtra, to denote *both* the condition of dreamless sleep and the world of the released soul.

MANTRA IV. 3. 9.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च
परलोकस्थानं च सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये
स्थाने तिष्ठन्नेत उभे स्थाने पश्यतीदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-
भयान् पाप्मन आनन्दांश्च पश्यति । स यत्र प्रस्वपि-
त्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं
निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः
स्वयंज्योतिर्भवति ॥ ९ ॥

तस्य Tasya, that ; well-known. एतस्य Etasya, this. पुरुषस्य Puruṣasya, of the Paramâtman. द्वे Dve, two. एव Eva, only. स्थाने Sthâne, places.

भवतः Bhavataḥ, are. वै Vai, indeed. इदं Idam, this ; this world or wakeful state. च Cha, and. परलोकस्थानं Paralokasthānam, the next world ; the heaven or the condition of deep-slumber. तृतीयं Tṛtīyam, the third. स्वप्नस्थानं Svapnasthānam, the dreamy condition ; the space, astral world. संध्यं Sandhyam, junction ; the junction of the wakeful state and deep slumber ; or the junction of the two places Bhūloka and Dyuloka, the heaven and the earth. तस्मिन् Tasmin, in that. संध्ये Sandhye, of junction. स्थाने Sthāne, in the place ; in the dreamy condition or in Antarikṣa (astral world). तिष्ठन् Tiṣṭhan, standing. एते Ete, these. उभे Ubhe, both. स्थाने Sthāne, places. पश्यति Paśyati, sees. इदं Idam, this ; Bhūloka or wakeful state. च Cha, and. परलोकस्थानं Paralokasthānam, the other world ; the heaven or the condition of deep slumber. च Cha, and. अथ Atha, again. अयं Ayam, this Puruṣa, the Paramātmān. परलोकस्थाने Paralokasthāne, in the place of the next world ; in the heaven or in the condition of deep slumber. यथाक्रमः Yathākramah, what path. The road which (exists or stretches from this world to the next). भवति Bhavati, is. तम् Tam, that (road). आक्रमं Ākramam, path ; road. आक्रम्य Ākramya, having crossed. उभयान् Ubhayān, of both kinds. पाप्मनः Pāpmānāḥ, sins. The miseries that the Jīva suffers in the wakening condition or in this world. आनन्दान् Ānandān, happiness. The bliss that the Jīva enjoys in the condition of deep-slumber or in heaven. च Cha, and. पश्यति Paśyati, sees ; enjoys. सः Saḥ, He ; the Paramātmān. यत्र Yatra, when. प्रस्वपिति Prasvapiti, sleeps ; makes (the Jīva) sleep or go to heaven. अस्या Aśya, this. लोकस्य Lokasya, of a man. सर्ववतः Sarvāvataḥ. आ + सर्ववत completely, of the person having knowledge of various objects. मात्राम् Mātrām, the organs ; the indriyas ; the gods of the indriyas. उपादाय Upādāya, taking. स्वयं Svayam, himself. विहृत्य Vihritya, having made the Jīva stop from external work. Some read. विहृत्य Vihatya. Inhibiting all the senses of the soul. स्वयं Svayam, himself. निर्माय Nirmāya, having made ; having produced the objects of dream, or the objects of enjoyment of the fruits of the Jīva's work in this world. स्वेन Svena, his own. भासा Bhāsā, by brightness ; by lustre. स्वेन Svena, his own. ज्योतिषा Jyotiṣā, by internal light. प्रस्वपिति Prasvapiti, sleeps ; makes (the Jīva) sleep or go to heaven. अत्र Aत्र, here ; at the time of deep-slumber. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; the Paramātmān. स्वयं Svayam, himself. ज्योतिः Jyotiḥ, light. भवति Bhavati, becomes.

9. "Of that Person, verily, there are two localities only, namely, this world and the locality in the other world. The third locality of dream-world is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality, He sees both the other two

localities; namely, this world and the locality in the other world. Again, this Puruṣa, after seeing the objects in deep sleep and waking, takes to the road which exists in (or goes to) the other world locality, and, crossing over that road and staying there (in the dream world), sees both the sins (of the waking) and the joys (of the sleeping). And when He sends the Jīva to the deep sleep, by taking away with Him completely all the knowledge possessed by this person (loka), (in the waking consciousness) and all his senses (Mâtṛâ), and Himself inhibiting all his out-going senses and Himself creating those dream objects, He sends the Jīva to sleep, illumining all dream objects with His own light, and irradiating all dream-thoughts with His own justre. Then this Puruṣa is Himself the only light (of the Jīva).”—260.

Note.—Indeed there are only two places for this Puruṣa, *viz.*, this world (the wakeful state) and the other world or heaven (the state of deep slumber or samâdhi); and the third, the Svapna-sthâna (Antarikṣa or the space, and the dreamy state) is the place of junction (of the heaven and the earth, of wakeful state and deep slumber). He, standing in this place of junction (the antarikṣa and the dreaming state) sees both these places—this (the world or the wakeful state), as well as the other (the heaven or the state of deep slumber). Again, gradually as this Puruṣa is (advances) towards the other world (the heaven or samâdhi), He crosses this path (the space and the dreaming state), (and in so doing), He sees (experiences) the sins and the happinesses of both kinds (of both the places). When He sleeps, taking away the knowledge and the indriyas of the Jīva Himself, making the Jīva stop from external work, Himself producing the objects of enjoyment (in space or in dreaming condition), He sleeps with His own lustre and with His own internal light. Here this Puruṣa Himself becomes All Light.

Note.—This Mantra has another meaning also, when it is made applicable to the condition of bondage in the world and to the condition of release or Mukti. The word Paraloka means also the condition of Mukti.

9. Of that Person (Jīva), verily, there are two localities, namely, this world (of bondage) and the locality in the other world (the condition of Mokṣa). The third locality of the condition of Jīvan-mukti is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality or Jīvan-mukti, he sees both the other two localities; namely, this world (condition of bondage) and the locality of the other world (the condition of complete Mukti). Again (after seeing the Saṁsâra and Mukti), this Puruṣa (Jīva) enters the road which leads from Saṁsâra to Mukti. Walking on this road, called Jīvan-mukti, and staying there, he sees both the sins (committed in the Saṁsâra) and the joys (experienced in Mukti). And when He (the supreme soul) sends the Jīva to the condition of sleep (the condition of Mukti), by

taking away with Him completely all the knowledge possessed by this released intelligence (in the form of functions), and also taking with Him all the Devas presiding over the senses (Mātrā), and Himself inhibiting all his out-going senses (which were immersed in the Saṁsāra), and Himself creating those objects of joy experienced in Mukti, He makes the Jīva experience Mukti, Himself illumining all objects of Mukti with his own light, and irradiating all Mukti-thoughts with His own lustre. Then this supreme Lord (Puruṣa) becomes Himself the only light of the Mukta Jīva (there being no other light there, such as the sun, etc.)

MADHVA'S COMMENTARY.

(The word "this world and the next world" have been explained in the previous Mantra seven, as applying to both the physical plane and the astral plane, as well as to waking and sleeping consciousness. But they have a third meaning also, namely "this world" means "the condition of bondage" or saṁsāra; and the "next world" means the condition of Mukti or emancipation. This the author shows next:—)

As the words Svarga (heaven) and Suṣupti have the same denotation as the word Mukti, so also the word Paraloka (the next world) is chiefly applicable to the condition of Mukti, and not to any other condition. (It secondarily means the next world, like the Astral plane and heaven-world). So also the words Dyū (heaven-world) and Supti (sleep-consciousness) have been employed with the object of expressing the condition of Mukti. Therefore, it is that the word Dyū (heaven) has been used in the Mantra in the sense of Supti and Mokṣa.

That is to say, the word Supti not only denotes (1) the dreamless consciousness and (2) heaven, but it denotes also (3) the state of Mukti. And, therefore, the word Supti has three meanings, namely, (1) heaven (2) dreamless-consciousness (3) the state of Mukti. Similarly, the word Svarga, not only denotes (1) heaven and (2) dreamless consciousness, but it also denotes (3) the condition of Mukti. Thus Svarga has also three meanings, namely, (1) heaven, (2) the dreamless-consciousness, (3) and the condition of Mukti. Similarly, though the word Paraloka principally denotes the condition of Mukti and secondarily the heaven world and the condition of dreamless sleep, yet it also has similarly three meanings. The word Paraloka means, thus, (1) heaven (2) dreamless sleep and (3) the condition of Mukti.

(Admitting that the words Supti and Svarga mean the same thing, how does the word Supti denote the condition of Mukti? The word Supti or Svāpa literally means going to God. Sva means the

Great Self or Viṣṇu, and Āpa means reaching or obtaining. The obtaining of Viṣṇu is SvĀpa or Mukti. Therefore, the author says:—

The word Sva in Supti, etc., denotes Viṣṇu, because He is the giver of all joy, and Sva means joy. (Similarly, in the word Svarga, the word Svar means bliss, and the word Ga means going; and Svarga means "going to bliss," namely, going to Viṣṇu, who is the Great fountain of bliss; and so Svarga also means Mukti).

(An objector says, if the word supti is employed with the object of denoting the three-fold condition, namely, (1) heaven, (2) the dreamless-sleep and (3) the condition of Mukti, then how do you explain the sentence in Mantra eleven:—*Asuptah Suptān Abhichākaṣīti*, "being not asleep Himself, He looks upon the Suptas"? Here Suptas cannot mean Muktas, but must mean the sleeping Jīvas. So this sentence cannot be explained as applying to the Muktas. Similarly, in the same Mantra 11, are the words "*Śukram Ādāya Punar Eti Sthānam*" (taking up the Śukra, he goes back to his place). This shows the coming back of the Jīva from sleep to waking-consciousness. It cannot apply to Mukti, for the Jīva once emancipated never returns from Mukti. Once Mukta, always Mukta. To this, the author replies:—

"The phrase coming back again" (*punar eti sthānam*, in Mantra 11) applies to Muktas also. At the Great Dissolution (*Pralaya*), the Muktas enter into the Lord *Janārdana*; and remaining there during the whole period of *Pralaya*, without losing their own consciousness, they come back again out of the Lord, when a new world period (*Śṛiṣṭi*) beings. Neither during the period of *Śṛiṣṭi*, nor during the Great Dissolution, there is any loss to the Muktas, with regard to their knowledge, or beatitude, etc. There is no change in their consciousness, as well as in the bliss enjoyed by them, both in creation and in dissolution.

Note.—All beings, whether Muktas or not, enter into the Lord at the time of the Great Dissolution; and they are all sent forth by the Lord, at the time of a new creation. But the difference between the Muktas and ordinary Jīvas is this, that the Muktas retain their consciousness and enjoyment of bliss, both in the condition when they have merged in the Lord in *pralaya*, and when they have come out of the Lord at the time of a new creation. The ordinary Jīvas lose their consciousness in *Pralaya*, and come back to creation with the load of their *Karmas* on their back, and have to suffer the consequences, in the shape of pain, to discharge the debt of these *Karmas*. Therefore, it is said:—

The difference in the condition of the Muktas in Creation and *Pralaya* is this. In *Pralaya*, they enjoy bliss internally, and in Creation they enjoy the same bliss, but now externally. (Therefore, it has been rightly said, that the Lord comes back to creation at the beginning of a new creation, with all these Suptas, namely, Muktas).

(In the Mantra it is said :—"Sa Yatra Prasvapiti" "when he brings about sleep." This indicates that the reference here is to the Jīva, who is made to go to sleep by the Lord. How can this refer to the Lord? How can the Lord be said to cause Himself to go to sleep? How do you explain this?

To this, the author replies :—)

The phrase 'sa yatra prasvapiti' has two meanings. When it applies to the Jīva, it means :—"He causes the Jīva to go to sleep." When it applies to the Lord, it means He Himself goes to Himself, namely, He, the Lord Hari, enters into His own inmost Self.

(But how is it possible to apply the Mantra to the Jīva?

(The Mantra says that there are two states, this and the next world, and an intermediate state called Sāndhyā. Remaining in this intermediate state, he sees both places, he sees both the evils and the goods. This can apply only to the Lord, and not to the Jīva. In fact, that Mantra applies only to the Lord who causes the Jīva to see both conditions, and the Jīva himself has no power to enter into these conditions by his own will. Therefore, the author says :—)

The seeing of the worlds of sin and joy, of heaven and earth, in dream and in dreamless sleep, is only applicable to Viṣṇu always, but it is not applicable to the Jīva at all. Both in slumber or in deep sleep (in Samādhi), it is the Lord Himself who enjoys the bliss or sees the holy and sinful deeds; but the Jīva does never independently do so; for, the Lord is only the Jyotir (Light) or guide in these states, and no other guide there is in these states.

(In the text it is said, in Mantra 9—"remaining in that intermediate state." The intermediate state is explained to be the state of dream. The Lord remaining in this state of dream, sees both the other states, namely, the state of waking and the state of dreamless-consciousness. Therefore, the Lord sees the other worlds, only when He is in this intermediate state or the state of dream; but He does not see these worlds, when He is in the state of Supti or dreamless-sleep. In order to remove this doubt, the author says :—)

Of the Lord Viṣṇu there is *always* the seeing of joy and the sins of others, both in the state of dreamless sleep (Supti) and of dream. It is only Viṣṇu alone, who is capable of this, and not any Jīva; for the Jīva never sees anything in dreamless sleep.

(The phrase "Ātmā Eva Asya Jyotir Bhavati," "the Ātmā is his light," in Mantra 6, has been explained as 'God is his light', and the word Ātmā has been explained as meaning God. But in Mantra 9 it is

said :—"Atra Ayam Puruṣaḥ Svayam Jyotir Bhavati" (here this man becomes his own light). This contradicts the above explanation. It means that the Jīva becomes his own light, in the condition of sleep. How do you explain this ? To this, the author replies :—)

In this (Atra), namely, in deep sleep, as well as in the other two states also, the Lord Viṣṇu is Himself the Light of the Jīva. The Lord is the light of the Jīva in *all* conditions ; but He is especially so in the condition of sleep, because in that condition there is a total absence of any other extraneous light.

(Therefore, this text does not contradict the above statement.)

(Moreover, the text of Mantra 9, quoted above, cannot apply to the Jīva, for this reason also :—)

The Jīva, when in deep slumber, cannot certainly himself see the sights. It is, therefore, not he who sees these fine and subtle sights ; for the Jīva is not an independent seer, but is made to see dreams, etc., by the Lord. This sentence, therefore, applies more appropriately to the Lord, for He, the Seer of the subtle, sees everything.

(Or, it may be explained thus :—We have explained that the seeing of joy or of sinful worlds in deep sleep does not belong to the Jīva, but to the Lord Viṣṇu only. How do we say so ? In answer to this, we say :—The Jīva himself cannot see *independently* these worlds ; therefore, the text does not apply to the Jīva. He is made to see by the Seer of all, namely, by God.)

(In this Mantra occurs the word Sarvāvataḥ. It is generally translated "from the whole world." The author shows that Sarvāvataḥ is a compound word. The long अ in it means "from all sides," and sarvāvataḥ is the accusative plural of Sarvavat. He says :—)

The word Sarvāvataḥ in the text of the Upaniṣad means (Ā Samantāt Sarvāvataḥ) taking all the knowledges.

Note —It cannot mean "the whole world," because the whole world does not go into dreamless sleep, at one and the same time. It means taking up all the objects of consciousness in the waking condition. The word Sarvavata means those who have all the objects of consciousness within them.

(The author now explains the words Svena bhāsā, svena jyotiṣā, in this Mantra. Both the words Bhā and the word Jyotiṣ mean light. The author explains the difference between these).

By the word "Bhāsā" in the text external manifestation (light) and by "Jyotiṣā" internal manifestation (light) are meant,

MANTRA IV. 3. 10.

न तत्र रथा न रथयोगानपन्थानो भवन्त्यथ रथान् रथ-
योगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथान-
न्दान् मुदः प्रमुदःसृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो
भवन्त्यथ वेशन्तान् पुष्करिणीः स्रवन्तोः सृजते स हि कर्ता
॥ १० ॥

तत्र Tatra, there ; in the dreamy condition, as well as in Antarikṣa and in heaven. रथाः Rathāḥ, chariots. न Na, not. भवति Bhavanti, are (from before). रथयोगाः Rathayogāḥ, the horses ; those that are yoked to a chariot. न Na, not. पन्थानः Panthānaḥ, roads. न Na, not. अथ Atha, now ; it is then. रथान् Rathān, chariots. रथयोगान् Rathayogān, the horses, those that are yoked to a chariot. पथः Pathaḥ, paths ; roads. सृजते Sṛijate, creates. These things are created according to the karma, or previous deeds of the man. तत्र Tatra, there ; in the dreamy condition, as well as in Antarikṣa and in heaven. आनन्दाः Ānandāḥ, the beatitudes, or pleasures derived from one's own self. Spiritual joys. मुदः Mudāḥ, pleasures that are derived from the gross things. Gross material pleasures. प्रमुदः Pramudāḥ, pleasures that are derived from gross things of a purer kind. Refined material joys. न Na, not. भवति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. आनन्दान् Ānandān, the beatitudes. मुदः Mudāḥ, gross pleasures. प्रमुदः Pramudāḥ, the refined pleasures. सृजते Sṛijate, (He) creates. These are outcome of the previous karma of the man. तत्र Tatra, there ; in the dreamy condition, as well as in Antarikṣa and in heaven world. वेशान्ताः Veśāntāḥ, the houses. The usual form is वेश्याः Veśyāḥ. पुष्करिण्यः Puṣkariṇyaḥ, the tanks with lotuses. स्रवन्त्यः Sravantyāḥ, the currents ; the *flowing* (rivers). न Na, not. भवति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. वेशान्तान् Veśāntān, the houses. पुष्करिण्यः Puṣkariṇyaḥ, the tanks with lotuses. स्रवन्तीः The flowing rivers. सृजते Sṛijate, creates. हि Hi, indeed, verily. सः Saḥ, He ; the Paramātmān. कर्ता Kartā, the Agent ; the Creator.

10. " There (in dream condition, in astral plane, in Svarga-lokaḥ and in Mukti) there are no chariots, nor (any horses to be) yoked to those chariots, nor are there any roads. He (the Supreme Lord) creates the chariots, the chariot-yoked horses and the roads then and there. There are no beatitudes, nor

(gross) pleasures, nor (refined) joys (there existing) from before, but the Lord creates them then and there, these beatitudes, pleasures and joys. There are there no houses, nor lakes, nor rivers from before, but the Lord creates them then and there, the houses, the lakes and the rivers (for the Jīvas). Because He is, verily, the All-creator."—261.

MADHVA'S COMMENTARY.

(In this Mantra, there occur the words: "There are no (real) chariots in that state, no horses, no roads, but He Himself sends forth (creates) chariots, horses and roads." These words have been explained to apply to the state of dream only. The Commentator shows that they apply not only to the dream condition, but also to the astral plane as well as to the heaven-world (Svarga) and Antarikṣa:—)

Neither in the dream state (Svapna) nor in the astral plane (antarikṣa) nor in the heaven-world (svarga), there exist chariots, etc., already from before. The Lord Hari Himself creates them, for the time being, according to the Karmas of the Jīvas (who are to enjoy these objects in the dream state or in the astral plane, or in the heaven-world). Thus it is in the Mahāmīmāṃsā.

Note.—The objects seen in these three conditions and planes differ from the objects seen in the physical plane, in this, that the objects of the physical plane are created by the Lord *from before*, and the Jīvas see them all from the time of their birth, and that these objects are common to all the Jīvas dwelling in the physical plane. But the objects seen in dream or those found in the Antarikṣa-world, or in the Svarga-Loka are not created *from before*, but they are created then and there, only for the time being, and for each individual Jīva, as he enters these places.

(An objector says:—All the references in this Mantra, as well as in the other Mantras of this Brāhmaṇam, are made with regard to the Jīvas. Are there any references in them to the Lord, so as to prevent the application of these Mantras to the Jīvas, and to confine their application to the Lord? The author now shows that there are such phrases in these Mantras which, by no force of construction, can apply to the Jīvas:—)

The word Âtman, when applied to the Jīva, means one's own ego or self. So the word Âtman is a well-known word, meaning one's own self when applied to the Jīva. But we find in this Brāhmaṇam Janaka asking in Mantra seven, who is that Âtman? Had he meant by the word Âtman his own ego, he would not have put this question, for every one knows his own ego.

(Had the word Âtman in the Mantra 7 meant Jīva and had Yājñavalkya meant to say that the Jīva is his own light, then there would

have been no meaning in the question, "Katama Âtmâ," "who is the Âtmâ?" For every one knows that his own "I" is the Âtman for him. The author shows another phrase also in this Brâhmanam which indicates that the reference here is to the Paramâtman, and not to the Jîva.)

In Mantra seven occur the words, "He remaining the *same* (Samâna), travels along the two worlds." Now, this is clearly a reference to the Paramâtman, and not to the Jîva, for the Jîva does not remain the *same* in travelling through the two states, jâgrat or waking, and svapna or dreaming, as he is differentiated by the possession of pleasure and pain. The Jîva undergoes a change in passing through these two states, so he cannot be said to be Samâna or changeless. The Jîva enjoys either pleasure or pain; namely, in the world he has generally pain, while in the Svarga he has the experience of all pleasures. So he is not Samâna in these two Lokas. The difference consists in the difference of pleasure and pain which he has in one condition, and which he has not in the other.

(An objector says :—Though the Jîva may have pain in the worldly condition, and pleasure in the heavenly state, yet we say that he is Samâna or the same, because both pleasure and pain are false, and have no real existence. To this, the author says :—)

There is no proof that pleasure and pain are unreal, (and merely imaginary and wrongly attributed to the Jîva, as the blue colour is wrongly attributed to the colourless sky).

Note.—The proofs are either (1) perception, or (2) inference, or (3) sacred texts, or (4) presumption, or (5) non-existence, or (6) comparison, etc. By none of these proofs can it be shown that pleasure and pain are unreal. (1) The sky is proved to be not blue, by the very fact of *perception*, but no one has ever *perceived* the unreality of pleasure and pain. There is the absence of Pratyakṣa proof. On the other hand, every one knows directly the reality of pleasure and pain. (2) There is no *inferential* proof, either that pleasure and pain are unreal, for there exists no universal premise from which such a conclusion may be drawn. (3) There is no scriptural proof to the effect that these are unreal. If the text *Neha nâ nâsti*, etc., be quoted to prove this, that text has already been explained in a realistic sense. (4) Nor is there any proof of Upamânâ or comparison here. For a comparison can take place with a thing already existing. Unreality cannot be compared with any existing object. (5) Nor can Abhâva or non-existence be any proof of the non-existence of pleasure and pain, for their existence is proved by direct perception.

(It is not only through the absence of any proof that we say that pleasure and pain are not false, but, on the contrary, there are direct sacred texts to prove that the world is real. The author, therefore, says :—)

In the Îśāvāsya Upaniṣad it is said वायातप्यतोऽयं व्यदधात्तावन्मयः सनाथः (Mantra 8), which means "from eternal years, the Lord has ordained all objects in their *real form* (Yâthâ Tathyatorthân Vyadadhât)." (This Mantra, therefore, shows that the world is Yâthâ Tathya or real,

and not Mithyā.) Similarly, in the Gitā (XVI. 8) we find it declared that Asuras only say that the world is unreal:—"The universe is unreal, without basis," they say, "without a God; brought about by mutual union, and caused by lust and nothing else."

That the world is real and not false, is proved also by the venerable author of the Vedānta Sūtras. In sūtra, II. 2. 29, he says :

वैषम्याच्च न स्वप्नादिवत् ।

"And on account of the difference of characteristics (the world is not unreal) as those of dream, etc., are."

(There are other Sūtras also of the Lord Bādarāyaṇa to the same effect. Thus the Sūtras II. 2. 26 and II. 2. 28, in which he says : "(Existence) does not spring from non-existence, that not being observed" and "The non-existence (of external things, *i.e.*, of the world) cannot be maintained, on account of our being conscious of them.")

(An objector says :—Admitting that in our present state of existence there is no perception of the unreality of pleasure and pain, yet in some future condition there will arise the realization that pleasure and pain are unreal, and that the world never was, nor is, nor will exist in future; and that this is the highest teaching of Vedānta, and it is perceived as a direct intuition when that stage of evolution is reached. This experience of Vedānta realization is a proof in favour of the unreality of the world. Nor does this experience contradict those sacred texts which maintain that the world is real. Those texts refer to the reality of the world in Vyavahārika Sattā only, namely, they apply to the ordinary unilluminated condition of mankind. The real truth is that the world is unreal. To this, the authors say :—)

There is no proof that anybody has ever experienced or will ever experience in some future condition that the world is unreal, and that it neither was in the past, nor exists in the present, nor will come into non-existence in future. (No one ever had any such experience, nor is there any proof that such experience is possible in the future.)

(An objector says :—The Sūtra of Bādarāyaṇa, II. 2. 29, quoted by you, is wrongly applied by you. In that Sūtra, the world as it exists is shown to be real, in the sense, that it has a *temporary* reality, and does not vanish so quickly as the dream-world. Therefore, that Sūtra says this world has not the characteristics of the dream world. But all the same, it is unreal, for it vanishes after some time. Moreover, that Sūtra is a refutation of the Doctrine of the Mādhyamikas or, the Śūnyavādins or nihilists, who maintain that everything is void and nothing whatever is real. It is not a Sūtra directed against the Advaitins or Māyāvādins.

The Commentator, therefore, shows that there is no difference between the Śūnyavādins and the Mâyāvādins in this respect:—)

(If you say, that we, Mâyāvādins, believe that the world has permanency for some little time, then we reply) that the Śūnyavādins also believe that for a *momentary* period, the world has some permanency, and that the Sūtra, II. 2. 29 equally refutes the Mâyāvāda as well as Śūnyavāda, otherwise that Sūtra would become redundant. For, if that Sūtra, II. 2. 29, meant to say that the waking-world differs from the dream world in having a temporary reality, while the dream-world has not even that temporary reality, then that Sūtra would be no refutation of Śūnyavāda. Because the Śūnyavādins also believe that the world has a temporary existence and is not absolutely void. Since the Śūnyavādin also believes in the temporary existence of the world, therefore the Sūtra, II. 3. 29, must be taken to mean that the world is *permanently* real, and not temporarily real : that it is not a Vyavahārika Sattā, but a Pāramārthika Sattā. The Śūnyavādins say :

‘सत्त्वं तु द्विविधं प्रोक्तं सांशृतं पारमार्थिकम् ।

सांशृतं व्यावहार्यास्यात् निवृत्तौ पारमार्थिकम् ॥

“The reality is said to be of two sorts, the obscured and the transcendental. The obscured or *Saṁvṛitam* reality in the Vyavahārika or empirical reality, while the total cessation of *saṁvṛiti* is the absolute reality. ”

Thus the Śūnyavādins also believe in the temporary reality of the world, like the Mâyāvādins. Therefore, the author says:—)

The text of the Sūtra II. 2. 29, therefore, is intended to refute the doctrine of those persons who believe in the unreality of the world; and it shows that there will never come any experience of the nature maintained by the Mâyāvādins, namely, that there is a stage when one realises that this world never was in the past, nor exists in the present, nor will come into existence in the future. (That Sūtra is not capable of any other explanation. Difference between the waking and the dream objects, consists in the absolute reality of the waking-object, and the relative reality of the dream object; that is the true meaning of the Sūtra, II. 2. 29.)

An objector says:—The objects of dream are also created by the Lord; how can they be unreal? They must be as real as the objects of waking consciousness. To this, we reply, that by the word “dream” in that Sūtra is meant “the *idea* of attributing the reality of waking consciousness to the dream consciousness.” It means that when a person is dreaming, he thinks and wrongly thinks that the objects, which he is

seeing in dream are the very same objects which exist in the waking world. This notion is wrong. The true idea would be when the dreamer will think the dream-objects to be what they really are, namely, that they are dream-objects created by the Lord, for that particular individual, and that they are not waking-objects.

[The Advaitin may say we are not Śūnyavādins, because we believe that the world is indescribable and ineffable (Anirvachanīya); while the Śūnyavādins do not believe so. To them we say, 'What do you mean by the world being Anirvachanīya? Do you mean that the world does not exist at all, that it never existed in the past, and that it will never exist in future, and that the experiencing of this truth is the Anirvachanīya? Or do you not believe this? If you say, we do not mean the first alternative, then there is no difference between you and us. But if you say that by Anirvachanīya we mean that state of consciousness in which one realises that the world neither was in the past, nor exists in the present, nor will ever come into existence in the future, then, we answer with the Commentator':—]

There is no difference between the experiencing of the Śūnya or Void of the Śūnyavādins, and the experiencing of the Anirvachanīya by the Mâyāvādins.

(Both mean one and the same thing, though they express it in different words. When the Śūnyavādin says the world is unreal, and when you say the world is Anirvachanīya, both of you mean the same thing. The experiences of both of you point to one common fact, namely, the unreality of the world.)

The Advaitin may say:—I admit the possibility of this experience, yet the experiencing of the Anirvachanīya is separate and distinguishable from the experiencing of the Śūnya or Void by the Śūnyavādins. The distinction lies in the object, in the action and in the mode of realization. To this, we reply that there is no such difference. The Pāramārthika Sattā of the Śūnyavādin is the same as yours. Therefore, it is only a verbal distinction between you and they, and not a real distinction.

(An objector may say:—How is the Sūtra, II. 2. 29, applicable to us, the Mâyāvādins? That Sūtra is propounded by the Lord Bādarāyaṇa to refute the Śūnyavādins. He never meant to refute the Advaitins. To this, we reply:—that that portion of the Sūtra which refutes the Śūnyavāda is equally applicable to your doctrine also. Therefore, the Commentator says:—)

In the conception of Mokṣa or final release, there is no difference between the doctrines of the Śūnyavādins and of the Mâyāvādins,

(Though there is a difference between the Māyāvādins and the Śūnyavādins, so far as the rules of Āchāra or social conduct go, yet so far as philosophical doctrines go, there is absolutely no difference between these two schools. Both seek to establish the same point, namely, the unreality of the world. Therefore, the Sūtra, II. 2. 29, is not irrelevant to the Māyāvāda position, though that Sūtra is primarily intended for the refutation of the doctrine of the Śūnyavādins.)

[How do you say that, philosophically, there is no difference between the Śūnyavāda and the Māyāvāda? To this, we reply :—that the difference must be either (1) in the conception of the *summum bonum* by the two schools or (2) in the methods of practice in realizing this *summum bonum*, or (3) in the highest conclusion sought to be established by these two schools or (4) in the difference of conclusions arrived at by these two schools. The Commentator shows that the difference does not lie in the first point, namely, in the *summum bonum*. He says:—

There is no difference between these two schools, so far as the *summum bonum* is concerned, for the highest end sought by them both is Mokṣa, or final release. (The Śūnyavādin seeks Mokṣa, as well as the Māyāvādin. The aim of both is the same. So far, therefore, there is no difference between them).

(Nor is there any difference between them, as regards the means (Sādhana) or practices adopted by them to reach the same. According to the Māyāvādin, the removal of Avidyā or nescience is the means of attaining Mokṣa. According to the Śūnyavādin, the removal of Saṃvṛiti is the means of attaining Mokṣa. Now, Saṃvṛiti has the same meaning as the word Avidyā, for saṃvṛiti means the obscuration of knowledge, while Avidyā means want of knowledge. Saṃvṛiti comes from the root सम् meaning completely, and वृ 'to cover or obscure.')

(According to the Māyāvādins, the removal of Avidyā is Ātman, Ātmaivajñānahāniḥ. According to the Śūnyavādin, the Śūnya is said to be the removal of Saṃvṛiti (Saṃvṛiti-Nivṛittiḥ Śūnyamātram). Thus the Śūnya of the Śūnyavādin is the Ātman of the Māyāvādin, so there is no difference in the Sādhana's of these two schools; for the means employed by both is the same, namely, the removal of Avidyā or Saṃvṛiti.)

(Nor is there any difference in the highest conclusion sought to be established by them both. For the aim of both is to establish the proposition that the world is unreal.)

(Nor is there any difference between these two schools in their idea of Mokṣa. According to the Māyāvādins, Mokṣa is a condition of Brahman, Bhāva, while according to the Śūnyavāda, Mokṣa is a form of Śūnya.

Bhāva. Thus the Brahṇa-Bhāva of the Māyāvādin is the same as the Śūnyabhāva of the Śūnyavādin. The Śūnyavādins say :— Tad-Bhāvam Yoginam Nayet.)

The Advaitins say :—“ According to our doctrine, Brahman being of the nature of supreme bliss, our goal is to get to this Brahman, or to get this supreme bliss. The Śūnyavādins merely want to go to Śūnya or void. Their Śūnya is not bliss. So there is a difference between us and Śūnyavādins.” To this, we reply :—“ Here also there is no difference. You Māyāvādins want to become Brahman or to become bliss. You do not say, “We want to *experience* bliss.” You say, “ We want to *become* bliss.” When one becomes bliss, according to you, one has no consciousness of bliss. One does not enjoy bliss. For you do not believe that there is any consciousness of any enjoyment in that condition. For you say that the Self cannot become the object of Self-consciousness. According to you, Brahman is merely bliss and light. This cannot be the highest end. It is a state of inertness. It is thus like saying, “ I do not want to taste sugar, or its sweetness, but I wish to become sugar.” What is the good of one’s becoming sugar, if one has no consciousness of its sweetness.

The want of consciousness cannot be the highest end of man ; in fact, there is no difference in this unconscious Brahṇa-Bhāva of the Māyāvādin, and the Śūnyabhāva of the Mādhyamikas.

(The Māyāvādin says :—“ The Śūnyavādin believes that the destruction of Ātman is Mokṣa. But we do not say so. We believe that in Mokṣa the Ātman exists in the form of eternal knowledge. Why do you then say that there is no difference between the Māyāvādin and the Śūnyavādin ? To this, the author replies :—)

There is no difference between the Śūnyavādin and the Māyāvādin, by the mere assertion of the one that the Ātman exists in Mokṣa in the form of eternal knowledge. It is merely a verbal distinction.

(By the mere assertion that the Ātman exists in the form of eternal knowledge in Mokṣa, there is no distinction between the Māyāvādins, who make this assertion, and the Śūnyavādins. Because the Śūnyavādins also admit the existence of an Ātman in the condition of Mukti, only they say that this Ātman has then the form of Śūnya. By Śūnya they do not mean absolute non-existence, for otherwise they would not have taught the reaching of this condition of Śūnya, in their command, “ Tad-Bhāvam Yoginam Nayet.” Śūnya, therefore, is a substance according to them; for no one would teach “ Try to reach the unsubstantiality.” If the Śūnyavādin did not believe in an Ātman, then who would reach this condition ? What the Śūnyavādins mean by the words “ the Ātman is

destroyed in Mukti," is, that in Mukti, the Âtman loses its agency, its enjoyment of fruits, and its reasoning faculty, etc. It is only in these respects, that the Âtman is *lost*, and not that there is no Âtman at all in Mukti. Therefore, here also there is no difference between the Śūnyavādin and the Mâyāvādin.)

The Mâyāvādin says :— Though the Śūnyavādins admit the mere existence of Âtman, in the state of Mukti, yet they do not admit that the Âtman has eternal knowledge in that condition. We, Mâyāvādins, believe that in Mukti the Âtman has Nitya Jñāna.

(To this, we reply :— That according to your opinion also the mere possession of Nityajñāna by Âtman in Mukti is merely a sentence only, consisting of words, but they convey no meaning. It is merely a verbal statement, and not a real fact.)

(Here the Advaitin may say :— Why do you say that it is a verbal statement only? To this, we reply :— If Âtman be of the nature of knowledge, is that knowledge relative to some object known, or is that knowledge unrelated to any object of knowledge? If you say that the knowledge of the Âtman is Mukti, and has no relation to any object known, for in Mukti there exist no objects, then our author says :—)

ज्ञेयभावे ज्ञानस्याप्यभावात् ।

In the absence of an object of knowledge, there is absence also of knowledge itself. For there is no proof at all that knowledge can exist without an object to be known.

(If knowledge can exist without an object to be known, then such an Âtman would be like a pot that knows no object, though it exists. In that condition a pot would also be knowledge, for it has no object to be known.)

(If the Advaitin says :— But, in Mukti, the Âtman has an object of knowledge, it has itself its own object of knowledge. It knows "I exist;" it asserts "I know myself." To this, the author says :—)

There is no proof at all that the thing called knowledge (Jñānam) can exist without an object of knowledge.

(If you say that in Mukti there is an object of knowledge, what is that object? Is that object separate from one's own self, or is it one's own self? It cannot be an object separate from one's own self; for, according to the Mâyāvādins, there is no other self-existing in Mokṣa, except one's own self. Moreover, according to the Mâyāvādins, only an object existing in the present time can become an object of knowledge, but in Mokṣa there is no time, such as present. If you say that in Mokṣa the object of knowledge is one's own self, then the author says :—)

In Mokṣa one's own self is not the object of knowledge, for that is not the position taken up by the Mâyāvādins; for they say the self cannot be the object of knowledge, for then there would be confusion between the subject; and the object for the subject *knowing* would become the object *known*.

(Of one verb there cannot be the same noun, both the agent and the object.)

(According to them, in Mukti, the Âtman has the mere form of knowledge, and if they believe that Âtman knows itself, then it would come to saying "knowledge knows knowledge," or knowledge itself is the subject of the verb "knows," and is also the object of the same verb. Which comes to this, that the subject becomes also the object.)

(Having thus established that there can be no knowledge without an object of knowledge, the author now proceeds to show that without a subject knowing, there can be no knowledge. According to the Mâyāvādins, knowledge only is the form of Âtman in Mukti, and knowledge cannot be the subject of any act of knowing. So, the author says :—)

The Mâyāvādins do not admit that *knowledge* is agent to the verb 'to know,' 'to experience,' &c. They do not say that knowledge knows itself.

(According to them, there is no agent to the verb 'to know;' for, according to them, knowledge being the essence of Âtman, there is no agent to the verb 'know.' Therefore, if it be said that this very knowledge, which is the essence of Âtman, becomes the agent of knowing, then it is open to the following objection. Namely, then the Mâyāvādins have to admit that knowledge has the power of becoming an agent; and that, consequently, it has the power of experiencing himself. But the Mâyāvādins hold that in Mukti the Âtman is Nirviśeṣa, or without any qualifying attributes.)

(In fact, according to the Mâyāvādins, in the state of Mukti, there is no knower, nor an object of knowledge, but mere knowledge. 'But what is the objection to such a belief?'—they say. We reply: It is like this, that there is no subject matter of speech nor a speaker, yet there is a speech; or there is no eatable; nor an eater, and yet there is eating. There is no place to go, there is no goer, yet there is going. All these absurdities will have to be admitted, if it be said that in Mukti there is no knower, nor an object of knowledge, but that still there is knowledge. Thus this also shows that there is no difference between the doctrines of the Śūnyavādins and of the Mâyāvādins.)

(Nor is there any difference between these two schools in their methods of Sādhana. The Śūnyavādins say that the realization of the

Śūnya is the method of getting Mukti. The Mâyāvādins say the realization of Brahma-Advaita is the method of Mukti.)

(The objector may say, "There is a third alternative. The Mâyāvādins say that Brahman alone is the Tattva or the substance, but the Śūnyavādins do not believe in any substance. They say it is Śūnya or Void, there is no substance. Therefore, there is a difference in the realization of a substance like Brahman, and in the realization of a non-entity like Void or Śūnyam. Thus the objects sought by these two schools are different. One seeks Brahman, which is a substance; the other seeks Śūnyam, which is no substance." To this, we reply :—"The Śūnyam of the Śūnyavādin has no difference from the Brahman of the Mâyāvādin. Why so? Because as the author says :—)

निर्विशेषत्वांगीकारात् ।

The Mâyāvādins believe that Brahman has no attributes, and that, therefore, it is as good as a Śūnyam or Void.

(The Śūnyavādins also say that their Śūnyam is also Nirviśeṣa. They say :—)

निर्विशेषं स्वयं भातं ॥

Admitting that there is no difference between Brahman and Śūnyam, because Brahman has no attributes, yet is it not possible that there may be difference between Brahman and Śūnyam in other respects? To this also, the author answers in the same words :—

निर्विशेषत्वांगीकारात्

There is no difference between the Śūnyavādin and the Mâyāvādin; for the Śūnyavādins also admit that their Śūnya has no attributes, like the Brahman of the Mâyāvādins. For they say their Śūnyam is Nirviśeṣam. (Thus Śūnyam and Brahman might be different, if there had been any differentiating attributes. A pot is different from a cloth, because of their possessing different attributes. But Brahman and Śūnyam cannot be different from each other, because Brahman has also no attributes and the Śūnyam has also no attributes; since both, having no attributes, there can be nothing to distinguish them. Therefore, both are identical.)

(If you say there is difference in the attributes of Brahman and Śūnyam, then we ask, where is that difference? If you say Brahman has the attribute of creating, preserving and destroying the universe, and that Śūnyam has no such attributes, to this the author replies again in the same words :—)

निर्विशेषत्वांगीकारात् ।

“ There is no difference, because of the admission.” According to you, Mâyāvādin, Brahman does not create, etc., really. It is only an imaginary creation. The Śuddha Brahman is not the cause of creation, for you say it is Ignorance, supervening on Brahman, which is the cause of the creation of the universe. In this respect also there is no difference between the Śūnyavāda and the Mâyāvāda. For the Śūnyavādins say that it is the supervening of Saṁvṛiti on Śūnyam that there is creation, as in the following line :—

विष्वाकारं च संवृत्त्या यस्य तद् पदमक्षयम् ॥

Viśvākāraṁ cha saṁvṛityā yasya tatpadam akṣayam.

(In fact, there are no distinguishing marks between Śūnyam and Brahman.)

If you say that Brahman of ours is Satyam, Jñānam, etc., to this we say, that these qualities of truth, knowledge, etc., do not exist in Brahman in the highest state. For Mâyāvādins hold that from a Pāramārthika point of view, Brahman is absolutely attributeless. But—say the Mâyāvādins—we believe in Brahman being opposed to falsehood, in Vyāvahārika world at least. For our doctors say :—

अनृतं जड़विरोधिरूपं मतप्रथमलब्धनदुःखताविरुद्धम् ।

To this also, the author answers in the same words; Nirviśeṣatva-aṅgikārāt.

The Mâyāvādins are really the same as the Śūnyavādins, for the latter also believe in these attributes of their Śūnyam. They say :—

आत्मसंवृति दुःखान्तपूर्वो दोषविरोधि यद् ॥

As Brahman is opposed to anṛitam (falsehood), jaḍam (inert matter), so Śūnyam is opposed also to jāḍyam; as Brahman is opposed to all faults ending in duḥkham, so Śūnyam also is opposed to all faults of Saṁvṛiti enumerated in the list ending with duḥkham. So here also, there is no difference in these two conceptions.

Nor is there any difference between Brahman and Śūnyam, in the possession by one of the attributes contradictory to the other. What are the contradictory attributes which you say distinguish them? Is it that Brahman is existence (bhāva) and Śūnyam is abhāva or non-existence? Or that Brahman is a substance (sattva) and Śūnyam is a non-entity (a-sattva)? Or that Brahman has goodness (guṇa) and Śūnya has faults (doṣa)? Or that Brahman is to be sought (upādeyam) and that Śūnyam is to be avoided (heyam)? Or anything else? This also is answered by the same Aphorism :—

निर्विशेषत्वांगीकारात् ।

There is no difference between Brahman and Śūnyam, because of the acceptance of attributes by both.

The attributes of Bhāva, sattva, guṇas, &c., said to exist in Brahman, are imaginary only (kālpānīka), and not pāramārthika. The Śūnyavādins also admit the possession of these attributes by Śūnyam. They say :—

भावार्थप्रतियोगित्वं भावत्वं वा न तत्त्वतः ॥

नाह्य सत्त्वमसत्त्वं वा न दोषो गुण एव वा ॥

हेयोपादेयरहितं तच्छून्यं पदमक्षयम् ॥

But—say the Mâyāvādins—Why do you say that Brahman has no guṇas? Our Brahman has guṇas. To this, our author answers by the same Aphorism :—

निर्विशेषत्वांगीकारात् ।

Because by your admitting that Brahman is nirviśeṣa or without any attributes.

Had Brahman possessed any qualities in the Pāramārthika state, then he could not be said to be nirviśeṣa.

But—says the Mâyāvādin—the very fact that there are two words, Brahman and Śūnyam, shows that they must denote two different objects.

We ask, what do you mean by the word Brahman? Do you take this word in its principal sense or in a secondary sense? If you take it in its principal sense, is it a derivative word, or a non-derivative word; or partly derivative and partly non-derivative? It cannot be the first. For Brahman means, literally, “fulness of attributes,” as say the Śruti :—

अथ कस्मादुच्यते ब्रह्मेति, बृहन्तोद्भासिन् गुणाः ॥

Why is it called Brahman? because the attributes are in their fullness in him.

And, according to your opinion, “attributes” cannot exist in Brahman. So the principal derivative meaning is not what you mean by Brahman. For, according to you, Brahman is Nirviśeṣa, it is unlimited by time, space and substantiality, it is only a greatness, a greatness without any attribute. The Śūnyavādins also admit such a greatness, without any attributes, in their Śūnyam, as has already been shown in the above quotation. Nor is the word Brahman used by you in its secondary sense, because it does not prove your position, and it proves something against your position. As the word ‘pot’ is applied to a substance having certain qualities, will you tell us what are the qualities possessed by your Brahman? But, according to you, Brahman has no

quality. So Brahman is a mere word with you, and you cannot describe it. In fact, you cannot explain the word which you are using.

Thus, from all these reasons it can be shown that Brahman is not different from Śūnyam. For Śūnyavādins also say that Śūnyam cannot be described by words, as you say that Brahman cannot be described by words. There is this saying of the Śūnyavādins :—

अवाप्यसर्वशब्दैस्तल्लक्षयते चाखिलैः पदैरिति ।

Thus we have shown that there is no distinction in its essence between the Śūnyam of the Mādhyamikas and the Brahman of the Mâyāvādins. Therefore, in their highest conclusion, there is no difference between these two schools.

Having thus established the non-difference between the Mâyāvādins and the Śūnyavādins, the Commentator concludes :—

Athaśūnyavādinā eva tepi.

Therefore, it follows, that the Mâyāvādins are also the same as Śūnyavādins.

Therefore, pleasure and pain are not false and unreal, but they are real ; and, therefore, as the Jīva has pleasure and pain in whatever state he may be, he cannot be said to be Samāna or unchangeable.

(The author next explains the words Mudā, Pramudā and Ānanda used in this Mantra :—)

The word “ Ānanda ” means the enjoyment of the bliss which is the real nature of the Self “ Ātman ;” hence spiritual bliss. The word “Mudā” means the pleasure derived from the baser worldly objects, whilst “ Pramudā ” means the higher pleasure derived from the better class of worldly objects.

This is also in the same book.

MANTRA IV. 3. 11.

तदेते श्लोका भवन्ति ॥ स्वप्नेन शारीरमभिप्रहृत्यासुप्तः
सुप्तानभिचाकशीति ॥ शुक्रमादाय पुनरेति स्थानं हिरण्यमयः
पुरुष एकहस्तसः ॥ ११ ॥

तत् Tat, to that effect. एते Ete, these. श्लोकाः Ślokāḥ, the verses ; the mantras of the Vedas. भवन्ति Bhavanti, are. हिरण्यमयः Hiraṇmayah, of golden hue ; or storehouse of pleasures and beatitudes. हि=निहितः depository. र=pleasure, न्, आनन्द beatitudes. मय=full. The eternally full store-house of all pleasures and beatitudes. एकः Ekah, the chief, the

unique. हंसः Haṁsaḥ, the Wanderer, the Voyager (from हन् Han, to wander ; with the affix भ (A) one who wanders). पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. स्वप्नेन Svapnena, with dream or with Mokṣa, or with heaven. शरीरं Śārīram, the Jīva. The embodied one. अभिप्रवृत्त्यः Abhipra-hatya, having joined. असुप्तः Asuptaḥ, sleepless, dreamless ; one who knows no sleep or dreams ; one who has no heaven for the reward of His karma, or one who gets no Mokṣa. The Paramâtman is beyond the limits of Samādhi, Svarga or Mokṣa. सुप्तं Suptān, in the dreamy condition, or in heaven, or in Mokṣa. (Supply, शरीरान् Śārīrān after it). अभिष्ठाकसीति Abhichākaśīti, sees शुक्लं Śukram, (him) who has attachment through grief or ignorance ; the Jīva. शुक्लः = शोकः grief. रं = attached. Grief-bound. आदाय Ādāya, taking. पुनः Punaḥ, again. स्थानं Sthānam, the place, the wakeful state ; the earth or the created world. एति Eti, comes down.

11. " On this (point, proving the difference between the Jīva and the Lord), there are the following (authoritative) verses (Mantras of the Veda.)

" Having joined the Jīva with the dream condition (or with Suṣupti, or Svarga, or with Mokṣa, as the case may be), Himself remaining without sleep, He looks upon these Jīvas so sleeping. Again (after showing these conditions of dream, etc.), He takes up the Jīva (śukram " the grief-attached ") and returns to (the original) place (from which He had started, whether it was the waking state or the Bhû-loka or the Saṁsâra or Mukti). He is the Golden-hued Person, the Unique Wanderer.—262.

Note.—This Mantra proves that the Muktas or Released souls even return to the world. But now they are co-workers with God.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word Śukra : it is thus explained by the Commentator :—)

The phrase Śukram Ādāya in this Mantra means " taking up the Jīva." The word Śukra means the Jīva. It comes from the root Śuk, meaning grief, and ra, meaning attached to. He who is attached to grief, or loves the objects which lead to sorrow, is called Śukra or sorrow-attached. It is the name of the Jīva. This is also in the same book.

The word Hiraṇmaya, occurring in this Mantra, means He in whom is placed the fullness from eternity of all bliss. It is composed of four words, namely, हि, meaning Hita or placed or containing ; and रा meaning pleasure (Rati) and मा meaning joy, माया meaning full and eternal. He who in his essential nature has full and eternal joy and bliss within him-

self. Or, this word Hiraṇmaya may mean having the colour of gold. In both these meanings, it is a name of the Lord Vāsudeva, having a golden hue.

The word Ekahaṁsa occurs in this Mantra. It means literally one Swan. The word Eka means One, and denotes here the Supreme, and the word 'haṁsa' means swan or Spirit. Haṁsa comes from the root *han*, to go. He who goes to or journeys through all the worlds, to this world and to the next world, is called Haṁsa. Eka-haṁsa therefore, means the chief Rover, the sole traveller, the highest goer. This is also in the same book.

Note.—The Lord Vāyu has also the form of a swan. He is also a great traveller or haṁsa ; but the Lord Vāsudeva is the chief. Therefore, He is called the Ekahaṁsa or the single swan of the chief traveller.

(An objector may say, the Lord shows to the Jīva all dream-objects, like elephants, etc., *within* the Jīva, because the materials out of which these objects are created are the Vāsanās or latent impressions, existing in the mind of the Jīva. These dream-objects do not exist outside of the Jīva, as is said in the following words :—

मनोगतस्तु संस्कारान् स्वेच्छया परमेश्वरः प्रदर्शयति जीवाय सत्त्वम् इति गीयते इति
To this, the author answers :—)

The Lord sometimes takes a portion of the Jīva with Him and goes out ; just as He did in dream take away Arjuna to the Kailāśa mountain.

Note.—Only a portion of the Jīva is taken out of the body, by the Lord, in the dream condition ; otherwise, if the entire Jīva was to go out of the body, it would die. Moreover, the Jīva here does not mean the human Jīva, but the Deva Jīva. The human Jīva has no parts. The Deva Jīva can go out, in parts, from his body and leave a part of himself in the body, to maintain the bodily functions. What then becomes of the above words which say that dreams are generally created out of the Vāsanās or latent impressions of the Jīva ? To this, the author answers :—

As a general rule, the Lord shows the Jīvas all the dreams *inside* the Jīva, and they are created out of the Vāsanās of the Jīva. So there is nothing contradictory in the above verse, for it is in exceptional cases only that the Lord takes a Jīva partially out of his body, to another place, to show him the dream objects there.

MANTRA IV. 3. 12.

प्राणेन रङ्गान्वरं कुलायं बहिष्कुलायादमृतश्चरित्वा ॥
स ईयतेऽमृतो यत्र कामश्च हिरण्यमयः पुरुष एकहस्तः ॥ १२ ॥

प्राणेन Prāṇena, with the help of the Prāṇa, i.e., with a part of the Jīva ; or it may mean—with the help of the chief of the Prāṇas. The Jīva of a Deva has parts, contrary to that of a human Jīva. अवरं Avaram, the inferior, because it is the outcome of the karma. कुलायं Kulāyam, the

body ; the nest. रक्षन् Rakṣan, preserving ; guarding. अमृतः Amṛtaḥ, the immortal. पुरुषः Puruṣaḥ, the Puruṣa ; the Paramâtman. कुलायात् Kulâyât, from the body. बहिः Bahiḥ, outside. चरित्वा Charitvâ, going. (Supply. तान् अभिचाकशीति Tān Abhichākāśīti, sees them, i.e., the Jīvas ; or supply शुक्रमादाय पुनः कुलायरूपस्थानमेति Śukramādāyapunaḥ Kulāyarûpaṁ sthānameti, taking the Jīva that has attachment through ignorance comes back again to that place which is the body). सः Saḥ, that. अमृतः Amṛtaḥ, the immortal. हिरण्मयः Hiraṇmayah, of golden hue. एकः Ekaḥ, the chief. हंसः Haṁsaḥ, wanderer. पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. यत्र Yatra, where. कामं Kāmam, object of desire. ईयते Īyate, is known ; is inferred. Since the objects cannot be स्वतंत्र (Svatantra) or independent, it is inferred that there is some body else.

12. "Guarding with a portion of the Jīva, the lower nest (the gross body), the Immortal having gone out of the body (with a portion of the Jīva, then brings it back again.) That Immortal Golden-hued Person, the Unique Voyager, knows whenever there is an object of desire (and makes such object known to the Jīva)."—263.

MADHVA'S COMMENTARY.

Therefore, there is nothing contradictory in the Mantra when it says that the Lord takes out the Jīva from its own nest, called in the Mantra *bahiḥ kulāya*, while the body is called the lower nest. It is therefore "Vahiḥkulâyât" in the text, meaning outside the body, which is not inconsistent with the previous theory.

MANTRA IV. 3. 13.

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ॥
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन्
॥ १३ ॥

देवः Devaḥ, the God ; the Paramâtman. स्वप्नान्ते Svapnānte, in the dream condition ; in the place of dream. उच्चावचम् Uchchāvacham, the high and the low ; the higher thought-forms as well as the lower. ईयमानः Īyamānaḥ, having got ; having assumed the forms of elephants or ants, etc., created according to the thoughts, of the dreamer. बहूनि Bahūni, various. रूपाणि Rupāṇi, forms ; thought-forms. कुरुते Kurute, makes ; assumes उत Uta, and. स्त्रीभिः Strībhiḥ, women. सह Saha, with ; in the company of. मोदमानः Modamānaḥ, taking pleasure. इव Iva, as if. उत

Uta, and. भयानि Bhayāni, the causes of fear. पश्यन् Paśyan, seeing. अपि Api, also. जक्षत Jakṣat, laughing. इव Iva, as if.

13. "In that place of dream (Svarga, or Mukti, or dream), the God assumes various forms, by entering into higher and lower thought-forms created through the desire of the Jīvas. There He rejoices, as it were, with women, and laughs, as it were (at the Jīva), when it is frightened at terrible sights (seen in that state.)"—264.

MADHVA'S COMMENTARY.

(The author now explains the words Svapnānte uchchāvacham tyamānan. These words distinctly allude to the Jīva, for they mean entering into a higher or a lower body. How can these words be explained as applying to the Lord? To this, the author answers:—)

The Supreme Person, the Lord of the world, entering into the higher and lower thought-forms created (from the latent impressions of) the Jīva, assumes various forms in that condition of dream. This is also in the same book.

He (the Lord) rejoices there, *as it were*, with women. The force of "as it were" is to indicate that the Lord is Himself the personification of all joy, and so His delighting in the company of women is merely allegorical.

MANTRA IV. 3. 14.

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति तन्नायतं
बोधयेदित्याहुः ॥ दुर्भिषज्यथं हारस्मै भवति यमेष न प्रतिपद्य-
तेऽथो खल्वाहुर्जागरितदेश एवास्यैष इति यानि ह्येव जाग्र-
त्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति सोऽहं
भगवते सहस्र ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

अस्य Asya, his; of the Âtman. आरामं Ârāmam, pleasure-ground; the play-objects, the things seen in the dream condition. पश्यन्ति Paśyanti, (they) see. तं Tam, him; the Âtman. कश्चनः Kaśchanah, any one. न Na, not. पश्यति Paśyati, sees. इति Iti. तं Tam, him; the Âtman. अयतं Ayatam, one who has no energy; one who does not exert; to the unworthy: to the non-striving. न Na, not. बोधयेत् Bodhayet, should explain; should instruct. इति Iti, so. आहुः Âhuḥ, (they) say; the wise say. एषः Eṣaḥ, he; the Âtman. यं Yam, whom. न Na, not. प्रतिपद्यते Pratipadyate, attains; reveals; becomes the object of knowledge. अस्मै

Asmai, to him ; his. दुर्भिक्षाय Durbhīṣajyam, difficult to cure or give a remedy ; injurious like a wrong medicine. भवति Bhavati, is ; becomes. ह Ha, it is well-known. अथो Atho, moreover. खलु Khalu, indeed. एषः Eṣaḥ, this ; this condition of wakefulness, or of deep slumber which the Jīva experiences. अस्य Asya, His ; of the Paramātman. जागरितदेशः Jāgaritadeśaḥ, wakeful condition. एव Eva, only ; a word for emphasis. आहुः Āhuḥ, (they) say ; the wise say. इति Iti. हि Hi, because. जाग्रत् Jāgrat, while in the wakeful condition. यानि Yāni, whatever. पश्यति Paśyati, sees. तानि Tāni, those. सुप्ते Supte, in the condition of deep slumber ; in samādhi. इति Iti. एव Eva, only. Supply पश्यति Paśyati, sees अत्र Atra, here ; in the condition of deep slumber or samādhi. अयं Ayam, this. पुरुषः Puruṣaḥ, the Paramātman. स्वयंज्योतिः Svayamjyotiḥ, self-illumed, All-light Himself. Himself is the solo light of the Jīva and not suns, &c. भवति Bhavati, is. सः Saḥ, that ; who has been instructed by thee. अहं Aham, I. भगवते Bhugavate, to thee. सहस्रं Sahasram, a thousand ; a thousand of bulls and elephants. ददामि Dadāmi, give ; make a present of. अतः Ataḥ, this. ऊर्ध्वं Ūrdhvam, after. विमोक्षाय Vimokṣāya, for Mokṣa, pure and simple. ब्रूहि Brūhi, say. इति Iti.

14. " They, at the time of death or dream, see only the play-objects created by this Lord ; but no one, not emancipated, sees Him (the Creator of these), (why not then instruct all ?). They say—" Let not the wise enlighten an indolent person, to whom this Lord is not an object to be attained. Such teaching acts like a good medicine wrongly administered." They also say—" This condition of sleep (of the Jīva) is, indeed, the same to the Lord as the condition of waking, for whatever the Lord sees in the waking condition (of the Jīva), He sees them also in the sleep (of the Jīva), because this Person is Ever-awake. He becomes Himself the sole Light of the Jīva in this condition of (Mukti, &c)."

(Hearing this, the King said):—" I give you, Sir, a thousand (bulls and elephants). Speak on, for the sake of my higher emancipation (vi-mokṣa)." —265.

MADHYA'S COMMENTARY.

(The author, now explains the words " people see his play-things, but not the maker of these play-things").

The Lord Keśava, though performing all these acts (such as creating chariots, etc.), at the time of the death of the Jīva, or at the time when the Jīva is dreaming, yet He is not seen by the ignorant Jīva. But

He is seen by the Muktas, whether they are in waking condition or dreaming.

(Is it not then necessary that a person, ignorant of the Lord, should be taught by the wise the true nature of the Lord? True, every ignorant man should be taught the true nature of the Lord, but with this condition, that the man must exert to know the Lord ; therefore, the author says:—)

The wise should not speak about the Lord Janârdana to those persons who are not striving (ayata) to know the Lord. Of that person, within the scope of whose knowledge the Lord Viṣṇu never enters, of such a dull and unstriving sinful person, there is no remedy to cure him of his ignorance. In fact, the teaching acts like a good medicine prescribed wrongly.

(Does the Lord ever sleep? To this, the author answers :—)

Even in time of dreaming, the Lord Viṣṇu is always awake, for His essential nature is ever-wake-fulness. Whatever He sees in the waking, those very objects He sees even in sleeping ; because His form is eternal knowledge ; for such is the Lord Puruṣottama.

(The Lord Viṣṇu always being the light of the Jīva, whether the Jīva be in the waking condition, or dreaming, what is the necessity of saying that the Lord is the light of the Jīva in the sleeping condition? To this, the author answers :—)

Though the Lord is *always* the light of the Jīva, even in waking condition, when there are other lights also, like the sun, moon, fire, etc., yet lest there be any doubt in the minds of the ignorant people, that the Lord is not the light of the Jīva in his waking condition, therefore, the Śruti says that the Lord is *always* the light of the Jīva, even in the waking condition.

Now, the Lord is independent, and He is the constant light to the Jīva. Whilst the Upaniṣad says: “ Atrāyam puruṣaḥ svayam jyotirbhavati,” “ Here (in deep Samâdhi) this Paramâtmā becomes all light.” Why should the word *Atra*, “ here,” (in deep Samâdhi) be used then? This limiting word “ *Atra* ” has been used, because there may arise a doubt whether the Lord alone is the Light or other things, such as Âditya, &c., serve as light in this state ; since the Jīva himself is not the light, being of a different nature from the Lord Viṣṇu. In order to remove this doubt, this word *Atra* has been used. Had it meant that in the condition of dreaming, the Jīva is even as wide awake as in the condition of waking, then the word *Asya* in the Mantra would have been meaningless. For, if the Jīva be as awake in dreaming as the Lord, then the Mantra would

have run thus:—Tadā eṣa svapnakālo jāgarita-deśa eva. There was no necessity of using the word Asya. The force of Asya is to remove the Jīva from the scope of this Mantra and to confine it to the Lord.

(On hearing this, Janaka said, “Vimokṣāya brūhi.” The question arises, was not Yājñavalkya already teaching Janaka the path of Mukti? Why does Janaka say, ‘Teach me for the sake of my Mukti.’ To this, the author answers:—)

The teaching already given by Yājñavalkya was also meant to conduce to the Mokṣa of Janaka. What Janaka asks now is “Teach me after this that *especial* doctrine which will lead to *my* Mukti.” For, such is the force of the particle Vi in Vimokṣa. On this, there is the following authority of the Brahmataṛka:—

“By seeing the Lord in the form fitted to one’s capacity, every one gets Mukti. But further knowledge, by the fact of its being more knowledge, conduces to the *increase* of happiness of that person who has already reached Mukti.”

The word ‘Supta’ in this Mantra refers to the condition both of dreaming and of dreamless sleep, and not only to the condition of dreaming.

Note.—If the word Supta referred only to the dreaming condition, then it would not have applied to the dreamless sleep, and the result would be that the Lord would be excluded from the other condition. Therefore, it follows that whatever the Lord sees in the waking condition, He sees that also in the dream condition, as well as in the dreamless sleep condition. The reason for this is that if there, by the word Supta, only the condition of Suṣupti be taken, then in the condition of dream it would follow that the Lord was not awake. Therefore, Supta means the dreaming and the dreamless conditions both.

(An objector may say:—In the next Mantra it is said:—“That Paramâtman, indeed, in this blissful state (samprasāda), enjoying and seeing what is holy and what is sinful and wandering (to and fro), comes back at every time and in every Jīva (being), in order to cause the state of deep slumber (of the Jīva). Untouched is He by whatever He sees there in that state; for untouched is this Puruṣa, or the Paramâtman.” In this Mantra, the word Samprasāda is taken to mean the condition of Suṣupti only, and not the condition of Svapna also. You have explained the word Supta as meaning both Svapna and Suṣupti. Therefore, the word Samprasāda should also be taken to refer to this Supta condition, or the condition of dreaming and dreamless sleep both. To this, the author answers:—)

In the next Mantra, the word Samprasāda, though it has for its antecedent the word Supta to which it alludes, yet it must be taken to refer only to suṣupti, and not to svapna. This is on the authority of

the Śābdanirṇaya :—"Where the reference is to both objects mentioned in a preceding text, there both the objects should be taken in the succeeding part also. But where it is not possible to take both objects referred to in the preceding part, there only *one* of these two is to be taken, and not both. The reference must be governed by the sense of the succeeding part."

MANTRA IV ३. 15.

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं
च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नान्तायैव
स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष
इत्येवमेवमेवैतदाज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत
ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

सः Saḥ, that. एषः Eṣaḥ, he; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. संप्रसादे Samprasâde, in the perfect (sam) restfulness (prasâde); in the state of mukti; in the blissful state of Samâdhi or dreamless sleep. रत्वा Ratvâ, enjoying; taking delight. पुण्यं. Puṇyam, what is holy. च Cha, and. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvâ, seeing. एव Eva, only. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinâyam, at every time; according to the law of periodicity; or, it may mean, following the principle that there should be a change. प्रतियोन्या Pratiyonî, in every being; in every birth. पुनः Punaḥ, again. स्वप्नान्ताय Syapnântâya, in order to cause the dreamy state of the Jîva. एव Eva, only. आद्रवति Âdravati, comes or moves towards the dreamy condition. सः Saḥ, He; the Paramâtman. तत्र Tatra, there; in the state of deep slumber; in Samâdhi. यत्किञ्चित् Yatkicñhit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Ananvâgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. असङ्गः Asaṅgaḥ, without any attachment; untouched. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, it; what thou sayest. एवम् Evam, such. एव Eva, to be sure. सः Saḥ, that; what has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Ūrdhvam, after. विमोक्षाय Vimokṣâya, for Mokṣa, pure and simple. एव Eva, only. ब्रूहि Brûhi, say. इति Iti.

15. "That Person, indeed, in this peaceful state, enjoying what is holy and merely gazing at what is sinful, and wandering

(to and from), swings back, according to law (of periodicity), and (carries) to its proper body, every Jīva, in order to bring it to the state of dream even. Whatever (of evil) He sees there, He is untouched by it, for untouched is this Person."

"Indeed, so it is, Yājñavalkya," said Janaka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa".—266.

MADHVA'S COMMENTARY.

The word Svapnānta in this Mantra means the place of Svapna. The word *Anta* means the place. In the lexicon Śabdānirṇaya, it is said that the word *Anta*, *Sthāna*, *Sthala*, *Vāsa*, and *Pradeśa* are synonyms.

Note.—The word Svapnānta, therefore, does not mean the *end* of dream state. On the contrary, it means the *condition* of dream state. Similarly, Buddhānta does not mean the *end* of waking state, but the *condition* of waking state.

In the words Svapnānta and Buddhānta, as used in the Mantras 15 to 18, the word Svapna has been taken in a double sense; and it denotes the dream condition strictly called Svapna, and the dreamless sleep condition called Suṣupti.

MANTRA IV. 3. 16.

स वा एष एतस्मिन् स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं
च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति बुद्धान्तायैव
स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष
इत्येवमेवैतदाज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं
विमोक्षायैव ब्रूहीति ॥ १६ ॥

सः Saḥ, that. एषः Eṣaḥ, he; the Paramātmān. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्ने Svapne, in the state of dreams. रत्वा Ratvā, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha, and पापं Pāpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only. चरित्वा Charitvā, wandering. प्रतिन्यायं Pratinyāyam, at every time; or, it may mean, following the principle that there should be a change; according to the law of periodicity. प्रतियोन्या Pratiyonā, in every, being; in every birth; according to the womb or law of body. पुनः Punaḥ, again. बुद्धान्ताय Buddhāntāya, in order to cause the state of what is called Buddhi; in order to generate the state of waking-consciousness. एव Eva, only. आद्रवति Ādravati, comes back or moves towards (the dreamy condition).

Flows back, swings back like a pendulum. सः Saḥ, He ; the Paramâtman. तत्र Tatra, there ; in the state of deep dream. यत्किञ्चित् Yatkicñchit, whatever. पश्यति Paśyati, see-. तेन Tena, by it. अनन्वागतः Ananvāgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. असंगः Asaṅgaḥ, without any attachment ; untouched. इति Iti. याज्ञवल्क्य Yājñavalkya, Oh Yājñavalkya. एतत् Etat, it ; what thou speakest. एवम् Evam, such. एव Ava to be sure. सः Saḥ, that ; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadāmi, give ; make a present of. अतः Ataḥ, this ऊर्ध्वं Ūrdhvam, after. विमोक्षाय Vimokṣāya, for Mokṣa, pure and simple. एव Eva, only. ब्रूहि Brūhi, say. इति Iti.

16. “ That Person indeed, in this state (of dreams) enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries) to its proper body, every Jīva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil) He sees there in that state ; for untouched is this Puruṣa.” “ Indeed, so it is, Yājñavalkya,” said Janaka. “ I give thee a thousand (bulls and elephants) ; now speak on for the sake of my higher Mokṣa.—267.

MANTRA IV. 3. 17.

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव
पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति स्वप्ना-
न्तायैव ॥ १७ ॥

सः Saḥ, that. एषः Eṣaḥ, he ; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. बुद्धान्ते Buddhānte, in the state of what is called buddhi or waking-consciousness. रत्वा Ratvâ, enjoying ; taking delight. पुण्यं Puṇyam, what is holy. च Cha, and पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvâ, seeing. एव Eva, only, merely. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinyâyam, at every time ; or, it may mean, following the principle that there should be a change. प्रतियोन्या Pratiyonṇâ, in every being ; in every birth. In accordance to its birth. पुनः Punaḥ, again. स्वप्नान्ताय Svapnântâya, into the condition of dream. एव Eva, only.

17. “ That Person, indeed, in this state of waking, enjoying what is holy and merely gazing at what is sinful, and wandering

(to and from), swings back, according to law, and (carries), in accordance to its birth, every Jīva, in order even to bring it to the condition of dream."—268.

MADHVA'S COMMENTARY.

(The author now explains the three verses 15, 16 and 17 in a sense applicable to the Lord, and not to the Jīva. Ordinarily, these verses are taken to refer to the Jīva ; and they are then translated as follows :—

15. Yājñavalkya said :—"That (Person) having enjoyed himself in that state of bliss (samprasāda, deep sleep), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it ; for that person is not attached to anything. "

Janaka Vaideha said :—"So it is, indeed, Yājñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation. "

16. Yājñavalkya said :—"That (Person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it ; for that person is not attached to anything. "

Janaka Vaideha said :—"So it is ; indeed, Yājñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation. "

17. Yājñavalkya said :—"That (Person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to the state of sleeping (dream).

(The author explains it, therefore, in a different sense :—)

Seeing even the good and evil conditions of the Jīvas, in their states of dream (and deep sleep), and in waking state as well, but always untouched by their sorrows (though participating in their joys), the Lord moves about again and again.

Note.—The words 'again and again' explain the Mantras which describe the going of the Lord to the condition of deep sleep, then coming back to the condition of dream, then coming to the condition of waking, and again returning from waking consciousness to the dream state, and from dream to deep sleep state. Though there are three states through which the Lord vibrates, yet these three constitute but two banks, as said in mantra 18. Namely, the dream and deep sleep constitute one bank, and waking constitutes another. This, the author explains :—

The dream and the deep sleep constitute one bank, and the state of waking constitutes the other bank. Between these two banks moves about this one Janārdana, like a great fish in a river, now on the right bank and now on the left bank, but unattached to any.

MANTRA IV. 3. 18.

तदथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं चैवमे-
वायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च
॥ १८ ॥

तत् Tat, that. यथा Yathâ, just like. महामत्स्यः Mahâmatsyah, a large fish. पूर्वं Pûrvam, the one ; the forward च Cha, and. अपरं Aparam, the other ; the backward. च Cha, and. उभे Ubhe, both. कूले Kûle, banks, (of a river). अनुसंचरति Anusañcharati, glides ; plays. एवं Evam, so ; similarly. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. स्वप्नांतं Svapnântam, to the condition of dream. च Cha, and. बुद्धांतं Buddhântam, to the state of what is called Buddhi or waking-consciousness. च Cha, and. एतौ Etau, these. उभौ Ubhau, both. अंतौ Antau, extremities. अनुसंचरति Anusañcharati, moves.

18. “ And, just as a large fish moves along the two banks (of a river), now, in the one, and now, in the other, so does this Puruṣa move along between these two extremities, the state of dream and the state of waking.”—269.

MANTRA IV. 3. 19.

तदथास्मिन्नाकाशे श्येना वा सुपर्णे वा विपरिपत्य
श्रान्तः संहृत्य पक्षौ सल्लयायैव ध्रियत एवमेवायं पुरुष
एतस्मै अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते
न कंचन स्वप्नं पश्यति ॥ १९ ॥

तत् Tat, that ; the example. यथा Yathâ, just as. श्येनः Śyenah, a falcon. वा Vâ, or. सुपर्णः Suparṇah, an eagle. वा Vâ, or. अस्मिन् Asmin, this. आकाशे Âkâśe, in the sky. विपरिपत्य Viparipatyâ, soaring. श्रान्तः Śrântah, being tired. पक्षौ Pakṣau, the wings. संहृत्य Samhatya, folding. सल्लयाय Sallayâya, towards the nest. एव Eva, only. ध्रियते Dhriyate, goes ; floats down. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa ; the Paramâtman. एतस्मै Etasmai, this. अन्ताय Antâya, extremity ; state ; place. धावति Dhâvati, moves. यत्र Yatra, where. सुप्तः Suptah, asleep. कंचन Kañchana, any. कामं Kâmam, object of desire. कामयते Kâmayate, wishes for. कंचन Kañchana, any. स्वप्नं Svapnam, dream. न Na, not. पश्यति Paśyati, dream.

19. “ And, just as a falcon, or an eagle, after flying about hither and thither, in the air, becomes tired, and, folding his wings, floats down even towards his nest, just so that person (Jîva) (moving through waking and dream states becomes tired) runs towards that state, where, having reached the Blissful (Supta), he does not desire any desires, nor does see any more dreams.”—270.

MADHVA'S COMMENTARY.

(The author now explains Mantra 19 :—)

As a falcon, flying hither and thither in the sky, and becoming tired, goes back to his nest to get rest, so the Jīva, moving to and fro, through dream and waking consciousness, gets tired; and in deep sleep, he enters into that Viṣṇu who is called Su or All joy. The word Su denotes joy, or the Supreme Viṣṇu, and going (Āpti) to this Su or Viṣṇu is called Supti. He who has reached the All-bliss, is called Supta or the Bliss-attained.

Note.—The words Yatra suptaḥ na kañcana, etc., are now explained :—

Having obtained him who is Su or All-bliss, and thus having become Suptaḥ or bliss-attained, this Jīva does not desire anything else, nor does he ever pass through erroneous knowledge, as he does in dream condition. When such is the condition of the Jīva, when he reaches the Lord *unconsciously* in deep sleep, how much more must be the joy of that Jīva who reaches Janārdana *consciously* in Mukti, where he has perfect knowledge of the Lord ?

MANTRA IV. 3. 20.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा
भिन्नस्तावताणिम्नातिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरि-
तस्य लोहितस्य पूर्णं अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव
विच्छाययति गर्तमिव पतति यदेव जाग्रद्वयं पश्यति तदत्रा-
विद्यया मन्यतेऽथ यत्र देव इव राजेवाहमेवेदं सर्वोऽ-
स्मीति मन्यते सोऽस्य परमो लोकः ॥ २० ॥

अस्य Asya, his; of the Puruṣa. ताः Tāḥ, those; well known. एताः Etāḥ, these. हिता Hitā, hitā. The Resting Place. The seat=nihitā, for the Lord is seated here. नाम Nāma, by name. नाड्यः Nāḍyah, the Nāḍis, (the vessels). वै Vai, indeed. यथा Yathā, just as. केशः Keśaḥ, a hair. सहस्रधा Sahasradhā, a thousand times. भिन्नः Bhinnah, divided. तावता Tāvata, so much; such. अणिम्ना Aṇimnā, very minute and small in size, in fineness. तिष्ठन्ति Tiṣṭhanti, remain; are. शुक्लस्य Śuklasya; whiteness; by the Lord in that form which is white. पूर्णः Pūrṇaḥ, filled, occupied, pervaded (Supply—तामामये सुषुम्ना च तत्र सुप्तिं ब्रजत्ययं and there is a Nāḍi, called Suṣumnā, where this god of white colour remains asleep; such is the interpretation given by Madhva in his (khaṇḍārtha). नीलस्य Nīlasya, of blueness; by the Lord in that form which is blue. पिङ्गलस्य Piṅgalasya, of yellowness; by the Lord in that form which is yellow. हरितस्य Haritasya, of greenness; by the Lord in that form which is green. लोहितस्य Lohitasya,

of redness ; by the Lord in that form which is red. अथ Atha, moreover. यत्र Yatra, where ; in the Nâdis of the throat. एनं Enam, him ; the dreaming self. हन्ति Ghnanti, they kill ; the thieves kill. इव Iva, as if. जिनिंति Jinanti, they strike ; they beat ; they overcome. इव Iva, as if. हस्ती Hasti, an elephant ; the Jîva sees himself in the form of an elephant. इव Iva, as if. विच्छाद्यति Vichchhâyayati, puts him to flight ; chases. The Jîva sees as if some one is putting him, the elephant, to flight. गर्तं Garttam, a pit ; an old unused well, &c. पतति Patati, falls into. इव Iva, as if. यदा Yadâ, when ; in which condition. भयं Bhayam, the objects of fear. जाग्रत् Jâgrat, like objects seen when awake. पश्यति Paśyati, sees ; perceives. तत् Tat, that object. अत्र Atra, in this state. अविद्या Avidyayâ, owing to the knowledge got from seeing the Lord Viṣṇu. (अविद्या अः (Aḥ), the Paramâtman ; and विद्या (Vidyâ), seeing). मन्यते Manyate, sees. यत्र Yatra, where ; in Mokṣa or in deep slumber. देवः Devaḥ, a god. इव Iva, as if. राजा Râjâ, a king. इव Iva, as if. अहं Aham, I. एव Eva, only. इदं Idam, this. सर्वः Sarvaḥ, whole ; fullness (according to one's capacity.) अस्मि Asmi, am. इति Iti, thus. मन्यते Manyate, thinks. सः Saḥ, that ; that state. अस्य Asya, his ; of the Paramâtman. परमः Paramaḥ, best ; highest. लोकः Lokah, place.

20. "There are these vessels called, Hitâ (the resting places), in his (body). They are in minuteness as small as a hair divided into a thousand parts. They are pervaded by the Lord in His various forms of white, blue, yellow, green and red colour. (Among them in the vessel called Suṣumnâ, the Lord is in His white form, and brings on Suṣupti to the Jîva. In other vessels, He is in His other colours, and causes various dreams, such as) where the Jîva sees, as if (thieves) are killing him ; as if (somebody) is striking him ; as if he is an elephant, and (some one else) is pursuing him, or as if one is falling into a pit ; or when he sees the objects of fear, as if wide awake. But all these he (now in Suṣupti) knows as caused by the thought (vidyâ) of the Lord, called Alpha (अ). Where (in Suṣupti or Mokṣa) he thinks "I am like a Deva, I am like a King, I am this fullness of all my capacities," that is, His (Lord's) highest resting place (is in the Suṣumnâ Nâdi of the Jîva)."—271.

MADHVA'S COMMENTARY.

(The author now explains why the Nâdis are called Hitâ:—)

These Nāḍis are called Hitā, because the Lord Bhagavān lies hidden (Nihita) in these vessels of the human body.

(The author now explains the words white, blue, etc.)

The Lord Hari, having various colours, and assuming various forms, exists in these Nāḍis. Among these Nāḍis there is one called the Suṣumnā. When the Lord carries the Jīva to this Suṣumnā Nāḍi, the Jīva goes to deep sleep or Suṣupti. But in the other Hitā Nāḍis, which spread through or exist in the region of the throat, the Jīva goes to the condition of dream. In other words, when the Lord carries the Jīva to these Hitā Nāḍis which are in the throat, then the Jīva dreams dreams. And in that dream condition the Jīva gets sometimes frightened, as he gets frightened in waking condition, when he sees terrible dream objects.

(The author now explains the words "Tad atra avidyayā manyate.")

(The word Avidyā here does not mean 'ignorance,' and the sentence does not mean "he fancies through ignorance." The word Avidyā is a compound of two words (अ+विद्या) The word A means Viṣṇu, and Vidyā means knowledge. Therefore, the author says :—)

By the syllable A is denoted Viṣṇu, and by Vidyā is meant the knowledge. The knowledge obtained through Viṣṇu is Avidyā. Through this Avidyā, or the knowledge produced by Viṣṇu, the Jīva dreams dream, as well as sees the waking objects. This is in the Mahāmīmāṃsā.

Note.—The seeing of dreams and of waking objects is caused by the knowledge of Viṣṇu. Because the Lord wills it or thinks so, therefore the Jīva dreams and sees the waking objects.

The word Jinanti in the Mantra means 'striking.' The word Vichchāyayati means 'driving away' or 'chasing away through fear,' as a person may drive away a mad elephant or other noxious animal.

The words Aham eva idam sarvaḥ asmi, mean 'I am full' having regard to my capacity.'

Note.—The phrase does not mean "I am indeed this all," but it means "I am this fullness." Sarva means "fullness."

The force of the word Eva in the above sentence is to denote—'I am this fullness' in the form of realization of my own bliss, untouched by enjoyments of sensuous material objects.'

(The word Idam, a neuter noun, qualifies a masculine noun, Sarva. How is this? To this, the author answers :—)

The word Idam is an adjective, qualifying the noun Sarvaḥ, meaning fullness. Such a use of Idam is to be seen in other places also, as in the Gītā :—

अजानतामहिमान्तवेदम् ।

Here also the neuter noun, Idam, qualifies the masculine noun, Mahimānam; really it qualifies the neuter noun, Mahimattvam.

The Jiva, when realizing by direct knowledge his own fullness, then cries out, "I am all this fullness."

(The author next quotes the following authority of Śabdanirṇaya, to show that the word Idam is sometimes used as an adjective qualifying a noun, and sometimes as an adverb qualifying a verb, and sometimes as an adverb qualifying an adjective :—)

The word Idam is sometimes an adverb qualifying an adjective, (Bhāva Śeṣa), sometimes it is an adverb qualifying a verb (Kriyā Śeṣa), sometimes it is an adjective qualifying a noun (Padārtha Śeṣa), as in the following three examples respectively :

(1) Idam mahimattvam, this greatness : (2) Taṇḍulān Idam pachati, cooks this, rice; (3) Idam Nilam, this blue thing.

(An objector says :—Why explain it in this way? Why not take these words Aham eva idam sarva asmi, in their plain sense—"I am all this." To this, the author answers :—)

(The illustrations of the King and the Deva show that this plain meaning is not meant by the Śruti, for neither a King, nor a Deva can ever become all this universe.

The two illustrations of a King and a Deva are given for two different purposes. A Mukta is full just as a King is full. The fullness of a King is the fullness of enjoyment of worldly objects. The fullness of a Mukta is like the fullness of a King, so far as enjoyment goes, but not of worldly objects. The enjoyment of a Mukta consists in enjoyment of non-worldly objects or Svarūpa-ānanda. So it was necessary to give both examples. For the example of Deva shows that Svarūpa-ānanda is also meant.

(An objector says,—If this is so, why give then the example of a King? The example of a Deva would have been sufficient. To this, the author answers :—)

The illustration of a King is given, because he is physically and directly seen, while the existence of the Devas is known through Scriptures only, as is said in the Brahma-Tarka :—

"The condition of becoming *sarva* or all, means the attainment of the *fullness* of all enjoyment (*sarva-bhāva*), and it does not mean becoming of the form of all objects (*sarva-rūpa*); in other words, the

fullness according to one's capacity, and through this relative independence, one is said to have become all, as a King or the hosts of Devas."

MANTRA IV. 3. 21.

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माऽभयं रूपं तदथा
प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरमेव-
मेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद
नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं
शोकान्तरम् ॥ २१ ॥

अस्य Asya, his ; of the Lord. तत् Tat, that ; well-known. एतत् Etat, this. रूपं Rûpam, form. The white form in the Suṣumnâ. अतिच्छन्दाः Atichchhandâḥ, beyond the chhandas ; more than what the Vedas can say. अपहतपाप्मा Apahatapâpmâ, sinless. अभयं Abhayam, fearless ; having no cause of fear. वै Vai, indeed. तत् Tat, that ; the likeness of that. यथा Yathâ, just as. प्रियया Priyayâ, dear ; attractive. स्त्रिया Striyâ, by a wife. संपरिष्वक्तः Sampariṣvaktâḥ, embraced. बाह्यं Bâhyam, external. किंचन Kiñchana, anything. न Na, not. वेद Veda, knows ; becomes aware of. आन्तरं Ântaram, internal ; such as the feelings. न Na, not. एवं Evam, in that way. एव Eva, just ; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jîva. प्राज्ञेन Prâjñena, all-knowing, Omniscient. आत्मना Âtmanâ, by the Parmâtman. संपरिष्वक्तः Sampariṣvaktâḥ, embraced. Both in dreamless sleep, in Samâdhi as well as in Mukti. न Na, not बाह्यं Bâhyam, external. किंचन Kiñchana, anything. वेद Veda, knows. न Na, not आन्तरं Ântaram, internal. अस्य Asya, his ; of the Jîva. तत् Tat, that ; well-known. एतत् Etat, this. रूपं Rûpam, form. आप्तकामं Âptakâmam, that of one who has attained all the objects of desire ; satisfied of all the desires. आत्मकामं Âtmakâmam, that of one whose sole object of desire is Âtman. अकामं Akâmam, that of one who has no object of desire. शोकान्तरं Śokântaram, that of one who is beyond the reach of grief, and, therefore feels happy. This word consists of शोकान्तं (Śokântam), where there is the end of grief and रं (Ram), one feels happy,—from the root रम्. to take delight, and with the affix ड (ḍa), one who.

21. "Verily, that form of His is beyond the Chhandas, beyond all evil, and beyond all fears. Just as one in the embrace of a dear wife does not know anything external,

nor anything internal, so this Puruṣa (the Jīva), embraced by the All-knowing Self, does not know anything external, nor anything internal. That (form) of His is the consummation of all desires, where the Self is the only desire, the Desireless Form beyond the reach of grief (and therefore) happy."—272

MADHVA'S COMMENTARY.

(In this Mantra occurs the word ' Ati-Chhandāḥ ', which literally means beyond Chhandas. Some explain the word Chhandas as meaning ' desire,' and so this word means " beyond all desires " But the Commentator explains it as follows :—)

The Lord Hari is called (Atichhandas), because He is beyond the range of the Chhandas or the Vedas. In other words, the Vedas cannot *fully* express the Lord.

(The author next explains the sentence " embraced by the Prājña Self " :—)

This Jīva, in the condition of deep sleep and in Mukti becomes embraced by the Lord Hari, who is the Prājña Self or the All-knowing Âtman.

Note.—This shows that it is not only in deep sleep that the Jīva is embraced by the Lord, but in Mukti also.

(The author now explains the sentence Apahatapāpmā, Abhayam Rūpam, etc. :—)

That form of Viṣṇu which is eternal, fearless, free from all sins, in which all desires are fully satisfied, because he is Âtma-Kāma, who has His own Self as the object of desires, because He is all-happiness, who is free from grief, because He is always pleased with His own Self, and delights in His own Self, that form of the Lord Viṣṇu is said also to be Śokāntaram (free from grief).

Note.—The Eternal Lord Himself is fearless and without sin (Apahatapāpmā). He is āpta-kāma, because He is full in Himself, because He is Himself all-bliss; therefore He is Âtma-kāma; and He is Śokāntara, because He knows no Śoka or grief, and He gives delight to others.

MANTRA IV. 3. 22.

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा
अदेवा वेदा अवेदा अत्र स्तेनाऽस्तेना भवति भूणहाऽभूणहा
चाण्डालोऽचाण्डालः पौलकसोऽपौलकसः अमणोऽअमणस्ता-

पसेऽतापसेनन्वागतं पुण्येनानन्वागतं पापेन तीर्णं हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

अत्र Atra, here ; in Mokṣa. पिता Pitā, (formerly) a father. अपिता Apitā, no father. भवति Bhavati, becomes. The fatherly feeling that existed before Mokṣa disappears. माता Mātā, (formerly) the mother. अमाता Amātā, no mother. लोकाः Lokāḥ, (formerly) the worlds. अलोकाः Alokāḥ, no worlds. देवाः Devāḥ, (formerly) the gods. अदेवाः Adevāḥ, no gods. वेदाः Vedāḥ, (formerly) the Vedas. अवेदाः Avedāḥ, no Vedas. अत्र Atra, here ; in the state of Mokṣa. स्तेन Stena, (formerly) a thief ; one, who was a thief before, attaining Mokṣa. अस्तेन Astena, no thief. भवति Bhavati, becomes. भ्रूणहा Bhrūṇahā, (formerly) the destroyer of the life of a child in the womb. अब्रूणहा Abhrūṇahā, no destroyer of child in the womb. चण्डालः Chaṇḍālāḥ, (formerly) a Chaṇḍāla ; a base born. अचण्डालः Achaṇḍālāḥ, no Chaṇḍāla ; no base born. पौलकसः Paulkasaḥ, (formerly) a paulkasa. अपौलकसः Apaulkasaḥ, no paulkasa. श्रमणः Śramaṇaḥ, (formerly) Śramaṇa ; a religious mendicant. अश्रमणः Aśramaṇaḥ, no Śramaṇa ; no religious mendicant. तापसः Pāpasaḥ, (formerly) an ascetic. अतापसः Atāpasaḥ, no ascetic. अनन्वागतं Ananvāgatam, untouched. पुण्येन Puṇyena, by anything which is holy. अनन्वागतं Ananvāgatam, untouched. पापेन Pāpēna, by anything which is unholy or sin. तदा Tadā, then ; in Mukti or in Samādhi. हृदयस्य Hṛdayasya, of the Lord Viṣṇu ; having attained the Lord. The word हृदय (Hṛdaya), consists of two words:—हृत् Hṛit, the heart, and अयन ayana, one who goes or is present. Therefore हृदय Hṛidaya, means one who is present in the heart, i.e., Lord Viṣṇu. सर्वांश्च Sarvān, all. शोकान् Śokān, griefs. तीर्णः Tīrṇaḥ, beyond. भवति Bhavati, becomes. हि Hi.

22. "Here (in Mokṣa, or in Samādhi), he who was a father before becomes (as if) no father ; a mother no mother ; the worlds, no worlds ; the gods, no gods ; and the Vedas, no Vedas. Here, a thief becomes no thief ; a murderer, no murderer ; a Chaṇḍāla, no Chaṇḍāla ; a Paulkasa, no Paulkasa ; a mendicant, no mendicant ; an ascetic, no ascetic. Untouched (is he) by what is holy, and untouched (is he) by what is unholy. Crossed are verily then all sorrows, (no sooner one enters into this Lord called) the Heart-dwelling."—273.

MADHVA'S COMMENTARY.

(The author now explains the words "then a father is not a father" etc:—)

Being in the embrace of the Lord, the father in Mukti condition becomes as if he was not the father of the sons who are his heirs and whom he himself gave birth ; because he does not feel grief on account of the grief of his sons. Similarly a mother is no mother in that condition. Similarly those people, who in ordinary conditions have the notion that they belong to a particular world, like that of Pitṛi Loka or Svarga Loka, do not entertain such notions in that condition and this is what is meant by the phrase " the worlds are not worlds." Similarly " the Devas are not Devas," because in that condition, they cease from performing the functions of their respective offices such as producing rain, etc. Similarly " the Vedas are not Vedas," in that condition, in the sense that they lose their notion of being the Vedas. In other words, a person who thinks himself a personification of all the Vedas, loses that notion. Similarly " a thief is not a thief," nor any other sinner a sinner in that condition, because the sinners when in the embrace of the Lord transcend the consequences of their sins. In other words, the sins cannot reach them and produce their effect on them. (In Mukti the person of course has left behind all sins because he has already suffered the consequences of his sins before entering into the condition of Mukti, and in deep sleep the sins are, for the time being left behind, and the Jiva in the embrace of the Lord does not suffer the results of his sins.) Similarly in that condition a Śramaṇa is no longer a Śramaṇa, because he has not to perform the obligatory duties of a Śramaṇa, for he has risen above the rules of a Yati. So also a Tâpasa is no longer a Tâpasa, for the rules of a Tâpasa do not apply to that condition. By the phrase " He is not followed by good," it is meant that the *undesirable* good deeds of a person do not follow him in Mukti. In this way a Mukta, by the mere approach to Viṣṇu, rises above all these worldly sorrows and sins, as well as above all worldly goods and duties.

-Note.—This verse practically applies to the condition of Mukti, rather than to the condition of deep sleep. In fact the commentator clearly says " these sorts of things do not follow a Mukta when he enters Viṣṇu." It does not apply to the condition of suṣupti unless in a metaphorical sense.

MANTRA IV. 3. 23.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृ-
ष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. (This word is to be supplied from the context). तत् Tat, that ; a second thing, other than

himself, which is either an equal or superior. न Na, not, पश्यति Paśyati, sees. वै Vai, indeed. [There is another Pada-chheda possible of this sentence. Instead of reading it as यद् वै तन् न पश्यति, it is read as यद् द्वैतम् न पश्यति. Then it would mean :—यद् Yad, because. द्वैतम् Dvaitam, second; separate from each other, and separate from the Lord. न Na, not. पश्यति Paśyati; he sees. 'He' refers to the Lord mentioned in the previous mantra as Hṛidaya or the Heart-dwelling. The whole sentence would then mean : "because the Lord does not see these as separate, (they are not different from the Lord).]" पश्यन् Paśyan, seeing, because he sees everything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, not. पश्यति Paśyati, sees. हि Hi, because. द्रष्टुः Draṣṭuḥ, of Him who sees. दृष्टेः Dṛiṣṭeḥ, of the sight. विपरिलोपः Viparilopaḥ defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of (His) being eternal, or on account of (His) faultlessness. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, then Him. अन्यत् Anyat, other than that. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist यत् Yat, whoever. पश्येत् Paśyet, should see.

23. "(There is no second or equal to Him) because verily He does not see any such (equal being, and whatever He does not see, does not exist) : for to the All-seeing One (that does not exist which He does not see); because of the seer (the Lord) there can be no defect of seeing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may see it as other than and separate from Him."—274.

Note.—This and the subsequent similar Mantras may also be explained thus. It was mentioned above that the Lord in His various forms of white, blue, etc., exists in various Itā Nādis. This would suggest that the various forms of the Lord dwelling in these Nādis are different from one another; the Lord having the White form would be different from the Lord having the Red form, etc. Thus there would be difference between the various forms of the Lord. Similarly, Mantra 21 speaks of another form of the Lord which is āpta-kāma, &c., by the sentence "that form of His is the All-desire-obtained form, etc." By using the genitive case "asya" "of His", a difference is shown between the Lord and His Form. To remove these possible misunderstandings, this Mantra is revealed. The Pada-chheda then is यद् द्वैतम् न पश्यति; instead of यत् वै तद् न पश्यति॥ It means Because (the above-mentioned Brahman, called the Heart-dwelling) does not see these white, blue, etc., forms as second (dvaitam) or different from Himself, nor as different from each other among themselves, therefore these are not different from Him. For He, being paśyan or All-knowing, does not see those white, Blue, etc., forms as separate. If so, is this insentient world and the sentient Jivas also not different from the Lord? To this, the Śruti says ततोऽन्यत् विभक्तम् यत् पश्येत् Because the Lord sees the world as separate from Himself, therefore, it is separate from Him. (But how is it that the mere thinking of the Lord makes a thing separate or non-separate from Him? To this, the Śruti says), नहि द्रष्टुर् दृष्टेर् विपरिलोपो विद्यते there is never a

conflict (Viparilopa) between the knowledge (dīṭṭi), of the Lord (draṣṭṛi, the Seer) and the thing known—there is always a perfect agreement between His knowledge and the thing known. Because (His knowledge) is indestructible (not liable to obscurity or obstruction) therefore (the world), is not equal to (or non-different from) Him, because He sees it as another and separate from Him.

[According to the second rendering, the Mantra would stand thus:—]

23. "Because, verily, the Lord does not see (any of the Hitā-dwelling Forms as different from Him, they are not separate from Him). Verily, He being the Paśyan (the All-seeing), does not see them as different, (and so they are not so); because there is never any discordance in the sight of the Seer (the Lord), for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world) because He sees it as another and distinct from Himself (so it is always different from Him)."—274.

This reality of bheda (difference) being thus established, the position is further strengthened by Mantra 31.

MADHVA'S COMMENTARY.

(The author now explains the words "Yadvai tanna paśyati" etc. This Mantra is ordinarily translated as; "And when (it is said that there (in the Suṣupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else, different from him that he could see." The author shows that this explanation is not correct, because it is without authority, and so he gives his own explanation by quoting the authority of Brahma-Tarka:—)

"Whatever thing the Lord Viṣṇu may not see, that thing does not exist; because He being the All-seeing, nothing can exist which does not come within the scope of His vision. (In other words, the very fact that the Lord does not see a thing, is proof that no such thing exists; and as the Lord does not see any one as His equal, so there is no one equal to the Lord.) The Lord being of the form of eternal knowledge, for that is His nature, (so whatever is not known by the Lord cannot exist). Therefore, as the Lord does not know any one as His equal, so there is no equal to the Lord." This is in the same book. (The Brahma-tarka.)

Note.—There is no second to the Lord Viṣṇu, who may be His rival. Had there been a second who is His rival, the Lord Viṣṇu must have seen him; for He is All-seeing, himself being of the form of pure knowledge. A thing which he does not see cannot exist. No one there is such as sees the things that the Lord does not see. Brahmā and other Gods that see only through the favour of the Lord Viṣṇu. So they cannot see what the Lord himself does not see. Moreover, all the Avatāras are not looked upon by the Lord as His rivals but His own Self. He is knowledge eternal, and so He has no error in Him.

In other words, whatever object is not seen by the Lord, that object verily does not exist at all; because whatever object exists, He certainly sees every one of such objects. Nor is there any second seer, because there is no other person existing, who can see a thing, which the Lord does not see, or who can see a thing in a way contrary to the vision of the Lord. There is no person, who can see the world in a separate way, in the sense, who can see it in a way contrary to the seeing by the Lord. All see the world partially, but only to the extent that the Lord sees it, and in the manner that he sees it. Of course, it does not include the case of those persons who suffer hallucination, for a person so diseased sees a world or objects in a way contrary to the Lord. But a sane and healthy person always sees the world in conformity with the seeing of the Lord. Therefore no one sees anything which the Lord has not seen, or which is contrary to the vision of the Lord. And this is the meaning of the text of the Śruti like the following :—

Nānyatosti draṣṭā, “there is no other seer than Him.” (Bṛihad. Up., III. 7. 23.)

“Whatever is seen by the Lord, that thing alone exists, and not anything else. Because there does not exist any other seer who may see, (who has the power of seeing) anything, which is not seen by the Lord. Even high seers like Brahmā and the rest, see objects through the grace of the Lord (they are not independent seers.) How can any one then see a thing not seen by the Lord, and how much more impossible it is to see a thing in a manner contrary to the vision of the Lord?” This is also in the same book (Brahma-tarka).

(The author next explains this mantra in a non-dualistic sense by showing that the Advaita doctrine taught in this mantra refers to the various Avatāras of the Lord. These Avatāras are not separate from the Lord, but are the very Lord Himself just as the various forms of the Lord, red, white, blue etc., seen in the Hitā Nāḍis are all one and the same form of the Lord, though appearing different. So the author gives another explanation of this mantra. This he does by explaining the sentence यद्वै तन् न पश्यति &c., yadvaitanna paśyati etc., by reading it in this way :—

This sentence is not to be treated as composed of five separate words यत् वै तद् न पश्यति “yat vai tad na paśyati,” as has been explained above, but it is to be treated as if the words were yat dvaitam na paśyati (यत् द्वैतम् न पश्यति) and then it would mean “because whatever He does not see dvaita or duality.” Breaking the sentence in this way, the author explains this mantra thus :—

Whatever person like the Avatâras, etc., (or whatever qualities) the Lord does not see as dvitīya or separate from Himself, that person or quality is verily not separate from Him or separate from each other. Because the knowledge of the Lord is eternal; nor is there any (possibility of) error in His knowledge.

Since the Lord in fact does not see all these Avatâras of Him as separate from Him, therefore these Avatâras are not second to the Lord, but they are the very Lord Himself. And because the Lord does not see these Avatâras as His second, they are the very self of the Lord; for the vision of the Lord is not subject to any defect or error, for the knowledge of the Lord is eternal.

“And whatever the Lord Viṣṇu sees as separate from Himself, that object is verily separate from Him.” This is also in the same book. And because the Lord Viṣṇu even sees this whole universe as separate from Himself, therefore this universe has indeed a real and separate existence. This mantra, therefore, far from teaching that the world does not exist in reality, teaches on the contrary that the world is real, because the Lord sees it as separate from Himself. This is the proper explanation of this mantra. Otherwise the words, “anyad vibhaktam” would be redundant in this mantra.

Note.—If this mantra taught non-duality, then the words “na tu tad dvitīyam asti” “because there is no second” would have been enough to prove non duality. What was the necessity of repeating the same idea by saying “tato anyad vibhaktam yat paśyet” “that he may see another as separate.” So these words could be spared.

Nor is this world a mere notion in the mind of a Jīva produced by error. For there is no proof in the scriptures, showing that the world is a false conception, or a wrong notion. In fact, the text of the Gītā already quoted once before rebukes those persons as Asuras who think that the world is false and not based on reality and that there is no Lord governing it. See the Gītā, XVI. 8:—*असत्यमप्रतिष्ठं ते जगदादुरनीधरम्* There are several other texts like these proving that the world is real.

MANTRA IV. 3. 24.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुर्घ्रा-
तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति
ततोऽन्यद्विभक्तं यजिजघ्रेत् ॥ २४ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context. तद् Tat, that; a second thing, other than himself, which is either an equal or superior. न Na, not. जिघ्रति Jighrati,

smells. वै Vai, indeed. जिघ्रन् Jighran, smelling; because He smells everything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, not. जिघ्रति Jighrati, smells. हि Hi, because. घ्रातुः Ghrātuh, of Him who smells. घ्रातेः Ghrāteḥ, of the perception of smell. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of His being eternal. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist. यत् Yat, who. जिघ्रेत् Jighret, could smell.

24. “(There is no second or equal to Him), because verily He smells no such (equal being, and whatever He does not smell, does not exist), for to the All-smelling One, whatever He does not smell cannot exist; because of the Smeller (the Lord), there can be no defect of smelling, since He is faultless. Therefore, there is no one equal or second to Him, so that He may smell it as other than and separate from Him.”—275.

24. “Because the Lord does not smell (any of these forms as different from Him, they are not separate from Him). Verily, He being the Jighran (the All-smelling), does not smell them as different, (and so they are not so), because there is never any discordance in the smelling of the Smeller, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world) because He smells it as another and distinct from Himself (so it is always different from Him).”—275.

MANTRA IV. 3. 25.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते न हि रसयितु रसय-
तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramātman; this word is to be supplied from the context. तत् Tat, that; a second thing, one other than the Paramātman. न Na, not. रसयते Rasayate, tastes. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. रसयेत् Rasayet, may taste. वै Vai, because. रसयन् Rasayan, one who tastes all. तत् Tat, that second. न Na, not. रसयते Rasayate, tastes. Here supply तन्न अस्ति Tatnāsti, that thing does not exist. हि Hi, because. रसयितुः Rasayituh,

of Him who tastes. रसयतेः Rasayateḥ, of the perception of taste. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of His being eternal.

25. " (There is no second or equal to Him), because, verily, He tastes no such (equal to Him, and whatever He does not taste, does not exist), for to the All-tasting One, that does not exist which He does not taste ; because of the Taster (the Lord), there can be no defect of tasting, since He is faultless. Therefore, there is no one equal or second to Him, so that He may taste it as other than and separate from Him."—276.

25. " Because the Lord does not taste (any of these forms as different from Him), they are not separate from Him. Verily, He being the Rasayan (the All-taster), does not taste them as different (and so they are not so), because there is never any discordance in the tasting of the Taster, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world) because He tastes it as another and distinct from Himself (as it is always different from Him)."—276.

MANTRA IV. 3. 26.

यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्वि-
परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽ-
न्यद्विभक्तं यद्वदेत् ॥ २६ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman ; this word is to be supplied from the context. तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. वदति Vadati, speaks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. वदेत् Vadet, may speak. वै Vai, because. वदन् Vadan, one who speaks all. तत् Tat, that second. न Na, not. वदति Vadati, speaks. Here supply तदनास्ति Tatnāsti, that thing does not exist. हि Hi, because. वक्तुः Vaktuḥ, of Him who speaks. वक्तेः Vakteh, of speech. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avināśitvāt, on account of His being eternal.

26. " (There is no second or equal to Him), because, verily, He speaks of no such (equal being, and whatever He does not speak of, does not exist), for to the All-speaking One,

whatever He does not speak of, cannot exist ; because of the Speaker (the Lord) there can be no defect of speaking, since He is faultless. Therefore, there is no one equal or second to Him, so that He may speak of it as other than and separate from Him."—277.

26. "Because the Lord does not speak (any of these forms is different from Him, they are not separate from Him). Verily, He being the Vadan (All-speaking), does not speak them as different (and so they are not so), because there is never any discordance in the speaking of the Speaker, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world) because He speaks it as another and distinct from Himself (so it is always different from Him)."—277.

MANTRA IV. 3. 27.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः
श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति
ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman ; this word is to be supplied from the context. तत् Tat, that ; a second thing ; one other than the Paramâtman. न Na, not. शृणोति Śṛṇoti, hears. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ. than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. शृणुयात् Śṛṇuyât, may speak. वै Vai, because. शृण्वन् Śṛṇvan, one who hears all. तत् Tat, that second. न Na, not. शृणोति Śṛṇoti, hears. Here supply तत् नास्ति Tatnâsti, that thing does not exist. हि Hi, because. श्रोतुः Śrotuḥ, of the hearer ; of Him who hears. श्रुतेः Śruteḥ, of the perception of hearing. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâsitvât, on account of His being eternal.

27. "(There is no second or equal to Him), because verily, He hears no such (equal being, and whatever He does not hear does not exist), for to the All-hearing One, whatever He does not hear, cannot exist ; because of the Hearer (the Lord) there can be no defect of hearing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may hear it as other than and separate from Him."—278.

27. "Because the Lord does not hear (any of these forms as different from Him, they are not separated from Him). Verily, He being the Śṛiṇvan (the All-hearing), does not hear them as different (and so they are not so), because there is never any discordance in the hearing of the Hearer, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world) because He hears it as another and distinct from Himself (so it is always different from Him)."—278.

MANTRA IV. 3. 28.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्वि-
परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽ-
न्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context. तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. मनुते Manute, thinks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. मन्वीत Manvîta, may think. वै Vai, because. मन्वानः Manvânah, one who thinks all. तत् Tat, that second. न Na, not. मनुते Manute, thinks. Here supply तत् नास्ति Tatnâsti, that thing does not exist. हि Hi, because. मनुः Mantuḥ, of the thinker. मते Mateḥ, of the thought. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâsîtvaât, on account of His being eternal.

28. "(There is no second or equal to Him), because, verily, He thinks of no such (equal being, and whatever He does not think of, does not exist), for to the All-thinking One, whatever He does not think of, cannot exist, because of the Thinker (the Lord) there can be no defect of thinking, because He is faultless. Therefore, there is no one equal or second to Him, so that He may think of it as other than and separate from Him."—279.

28. "Because the Lord does not Think (any of these forms as different from Him, they are not separate from Him). Verily, He being the Manvâna (the All-thinking), does not think them as different (and so they are not so), because there is never any discordance. Therefore, these are not second to Him (but the same as He). (But as regards the world),

because He thinks it as another and distinct from Himself (so it is always different from Him).”—279.

MANTRA IV. 3. 29.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति नहि स्पृष्टुः
स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीय-
मस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context. तत् Tat, that ; a second thing ; one other than the Paramâtman. न Na, not. स्पृशति Sprīṣati, touches. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. स्पृशेत् Sprīṣet, may touch. वै Vai, because. स्पृशन् Sprīṣan, one who touches, all. तत् Tat, that, second. न Na, not. स्पृशति Sprīṣati, touches. Here supply तद् नास्ति that thing does not exist. हि Hi, because. स्पृष्टुः Spraṣṭuḥ, of Him who touches. स्पृष्टेः Sprīṣṭeh, of the perception of touching. विपरिलोपः Viparilopah, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वाद् Avināśitvāt, on account of His being eternal.

29. “ (There is no second or equal to Him), because, verily, He touches no such (equal being, and whatever He does not touch, does not exist), for to the All-touching One whatever He does not touch, cannot exist, because of the Toucher (the Lord) there can be no defect of touching, since He is faultless. Therefore there is no one equal or second to Him, so that He may touch it as other than and separate from Him.”—280.

29. “ Because the Lord does not touch (any of these forms as different from Him, they are not separate from Him). Verily, He being the Sprīṣan (the All-touching), does not touch them as different (and so they are not so), because there is never any discordance in the touching of the toucher, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world, because He touches it as another and distinct from Himself (so it is always different from Him).)—280.

MANTRA IV. 3. 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि
विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वि-

तीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context. तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. विजानाति Vijânâti, knows. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitiyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. विजानीयात् Vijâniyât, may know. वै Vai, because. विजानन् Vijânan, one who knows all. तत् Tat, that second. न Na, not. विजानाति Vijânâti, knows. Here supply तद्विनास्ति Tat-nâsti, that thing does not exist. हि Hi, because. विज्ञातुः Vijñâtuḥ, of Him who knows ; of the knower. विज्ञातेः Vijñâteḥ, of knowing. विपरिलोपः Viparilopaḥ, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being eternal.

30. “(There is no second or equal to Him), because, verily, He knows no such (equal being, and whatever He does not know, does not exist), for to the All-knowing One, whatever He does not know, cannot exist, because of the Knower (the Lord) there can be no defect of knowing, since He is fault-less. Therefore, there is no one equal or second to Him, so that He may know it as other than and separate from Him.”—281.

30. “Because the Lord does not know (any of these forms as different from Him, they are not separate from Him). Verily, He being the Vijânan (the All-knowing), does not know them as different, (and so they are not so), because there is never any discordance in the knowing of the knower, for it is faultless. Therefore, these are not second to Him (but the same as He). (But as regards the world), because He knows it as another and distinct from Himself (so it is always different from Him).”—281.

MANTRA IV. 3. 31.

यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योन्यजिजघ्नेद-
न्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वी-
तान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र Yatra, where, in denying the existence of another. वै Vai, indeed, verily. अन्यत् Anyat, independent ; any other independent than the Lord. इव Iva, slightest. स्यात् Syât, may be. तत्र Tatra, then. अन्यः Anyaḥ, another ; a person other than the Lord. अन्यत् Anyat, another ; an object other than that not seen by the Lord. पश्येत् Paśyet, may see. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. जिघ्रेत् Jighret, may

smell. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. रसयेत् Rasayet, may taste. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. वदेत् Vadet, may speak. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. शृणुयात् Śṛiṇuyât, may hear. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. मन्वीत Manvita, may think or feel. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. स्पृशेत् Sprīšet, may touch. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. विजानीयात् Vijāñiyât, may know.

31. “When, indeed, there may exist the slightest independence, as it were, then may another see another thing, another may smell another thing, another may taste another thing, another may speak about another thing, another may hear another thing, another may think another thing, another may touch another thing, and another may know another thing.”—282.

MADHVA'S COMMENTARY.

(This mantra 31 has been explained by others thus:—“When in waking and dreaming there is, as it were, another than the Ātman, through the influence of avidyā, then alone can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one feel the other, then can one touch the other, then can one know the other.” In other words, this idea of duality is the result of avidyā. In Susupti avidyā ceases its operations and so the false notion that another exists vanishes. The separations being due to avidyā, when avidyā stops, the separation becomes non-existent: and then it is said “with what will he see whom?” Therefore, the preceding text also should be explained in this advaita sense, namely that in Susupti, there is an absence of the world and so the world is unreal. The commentator combats this view:—)

By saying that there is no other seer, (in mantra 23, it is not meant that the world is false, and the Ātman only exists, but that) it means that the power of *seeing everything* belongs to the Lord only, and to nobody else. And so to emphasise this, the Śruti concludes by saying यत्र वा अन्यदिव स्यात् &c.

(But cannot this mantra have the meaning given by the advaitins? To this the author says:—)

Otherwise (if the advaita explanation be taken) the (the second “anya” in) phrases अन्योऽन्यत् पश्येत् &c., would be redundant. (The sentences अन्यः पश्येत् &c., would be enough).

(The other side may say, this second “anya” is necessary in order to remove the doubt that the objects of sight, smell, &c., are non-separate

from the agent seeing, smelling, &c. That is to say, that if the second "anyat" was not employed in the Śruti, then it would mean that the object perceived was identical with the agent perceiving, but this is not the real meaning of the Śruti. It teaches the absolute non-existence of the object perceived. So the second "anyat" is necessary. To this the commentator says:—)

न ह्ये कस्यान्यात्वेऽन्यस्यानन्यत्वं भवति । (When in order to remove the doubt lest the object of sight, &c., be taken as identical with the seer and so the second anyat is employed to qualify the agent seeing, then no such doubt can arise at all); for by asserting the separateness of one, it does not follow that the other is non-separate from it. (If the separateness of the agent seeing be asserted, it does not follow that the object seen is identical with the agent. So no such doubt can ever arise). Therefore (under advaita explanation) the second "anyat" in this mantra would still remain useless.

Or, it may be thus explained. If the advaita explanation be accepted, then both "anyat" in this mantra become useless. The mantra would convey its full advaita sense if it stood thus:—यत्र वान्यदिव स्यात् तत्र पश्येत्, शिघ्रेत्, रसयेत् &c. "where there is another, as it were, there he can see, smell, taste, &c." This would be sufficient, and both the words अन्योऽन्यत् so often repeated are useless.

(The other side may say the first "anya" is necessary in order to remove the doubt that the mantra taught the identity between the agent seeing and the object seen. To this the commentator answers:—)

न ह्ये कस्यान्यत्वेऽन्यस्यानन्यत्वं भवति ।

By asserting the separateness of the one (i.e., of the object) there does not follow the non-separateness of the other (the knower or the perceiver).

(If it be said that the first "anya" is necessary in order to emphasize the meaning, then the second "anyat" becomes unnecessary, and so the author says:—)

Even then the second word "anyat" would still remain useless. (For the separateness of the object was established by the first 'anya' in the sentence "अन्यदिव").

(An objector says:—If the mantra stood only thus यत्र वान्यदिव स्यात् तत्रान्यः पश्येत् &c., as you propose, then it would mean that where there is not the separateness caused by avidyā, there the Anya, namely, the Ātman, does not see, smell, &c. This would merely prohibit the fact of seer-hood, &c. But this is not what is meant, The real meaning is that

even in the state where there does not exist the separation caused by avidyā, and even where there is the absence of any other seer, the Âtman is still the seer. The second "anya" is necessary in order to show that in the state where there is absence of the separateness caused by avidyā, the mantra teaches that there is no object of sight there, except one's own self. In fact the mantra teaches that in that state the Âtmā sees its own self, so the second "anya" is necessary. To this the Commentator answers :—)

In the opinion of the Mâyāvādin, the Âtman has not the quality of preception, etc., in that condition of pure Âtmanhood, for their doctrine is that the so-called perception by the Âtman is due to Avidyā, and even if the Âtman may somehow see itself as its own object of vision, yet according to Mâyāvādin, Âtman can never *taste* itself or *smell* itself, etc., but the mantra says the Âtman tastes another, smells another, &c.

Therefore, whenever there may exist the slightest independence in any other being, there it is possible that another person, separate from the Lord, may see something as different from what the Lord sees. But there is, as a matter of fact, no such trace of independence in any person. (The inanimate matter, of course, has no independence of its own. All its movements are absolutely governed by the will of the Lord. The animate beings possess some semblance of independence, but that so-called "free-will" is also not independent of the Lord, but governed by the Lord. Therefore, the Śruti says "another does not see another.")

The word Iva in "Anyat Iva" means *slightly*, that is, even the slightest independence. Such a use of the word Iva is to be found in sentences like the following :—राज्ञः प्रथगिव भृत्यः Rajñah prithag iva bhṛtyah, etc.

In the lexicon called the Śabda-nirṇaya it is said that the word Iva is employed to denote comparison as well as to denote smallness. उपमाय तथात्पत्वेपीव शब्दः प्रयुज्यते ।

(The word Anya has been explained by our author as meaning independent agent. For this, he now gives an authority :—)

In the same book, it is said that the word Anya is employed by the wise in four senses : (1) to denote difference in the essential form of one object from another, (2) to denote independence, (3) to denote opposition and (4) to denote difference. As an illustration of such a use of the word Anya and of Iva two further examples are also given.

भग्न्याः सर्वेष्वैते योधाः कुन्तीसुतादपीति ॥

दश रात्रैर्भुक्मिव न सम्यक् स्वल्पभोजनादिति ॥

(The author having explained this mantra so far in his own words, now quotes an authority for his explanation :—)

In the Mahāmīmāṃsā it is thus said :—

“ There is not an atom of independence either in Prakṛiti or in Puruṣa, because they are always under the will and government of the Lord Viṣṇu. What can there exist which is not seen by the Lord, and who can see a thing not cognised by the Lord.” It has been also said in the Mahāmīmāṃsā :—“ The Lord Hari, in whom there is no error, sees the Avatāras or incarnations (such as Rāma, Kṛiṣṇa, &c.) as not different from His ownself; and He sees the other beings (Jīvas) and objects as different from His ownself. It is therefore, the beings and objects that have been spoken of last are quite different and separate from the Lord Himself. For, when one sees something as different from his ownself, it can be rightly said that the seer and the thing seen can never be one and the same. There are six kinds of taste. No one has ever tasted something of the seventh kind of taste, so the seventh kind of taste can never be said to have existence. The Lord has the enjoyment of all His senses in Himself. Had there been no external world in existence—how can we say that in Mokṣa, all creatures subsist on a fragment of His bliss. (Anyāni Bhūtāni Mātrām Upajīvanti) ?

[An objector may say that the extract given by you “ anyāni bhūtāni &c.”, does not refer to Mukta jīvas, but to the jīvas in Saṃsāra. To this the author answers :—]

This passage occurs in a chapter or context which treats of mokṣa, and so we say that the Muktas even subsist on a reflection of His bliss. Even the Lord Bādarāyaṇa has taken that passage as referring to the Muktas, in his sūtra स्वाप्ययत्नपश्चोरन्वतरापेक्षम्, &c.

MANTEA IV. 3. 32.

सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा
संपदेषोऽस्य परमोलोक एषोऽस्य परम आनन्द एतस्यैवान-
न्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिले Salile, in waters ; in the Prakṛiti. Or, the word may be सलिलः Salilāḥ, playing—सह Saha, together with, and लीला Līlā, play. एकः Ekah, only one ; without a rival. अद्वैतः Advaitaḥ, without a second. द्रष्टा Draṣṭā, the seer ; the Lord Viṣṇu. भवति Bhavati, remains ; is. सम्राट् Samrāt, sovereign. एषः Eṣaḥ, he ; the Ātman. ब्रह्मलोकः Brahmaloḥ, one having his knowledge fully developed. The Perfect Intelligence (ब्रह्म Brahma,

full. लोकः Lokah, knowledge; of full knowledge). इति Iti, in such a way.
 ह Ha, formerly. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. एनं Enam, him;
 Janaka. अनुशासतः Anuśāśataḥ, instructed. अस्म्य Asya, his; of the Lord
 Viṣṇu. एषा Eṣā, this. गतिः Gatiḥ, movement; range. परमा Paramā, highest,
 best, because all-pervading. अस्म्य Asya, his; of the Lord Viṣṇu. एषा Eṣā,
 this. सम्पत् Sampat, wealth; perfection. परमा Paramā, highest, because
 inexhaustible. अस्म्य Asya, his; of the Lord Viṣṇu. एषः Eṣaḥ, this. लोकः
 Lokah, knowledge. परमः Paramaḥ, highest, all-comprehending. अस्म्य
 Asya, his; of the Lord Viṣṇu. एषः Eṣaḥ, this. आनन्दः Ānandaḥ, pleasure;
 happiness. परमः Paramaḥ, highest; because full and perfect. अन्यानि
 Anyāni, other. भूतानि Bhūtāni, beings; Brahmā and other Mukta Puruṣas.
 एतस्य Etasya, his; of Viṣṇu. एव Eva, only. आनन्दस्य Ānandasya, of the
 bliss. मात्राम् Mātrām, a very small drop or portion (of the nature of
 reflected image). उपजीवन्ति Upajīvanti, enjoy.

32. "That One Seer, sporting in the Waters (of space),
 exists without a second. He is the Perfect Intelligence, O
 Sovereign." Thus did, formerly, Yājñavalkya teach him (Janaka).
 "This movement of His is the highest, (because the most far-
 reaching); these riches of His are the highest (because inexhaus-
 tible); this Intelligence of His is the highest, (because all-compre-
 hending); this bliss of His is the highest, because, verily, on a
 fragment of this bliss of His all other beings subsist."—283.

MADHYA'S COMMENTARY.

When in the Great Dissolution Prakṛiti pervades the whole world in
 in the form of water, and no other sentient being exists but the Lord,
 it is then that the Great Viṣṇu and Viṣṇu alone exists (and moves on the
 surface of the waters) and thus He is the one Seer in Water. He is अद्वितीय
 (Advitiya) or without a second or peer, for, there is none who can oppose
 Him as a rival. He is called एकः (Ekaḥ) or One, because there is none
 who may be called equal to Him. He is called Brahmaloḥa (Brahma=
 Perfect, and loka=Knowledge) or All-Wise, for the knowledge of the
 Supreme Person is infinite. He is called paramā gatiḥ or supreme motion
 because He is present everywhere. The sway of Viṣṇu is all-pervading.
 He is said to have परमा सम्पत् (Paramā sampat), for all (the six) देव्य
 (Aśvarya) are in full development in Him. He is said to be परमो लोकः
 (Paramolokaḥ) on account of His knowledge (loka) about everything
 being the highest. The meaning of the word लोक (loka) is knowledge.
 Viṣṇu is said to be परम आनन्द (Parama ānanda) because He is स्वतन्त्र
 (Svatantra) or independent, and because He is full in all the qualities,
 it is therefore, His bliss is said to be the highest or infinite. All the

Muktas, from Brahmā downwards, enjoy only a reflection of His bliss, more or less bright according to their grade. The universal rule is that the bliss which Brahmā and others enjoy, varies according to the grades of their Mukti and their capacity. The word सलिले in this mantra was taken in the locative case and explained as "in the water (of Prakṛiti at the time of Pralaya)." But it may be in the nominative case also as सलिलः and then it would mean "with Līlā." The long ई of लीला is shortened as a Vedic anomaly.

MANTRA IV. 3. 33.

स यो मनुष्याणां राटुः समृद्धो भवत्यन्येषामधिपतिः
 सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽथ
 ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामा-
 नन्दोऽथ ये शतं पितृणां जितलोकानामानन्दाः स एको
 गन्धर्वलोक आनन्दोऽथ ये शतं गन्धर्वलोक आनन्दाः स एकः
 कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसंपद्यन्तेऽथ ये शतं
 कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दो यश्च
 श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतमाजानदेवानामानन्दाः
 स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽका-
 महतोऽथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक
 आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथैष एव परम
 आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः सोऽहं
 भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञव-
 ल्क्यो विभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौ-
 त्सीदिति ॥ ३३ ॥

सः Saḥ, he. यः Yāḥ, who. मनुष्याणां Maṇuṣyaṇām, among the best of men ; among the chakravartins or world emperors. राटुः Rāddhaḥ, liberated ; Mukta and Perfected One. समृद्धः Samṛiddhaḥ, one who has attained all that can be attained by human means ; fully liberated. अन्येषां

Anyeṣāṃ, of other people. अधिपतिः Adhipatiḥ, over-lord ; Master on account of giving religious instructions to them. मानुष्यकैः Mānuṣyakaiḥ, resulting from human deeds, such as giving away gifts, &c. सर्वैः Sarvaiḥ, all. भोगैः Bhogaiḥ, with enjoyments. संपन्नतमः Saṃpannatamaḥ, rich ; wealthy. भवति Bhavati, is. सः Saḥ, he. मनुष्याणां Manuṣyāṇām, among men. परमः Paramaḥ, highest. आनन्दः Ānandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. मनुष्याणां Manuṣyāṇām, of men ; human. आनन्दाः Ānandāḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekaḥ, one. जितलोकानां Jitalokānām, that have got Brahmajñāna (ब्रह्मज्ञान) such as suits their capacity ; Muktas. Loka means wisdom. Jita=mastered. Jita-lōka, therefore, means one who has conquered or mastered wisdom, i.e., become a Mukta. Loka thus means Mukti. पितॄणां Pitṛiṇām, of the Pitṛis ; of the Fathers. आनन्दः Ānandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. जितलोकानां Jitalokānām, of those who have mastered wisdom. पितॄणां Pitṛiṇām, of the Pitṛis ; of the Fathers. आनन्दाः Ānandāḥ, pleasures, blessings. सः Saḥ, that. एकः Ekaḥ, one. गन्धर्वलोके Gandharvaloke, in the Gandharva mukti ; of the Gandharvas in their Mukti. आनन्दः Ānandaḥ, bliss. अथ Atha, again. ये Ye, these. शतं Śatām, hundred ; hundred-fold. गन्धर्वलोके Gandharvaloke, of the Gandharvas in their Mukti. आनन्दाः Ānandāḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekaḥ, one. कर्मदेवानां Karmadevānām, of the god of rituals. आनन्दः Ānandaḥ, bliss ; pleasure. ये Ye, who. कर्मणा Karmanā, by deeds ; by the merit of their deeds. देवत्वं Devatvam, godhood. अभिसंपद्यन्ते Abhisampadyante, gain ; earn. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. कर्मदेवानां Karmadevānām, of the god of rituals. आनन्दाः Ānandāḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekaḥ, one. आजानदेवानां Ājānadevānām, of the best among the born ; devas such as Indra, &c. आनन्दः Ānandaḥ, bliss ; pleasure. यः Yaḥ, he ; they. (This and the following words, though in the singular number should be taken in the plural sense). च Cha, again. ओत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas ; hence a Mukta. अवृजिनः Avṛjinaḥ, free from misery and sin. अकामहतः Akāmahataḥ, free from desires ; such as are not troubled by desires. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. आजानदेवानां Ājānadevānām, of the best among the born. आनन्दाः Ānandāḥ, pleasures, bliss. सः Saḥ, that. एकः Ekaḥ, one. प्रजापतिलोके Prajāpatiloke, of the Prajāpatis in their Brahmajñāna or Mukti. आनन्दः Ānandaḥ, pleasure ; bliss. यः Yaḥ, who ; they. च Cha, again. ओत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛjinaḥ, free from misery. अकामहतः Akāmahataḥ, free from desires ; such as are not troubled by desires. अथ Atha, again. ये Ye, those. शतं Śatam, hundred ; hundred-fold. प्रजापतिलोके Prajāpatiloke, of the Prajāpatis in their Brahmajñāna or Mukti.

आनन्दः Ânandâḥ, pleasures ; bliss. सः Saḥ, that. एकः Ekah, one. ब्रह्मलोके Brahmaloke, in the knowledge of the Brahman; in Mukti. आनन्दः Ânandâḥ, pleasure ; bliss. यः Yaḥ, who ; they. च Cha, again. श्रोत्रियः Śrotriyah, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛjinaḥ, free from misery. अकामहतः Akāmahataḥ, free from desires. अथ Atha, now. एषः Eṣaḥ, this. एव Eva, alone. परमः Paramaḥ, highest. आनन्दः Ânandâḥ, bliss. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmaloḥkaḥ, fully developed knowledge ; Mukti. Perfect Wisdom. सम्राट् Samrât, Oh Sovereign. इति Iti, thus. ह Ha, formerly. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. सः Saḥ, that ; thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रं Sahasram, a thousand (of bulls and elephants.) ददामि Dadāmi, give ; make a present of. अतः Ataḥ, this. ऊर्ध्वं Ūrdhvam, higher than विमोक्षाय Vimokṣāya, for Mokṣa proper. एव Eva, only. ब्रूहि Brūhi, say. इति Iti. अत्र Atra, here ; on Janaka's making further request. ह Ha, certainly. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. बिभर्षाचकार Bibharyāchakāra, got afraid, lest he should ask about the mystery of attaining his own Mukti. मेधावी Medhāvī, intelligent ; sharp-witted. राजा Rājā, the king. सर्वेभ्यः Sarvebhyah, all. तेभ्यः Tebhyah, among them. Among Âśvala, &c. मां Mām, me. उदरोत्सीद् Udarautsīt, has a fast hold on me, on account of my superiority.

33. "He who amongst men (world-Emperors) is Perfect and completely liberated, and (by being teacher) of other men, has become their over-lord, who is most fully endowed with all human enjoyments, he amongst men has the highest beatitude.

"Again, a hundred of these beatitudes of men is one beatitude of the Pitṛis, who have mastered the Wisdom (and become Muktas).

"Again, a hundred of these beatitudes of the Pitṛis who have mastered the Wisdom, is one beatitude of the Gandharvas in Mukti (loke).

"Again, a hundred of these beatitudes of the Gandharvas in Mukti, is one beatitude of the Karma-Devas, who attain Devahood through merit (and must consequently be Muktas).

"Again, a hundred of these beatitudes of Karma-Devas, is one beatitude of the best of the Born-Devas, who are Śrotriyas (Muktas), free from sorrow and untroubled by desires.

“Again, a hundred of these beatitudes of Born-Devas is one beatitude of the Prajâpatis (Paśupatis, Rudras, Śeṣas) in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

“Again, a hundred of these beatitudes of Prajâpatis is Mukti, is one beatitude of Brahmâs in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

“Now (since Brahmâs and the rest subsist on a fragment of his beatitude), this (Supreme Self) alone is the highest beatitude. This is the perfect Intelligence, O Monarch.”—Thus spoke Yâjñavalkya.

Janaka said:—“I give you, Sir, a thousand (oxen and elephants). Speak for my further enlightenment.”

Then, verily, Yâjñavalkya became afraid, thinking “this King is intelligent, as he has confined (himself to) me out of all these (questioners, like Śākalya, &c.)”—284.

MADHVA'S COMMENTARY.

(Lest one should mistake that these grades of beatitudes refer to *saṁsārī* or bound *jīvas*, the author shows that they refer to various grades of *muktas*, and not to bound souls. Therefore, the author says:—)

“The bliss that the Mukta Chakravartins (world-emperors) enjoy is one hundred times greater than that enjoyed by the ordinary Mukta human beings. The bliss enjoyed by the Pitṛis is a hundred-fold greater than that of Mukta Chakravartins. A hundred times greater than that of the Mukta Pitṛis is the bliss of the Mukta Ṛṣis, called the Karma-devas, a hundred times greater still is the bliss of the Muktadevas, and a hundred times greater is the bliss of Umâpati in His Mukti, for His bliss is greater than that of the Muktadevas; and a hundred times greater than the bliss of Umâpati is the bliss of a Mukta Brahmâ and Mukta Garuḍa. But the greatest of all is the bliss enjoyed by the Lord Viṣṇu Himself. He is called Perfect bliss. Even Brahmâ in His state of Mukti enjoys only a small drop of His bliss, in the shape of a reflection of the bliss of the Lord Viṣṇu. The Muktas enjoy the bliss of the Lord whilst the others enjoy the shadow of it.” Thus it is in the same book. Though the word Viṣṇu is not expressly mentioned in this passage of beatitudes, yet there is allusion to Him in the mantra *एतस्यैवानन्दस्याभ्यानि भूतानि* &c. The words *एव एव परम आनन्द* do not refer to the immediately preceding word *ब्रह्मलोक*, but to Viṣṇu.

That the whole of this passage refers to Muktas, and not to ~~samsāri~~ jīvas is clear also from the various words used in it. One of such words is राद्धः । It means Mukta.

Note.—राद्धः comes from the root राध् “to be perfect,” with the affix कृ with the force of agent. So राद्धः means संसिद्धः “A Perfect Person.” Samsiddhi is mukti. For he being eternal and free from sorrow has reached perfection. Persons, other than Muktas, cannot be called Rāddha in the primary sense of this word. They may be called Rāddhas in a secondary sensu only.

(An objector says:—If the word राद्ध रāddha means Mukta, then the word समुद्धः in the text is useless. It means a “complete Mukta.” There are no grades in Mukta-hood. To this the commentator answers:—

The word sam-ṛiddha “a higher or complete Mukta” has been employed in order to indicate that among men, according to their capacity, and according to the greatness of their exertion, even in Mukti it is possible to acquire a higher status than that of other Muktas, though they are otherwise all equal.

Note.—“Greater exertion” means performing sacrifices like Rājasūya, &c., even after the attainment of Jñānam or Divine wisdom.

Note.—No doubt the removal of the veil of avidyā is mukti and in this respect all Muktas are equal. But avidyā alone is the veil that covers the real form of the self. But the Will of the Lord is also an element to be taken into consideration. So by jñānam, the avidyā being removed, all obstacles cease to exist: and the bliss of self-manifestation shines out very largely, but not entirely. Therefore though in merit all muktas are equal yet those who after the attainment of this jñānam are energetic in performing actions, draw the special attention of the Lord, and through His grace obtain a fuller manifestation of self-realisation. But he who after attainment of Divine wisdom does not exert himself further does not get this higher self-realisation. This is the reason why there is lesser or greater quantity of bliss in mukti. This of course applies to human beings only, and not to the Devas. There is no increase or decrease in the self-realisation of the devas. The increase or decrease belong only to human beings. Therefore the commentator explains the word Sam-ṛiddha thus:—

It means one who has become Mukta by employing in their fulness all the means of accomplishment which one is capable of employing. .

(An objector says: “How does the phrase अन्येषामधिपतिः apply to Muktas? For a Mukta Chakravartin the lordship over other men who are non muktas is not at all befitting. Nor can you say that a Mukta Chakravartin continues his overlordship over those men whom he was ruling before he got Mukti, for there is no such rule. To this the author answers:—)

In his kingdom, by teaching divine wisdom to his subjects, the Chakravartin world-emperor continues to teach these subjects of his, for they also get Mukti along with the Chakravartin. Thus a Mukta Chakra-

vartin remains an adhipati or over-lord over those Muktas who were his disciples when he was a human emperor.

(An Objector says: How can the phrase 'he is endowed with all human enjoyments', (सर्वमानुष्यकैर्भोगैः सम्पन्नतमः) be an attribute of a Mukta? A Mukta transcends all human enjoyments, for all worldly enjoyments cease for Muktas. The author explains this:—)

The above phrase means that he is most richly endowed in Mukti with those enjoyments which are the fruits of the acts of good deeds like charity, &c., accomplished with knowledge and performed when he was a human being. For such good deeds are not exhausted as says the Śruti :—न दास्य कर्मक्षीयते, Brih. Up., I. 4. 15)

(An objector says " But cannot this text apply to a samsāri human being who has all worldly objects of enjoyments like garlands, &c., and who is rich in servants, &c? To this the author says :—)

Then the epithet राद्धः rāddhaḥ would become useless ; for it applies primarily to a Mukta only. (If it be said that rāddha may mean, 'healthy') we reply that, that is a secondary meaning of the word. A secondary should not be taken where a primary meaning is possible.)

(Similarly, the epithet Samṛiddha also applies to the Muktas only. In some places, however, Madhva has taken this passage to apply to non-Muktas also ; especially the similar passage in the Taittiriya Upaniṣad and the word Adhipati in this mantra. But in explaining this text here, he has taken it to apply to the Muktas. He gives another reason for it,)

The text स मनुष्याणां परम आनन्दः " this is the *highest* human bliss " also (shows that Muktas are meant, for no other bliss can be highest) for the bliss of self-realization (svarūpa-ānanda) is the true bliss. The reference is here to this svarūpānanda. But this svarūpānanda never manifests in a non-Mukta. As says a text सुख्यते स्वसुखं मुक्तैराभासेनैकतोपरे "The bliss of self-realisation is enjoyed by the Muktas only, others enjoy a bliss which is a mere semblance of it. "

Similarly the word जितलोकः used in this passage also indicates that the Mukta is meant. The word " loka " means divine wisdom, and none but a Mukta can be said to have divine wisdom. In fact wherever the word " loka " is used it means Brahma-Jñāna.

Thus the word " gandharva loka " means the Brahma-Jñāna of the gandharvas in the state of Mukti. " For in the state of Mukti only, the

Brahma-Jñāna arises permanently and perpetually. Moreover, this Upaniṣad itself uses the word लोक in a previous passage as in एष ब्रह्म लोकः सत्ताद् in the sense of Brahma-Jñāna.

Similarly the word श्रोत्रिय also indicates that the context is about Muktas. The Śrotriya primarily means one who has obtained the fruit of śruti, namely, Mukti. Secondly it means Vedic student. Therefore Ajānadevas and others, where they are called śrotriyas, refer to Muktas, and their bliss is hundred times greater than that of the Muktas of the preceding class. The non-Mukta devas have the enjoyment of bliss occasionally, but not permanently, as it is liable to be obscured by passion, etc.

(An objector says: But how do you say that the words Śrotriya, &c., are adjectives qualifying the words Ajāna-devas, &c.? They are separated by the word च and such a construction is grammatically impossible. We do not say बसिष्ठो ब्रह्मिष्ठोऽहं धृतीपतिश्च ॥ Therefore the verse must be construed as having two sentences in it, and it should be translated thus:—"A hundred blessings of the karma-devas make one blessing of the Ajāna-devas, also of a Śrotriya, &c." In fact the word च should be translated as "also". To this the author replies:—).

The word च is employed in order to combine the epithets śrotriya, avṛijina, and akāmahata, in a Mukta. In other words, a Mukta has all these three attributes and so the word च is not unnecessary).

(An objector says:—You have made these words qualify Ajāna-deva in the face of the absence of the proper case and number. For they ought to have been श्रोत्रियाणाम् अवृजिनानाम् अकामहतानां च भाजान्देवानाम्. But admitting this forced construction of yours, the pronoun यः in the above sentence becomes useless. To this the commentator answers:—)

These three attributes belong to the Muktas only, and so the epithet यः is used to make them apply to muktas.

(The words Śrotriya, &c., have been explained above as applying to Muktas: and it was said that the Muktas alone have these three attributes. For this the commentator quotes now an authority:—)

Therefore, the Śrotriya means Mukta, because he has obtained the true fruit of Śruti. Others, so-called Śrotriyas, are mere vedic students, and they should properly be called Śrotriyaka and not Śrotriya. Moreover, they are called Avṛijina, which means "not suffering any sorrow". This also shows that a Mukta is only meant, for none but a Mukta is free from sorrow. They are further called Akāmahata, not obstructed in their

desire. A person who does not obtain the object desired by him is one whose desire has been frustrated, and therefore, he is rightly called *Kāma-hata* or desire-frustrated. Similarly a person who desires an undesirable, or an improper or a sinful object is also called *Kāmahata* or over-powered by desire. In none of these two senses (whether frustrated in desire or desiring evil things) is a *Mukta* person who is *Kāma-hata*. Therefore, the epithet *Akāma-hata* applies properly to the *Mukta* only.

(The word *Ājānadeva* has been explained by others as a *deva* from very birth. Our author, however, explains it in a different way :—)

Ājānadevas are *Devas*, like *Indra*, etc., because they are superior to born *Devas*. In fact the word *Ā* in *Ājāna* means 'best', 'superior'. And the word *Jāna* means 'born'. Those *Devas* who are superior to the rest of the born *Devas* are called *Ājānadevas*, and such *Devas* are *Indra*, etc.

The word *Prajāpati-Loke* means "Prajāpati in getting *Mukti* through divine wisdom."

An objector says, 'why was the word *Loke* used here'. The words *Śrottriya*, etc., denote *Mukti*. The word *Loke* also denotes *Mukti*. It is therefore, a repetition. To this the author answers :—)

Though, by the very use of the word *Prajāpati Loke*, it was denoted that a *Mukta* *Prajāpati* was meant, yet by using the term *Śrottriya*, etc., it is desired to indicate that a *Mukta* *Prajāpati* has the additional special quality of being a perfect master of *Śruti*, free from sorrow and desires. These three attributes show the essential nature of the *Devas* called *Prajāpatis* as well as *Devas* called *Brahmās*.

(An objector may say : These three attributes *Śrottriya*, *Avṛjijina* and *Akāmahata* may be metaphorically applied to the secondary *Śrottriyas* also. They are not the specific attributes of *Mukta* *Prajāpatis*, etc. To this the commentator answers) :—

The repetition of *Śrottriya*, etc., is in order to indicate that these attributes are not used in a metaphorical sense, but in their literal primary sense here. Moreover, they also indicate that these three attributes belong to all the *Muktas* as a rule, and that there is no *Mukta* who has not these three attributes of *Śrottriya*, etc. Hence repetition of these attributes in these mantras, shows an additional meaning and is not a tautology.

(The word *Prajāpati* has been taken by some as meaning *Brahmā*. But our author explains it in a different way :—)

The word Prajāpati means Paśupati or Śiva, because the word Prajā means the same thing as the word Paśu, and therefore Prajāpati here is equivalent to Paśupati.

After Prajāpati comes Brahma-Loke. Brahma-Loke means Brahmā in his Mukti. But after this comes the sentence Eṣa parama ānandaḥ, Eṣa Brahma-Lokaḥ Samrāt. This second Brahma-Loka does not mean Brahmā in his Mukti, but it means the supreme Brahman himself. This interpretation is given, because this sentence is preceded by the word *Atha*, showing that a new topic has been commenced. And so the Brahma-Loka of this sentence beginning with *Atha* is separate from Brahma-Loka in the preceding sentence. Moreover, the word Eṣa Brahma-Loka also indicates that this Brahma-Loka is different from the immediately preceding Brahma-Loka. In other words, this second Brahma-Loka refers to the Paramātman, because of these two specific words *Atha* and *Eṣa*, which lead us to this conclusion. The word Eṣa would give us no meaning if it referred to Ānanda: for Ānanda already has the word Eṣa before it.

In fact the words "eṣa Brahma-Loka" used here refers to those very words "eṣa Brahma-Loka" used in the opening passage सखि एको ब्रह्मलोकः इति तन्म भवति एव ब्रह्म लोकः । There the reference is clearly to Brahman the supreme even by advaitavādins. The same 'Brahma-Loka' is meant in this concluding passage.

If this word Brahma-Loka did not refer here to the supreme Brahman, then this Eṣa used for the second time in this sentence (*Atha Eṣa Eva Parama Ānandaḥ, Eṣa Brahma-Lokaḥ Samrāt*) would be superfluous, for the idea could have been expressed by the word Eṣa Eva Parama Ānandaḥ, and there was no necessity of repeating the word Eṣa in the next clause Eṣa Brahma-Lokaḥ. For the very word Brahma-Loka would have referred to this Eṣa used in the first clause repeated here again.

(An objector says "in the Taittirīya Upaniṣad there is also a list given of the Ānandas in their various grades. Thus the list there given shows the following gradation:—

"Let there be a noble young man, who is well-read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human Gandharvas (genii) and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii) and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long state, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Ājāna heaven (through the merit of their lawful works), and likewise of a great sage who is free from desires."

Now there is this conflict. In this Upaniṣad after the human Muktas come the Pitṛis. But in the other Upaniṣad there are two other classes of grades, namely human Gandharvas and divine Gandharvas. Therefore, the bliss of the Pitṛis ought to be ten thousand times more the bliss of human Muktas. But this Upaniṣad says that the bliss of the Pitṛis is hundred times the bliss of men. The commentator therefore says :—)

The word Śata, not only means hundred, but it sometimes means ten thousand also, as well as ten lacs. Therefore, when the Upaniṣad says that the bliss of Pitṛis is Śata-time the bliss of men, it means ten thousand times human bliss. Therefore, it follows that human Gandharvas are ten hundred times more blessed than Chakravartins, and Deva Gandharvas are thousand times more blessed than human Muktas, while the Pitṛis are ten lacs of time more blessed than men. Therefore, taking the word Śata in the sense of ten lacs in that passage there is no discrepancy.

It is proper that the position of the Pitṛis should be higher than the ordinary good Gandharvas, while the Mukta Gandharvas should be higher than the Pitṛis. So there is no conflict in this passage and that of the Taittirīya upaniṣad.

Note.—In order to understand this, the following comparative list is given below :—

Taittirīya-upaniṣad	Bṛihadāraṇyaka-upaniṣad.
Men	Men.
Human Gandharva and Śrotriya	...
Divine Gandharvas	...
Fathers (Chiraloka)	Fathers (Jitaloka)
...	Gandharvas
Gods by birth	Gods by merit
Gods by merit	Gods by birth and (Śrotriya)
Gods	...
Indra	...
Bṛihaspati	...
Prajāpati	Prajāpati
Brahman	Brahman

The Pitṛis are certainly lower in scale than the highest Gandharvas like Tumburu, etc., who are generally classed among the superior Devas (Ājāna-Devas).

(An objector says " in this Upaniṣad Ājāna-Devas are shown as superior to Karma-Devas, while in the Taittirīya Upaniṣad, they are shown as inferior to Karma-Devas. How do you explain this discrepancy? To this the author answers :—)

In the Taittirīya Upaniṣad, the reading is Ājanajānām Devānām, while the reading here is Ājāna-Devānām. This shows that there is a

difference. The reference is the Taittiriya Upaniṣad is to the inferior Devas, who are descendants of Ājāna-Devas. For "Ājānaja" means born of Ājāna. Therefore there is no conflict here also. But if the text of the Bṛihat Upaniṣad be taken as Ājānaja-Devānām, then also there is no conflict for then Ājānaja would mean born of superior Devas (Ājāna), and hereby "superior Devas" would be meant Brahmā and the rest, and not Indra. So this also would be no discrepancy.

Note.—The reading, however in our text is "Ājāna Devānām" and not "Ājānaja Devānām." While in the Taittiriya the reading everywhere is Ājānājanām Devānām.

An objector says you may reconcile these two texts in this way, if in the Taittiriya Upaniṣad the word Ājānaja meant the Devas born from Indra, etc., namely not famous Devas. But cannot Ājānaja in the Taittiriya Upaniṣad mean born of superior Devas, like Brahmā, for Ājāna means a superior Deva, and then Ājāna Devas would mean Indra, etc.? The Indra, etc., are certainly higher than Devas by karma. But in the Taittiriya Upaniṣad higher than the Ājānaja Devas are Devas, and higher than the Devas are Indra and Bṛihaspati. How do you explain this conflict? To this the author answers :—

Indra and Bṛihaspati are not specifically mentioned in this Bṛihat Upaniṣad because they are included in the general term Ājāna-Devas. In the Taittiriya Upaniṣad they are specifically mentioned, so this specific mention of the Taittiriya Upaniṣad should be accepted here also. In other words, all Ājāna-Devas are greater than Karma-Devas, but among Ājāna-Devas, Indra is greater than the rest of Ājāna-Devas, except Bṛihaspati; and Bṛihaspati is greater than Indra. For the general rule is, that a specific text is always stronger than the general text. For, as a general attribute is more comprehensive than a specific attribute, similarly on the other hand a specific mention is always greater than a general mention.

The order therefore of these Muktas stands thus :—

1. Mukta Chakravartins.
2. Human Gandharvas.
3. Deva-Gandharvas.
4. Pitṛis.
5. Devas along with Gandharvas.
6. Ṛṣis.
7. Devas.
8. Indra.
9. Bṛihaspati.
10. The Chief Indra called Purandara.
11. Rūdra.
12. Brahmā.

This is the order of the Muktas, every one higher in order has hundred times the bliss of the one below it.

This is also in the same book (Brahma-Tarka).

Now, it may be said that Jānaka requested Yājñavalkya to tell him of the highest Mukti, but Yājñavalkya did not do so. Jānaka repeatedly asks him and Yājñavalkya each time tells of gradually higher and higher things. What is the use of doing so? In answer it may be said :—

It is very difficult to get mastery over all the steps of Mukti; they are to be acquired with great care and caution; it is therefore, the different grades and stages of knowledge have been taught in order to smooth the way. When Jānaka has been instructed in one stage, and when he has got mastery over that stage of knowledge, he then asks for the next higher stage, according to the boon given to him; and Yājñavalkya favoured him with it.

It has been said that Yājñavalkya got afraid. One may ask afraid of what? and why? A very little thinking will lead us to the conclusion that the following thoughts crossed the mind of Yājñavalkya.

“Jānaka may gradually ask me of the rahasya (रहस्य) or the highest mystery of this knowledge, and he is not yet the right person to be intrusted with it. But I am bound by my promise and I shall have to tell him the mystery. But to instruct one on a subject which he does not and cannot understand and so who is not entitled to get that knowledge, is against the principles of the Dharmaśāstras.” Hence was his fear and he was afraid lest the intelligent king Jānaka should ask him the mystery (रहस्य). Such is the explanation given in the Brahmaṇḍa Purāṇa.

The word *tebhya* in the sentence सर्वेभ्यो मां तेभ्य उदरीत्सीद् has no antecedent near about. To what does it allude? Some explain it by saying that *tebhyah* refers to positions and they translate it thus :—“lest the king should drive him from all his positions.” Madhva gives another explanation. He says :—

The word *तेभ्यः* has for its antecedent the sages Āśvala and the rest who had been asking questions from Yājñavalkya as shown in the previous Adhyāya.

MANTRA IV. 3. 34.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दुष्टैव
पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्ता-
यैव ॥ ३४ ॥

सः Saḥ, that. एषः Eṣaḥ, he; the Paramātman. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्नान्ते Svapnānte, in the state of dream. रत्वा Ratvā, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha, and. पापं Pāpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣṭvā, seeing. एव Eva, only. चरित्वा Charitvā, wandering. प्रतिन्यायं Pratinyāyam, at every time; or, it may mean, following the principle that there should be a change. प्रतियोन्या Pratiyonyā, in every being; in every birth. बुद्धांतया Buddhāntāya, in order to cause the state of what is called Buddhi; in order to generate the state of consciousness or cognition. एव Eva, only. आद्रवति Ādravati, comes or moves towards the dream condition. The same as Mantra No. 16.

34. "That person, indeed, in this state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and fro), swings back, according to law, and is carried to its proper body, every Jīva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil) He sees there in that state; for untouched is this Puruṣa."—285.

MADHVA'S COMMENTARY.

The Lord Viṣṇu always as an invariable rule takes the Jīva along with Him, in all the stages of waking consciousness, slumber, etc.; there is never any violation of this rule. Therefore to teach this rule and to show that the Jīva is always dependent on the Lord, in all changing conditions, the Śruti repeats again the same fact in this mantra, as was taught before in mantra 16. So says the Nirṇaya. Therefore, the repetition is in order to convey an additional meaning as given above, and is not a useless tautology.

MANTRA IV. 3. 35.

तदग्रानः सुसमाहितमुत्सर्जद्यायादेवमेवायथं शरीरं
आत्मा प्राज्ञेनात्मनान्वाहूढमुत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी
भवति ॥ ३५ ॥

तत् Tat, that; the well-known example. यथा Yathā, just as. सुसमाहितं Susamāhitam, inhabited by men. ग्रामः Gramaḥ, villages, &c. उत्सर्जत् Utsarjat, deserting; leaving. यायात् Yāyāt, (one) goes. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. शरीरः Śarīraḥ, one who thinks the body to be his; the embodied one. आत्मा Ātmā, the Ātman; the Jīva. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Ūrdhvochchhvasī, such as breathes his last; such as is

gasping or breathing his last. भवति Bhavati, becomes. एतत् Etat, then. प्राज्ञेन Prâjñena, all-knowing. आत्मना Âtmanâ, by the Paramâtman. अन्वारूढः Anvârûḍhaḥ, presided over; directed, mounted. उत्सर्जत् Utsarjat, deserting; leaving. याति Yâti, goes away.

35. "Just as (a man) goes away, deserting the village, &c., (formerly) dwelt in (by him), so when one breathes his last, does the Jîva, the embodied self, when leaving this body go away, presided over by the Omniscient Self."—286.

MADHVA'S COMMENTARY.

Just as, when a man, when leaving a village, goes away seated on a cart, and guiding it, so the Jîva goes away leaving the body. He is like a cart driven by the presiding Lord Viṣṇu, who always dwells in the heart of the Jîvas, and takes him away when the Jîva leaves the body.

Note.—The word utsarjat is a transitive verb. But the text shows no objective case to it. The commentator supplies it by the word "grâma" or "village."

MANTRA IV. 3. 36.

स यत्रायमणिमानं न्येति जरया वोपतपतावाणिमानं निगच्छति यदथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतिन्याद्रवति प्राणायैव ॥ ३६ ॥

सः Saḥ, that. अयं Ayam, this; the Jîva. यत्र Yatra, when. अणिमानं Aṇimânam, fineness; subtle state; Mukti. न्येति Nyeti, gets; attains. Supply प्राज्ञेन आत्मना अन्वारूढ इति presided over or guided by the Omniscient Âtman. जरया Jaryâ, by old age. वा Vâ. उपतपता Upatapatâ, by diseases. वा Vâ, or. अणिमानं Aṇimânam, fineness; subtle condition of death. निगच्छति Nigachchhati, gets; attains. तत् Tat, that; the example. यथा Yathâ, just as. आम्रं Âmram, a mango fruit. वा Vâ, or. उदुम्बरं Udumvaram, a fruit of the glomerate fig. वा Vâ, or. पिप्पलं Pippalam, a fruit of the holy fig. बन्धनात् Bandhanât, from the stem. प्रमुच्यते Pramuchyate, is separated. एवं Evam, in that way. एव Eva, just; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jîva. एभ्यः Ebhyaḥ, from these. अङ्गेभ्यः Angēbhyaḥ, from the limbs of the body. संप्रमुच्य Sampramuchya, being separated. प्रतिन्यायं Pratinâyam, at every time; or, it may mean, following the principle that there should be a change; according to the law of periodicity. प्रतियोन्या Pratiyonyâ, in every being; in every birth. पुनः Punaḥ, again. प्राणाय Prâṇâya, for the Prâṇa Vâyu; with the help of the Vâyu. एव Eva, alone; only. आद्रवति Âdravati, goes; proceeds.

36. "When, he (*i e.*, the Jīva) enters in Mukti, the Subtle (the Lord), and when he goes to the subtle condition of death either through old age or disease, (he leaves the body), and, as a mango or a fig or a holy fig is loosened from the stem, so this Jīva, freeing himself from these members, hastens with the help of Prāṇa Vāyu to its appropriate body, according to the law of periodicity." —287.

MADHVA'S COMMENTARY.

The word अणिमानं *Aṇimānam*) means the Lord Bhagvân as in the śruti लयणोऽणिमा (Chh. VI. 8. 7). That the Jīva enters the Lord at the time of death is shown in the śruti : तेजः परस्यो देवतायां (Chh. VI. 8. 6.). The word "Upatapatā" means troubled by diseases, etc. The mango falls down from the stalk long before it gets fully developed ; the Udumbara falls down, when fully developed : whilst fruits of Aśvattha fall down, after they have become fully ripe ; so do men die. Some in infancy, some in their manhood, and some in their old-age. In the Kaliyuga men die in their infancy like the mango fruit. In the Tretāyuga men die in their manhood like Udumbara. And in the Satyayuga do men die in their old-age, like the fruits of the Aśvattha. But it must be borne in mind that man's death takes place as the Lord wills it. Thus it is in the Padmapurāṇa.

(The śruti uses the words "the jīva runs for the sake of Prāṇāya-eva." These words Prāṇāya-eva have been explained by others as meaning "in order to get prāṇa or life or a new body." The author explains, however, the word "punaḥ pratinyāyam pratiyonyādravati prāṇāyaiva" thus):—

The word prāṇa means the Chief Vāyu. The jīva runs towards the Chief Vāyu, in order to get Mukti. (So the word prāṇāya means in order to get prāṇa or life, or Mukti).

(An objector says "why does the śruti use the word "punaḥ" "again," when it is for the first time that the jīva goes to Vāyu ? To this the author replies):—

"The jīva goes to Vāyu *again*, because it is through the favour of Vāyu that one gets jñānam or divine wisdom, while one is alive. Therefore when after death, the jīva wants to get Mukti, he has to go to this Vāyu again to ask for Mukti. (It was thus that he went first to Vāyu in order to get jñānam when alive, and he goes for the second time to this Vāyu to get Mukti). All the jīvas who are going to be born approach Vāyu and he addresses them thus :—"Be born, and obtain jñānam." It is thus that through the grace of Vāyu all these jīvas obtain jñānam.

After death they go on the archirâdi path and meet the Chief Vāyu again there and then he addresses them thus :—"And now you get Mukti." This is the second going to Vāyu. It is thus that through the grace of Vāyu one gets the jñānam first, and then Mukti afterwards." All this is said in the Pravṛtta.

MANTRA IV. 3. 37.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः
पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवम्, हैवं-
विदम्, सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्मायातीदमाग-
च्छतीति ॥ ३७ ॥

तद् Tat, similarly. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjānam, king. आयान्तं Âyântam, coming. उग्राः Ugrâḥ, lines of the Ugras ; a class of the warriors. प्रत्येनसः Pratyenasah, warriors. सूतग्रामण्यः Sûtagrâmaṇyaḥ, the charioteers and village headmen. अन्नैः Annaiḥ, with food. पानैः Pânaiḥ, with drink. आवसथैः Âvasathaiḥ, with houses. प्रतिकल्पन्ते Pratikalpante, show their respect. अयं Ayam, this ; pointing to a flag. आयाति Âyâti, comes. अयं Ayam, he ; the king. आगच्छति Âgachchhati, comes. इति Iti. एवं Evam, thus. विदं Vidam, the knower (of the Paramâtman). सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. प्रतिकल्पन्ते Pratikalpante, show their respect. इदं Idam, it ; he, the Mukta Jîva. आयाति Âyâti, comes. इदं Idam, this. ब्रह्म Brahma, Brahman ; the Paramâtman. आगच्छति Âgachchhati, comes. इति Iti.

37. "Just as (on seeing his flag from a distance and knowing that) the king is returning, all Chiefs, Soldiers, Knights and Captains (hasten) to honor him with food, drink and residence, crying, "It (the flag) is coming, and hence he (the King) is returning ;" similarly, indeed, to this Knower (of Brahman) all beings (hasten to) honor, saying, "this (Knower of Brahman) is coming (like a flag preceding a king, hence), this Brahman (also) is coming."—288.

MADHVA'S COMMENTARY.

This mantra is explained by others as applying to Samsâri jîvas. They say that all the elements forming a human body wait upon the jîva on his return from the other world, to rebirth on this earth. These elements anxiously wait such return, because when a new organised body

is formed with a jīva as its tenant, these elements find their scope for activity. According to them the mantra means :—

“ And as policemen, Magistrates, equerries and Governors wait for a King who is coming back, with food and drink, saying. “ He comes back, he approaches,” thus do all the elements wait on him who knows this, saying, “ that Brahman comes, that Brahman approaches.” The returning Jīva is called Brahman, as in truth it is not separate from Brahman.

This explanation however is not correct. The mantra does not apply to the jīva on returning to rebirth but to a jñānin on entering mukti. So the commentator says :—

The words इदमागच्छति mean इदम् मुक्तजीव स्वरूपमायाति. The word “ idam ” applies to the form of the mukta jīva, and when the Śruti says “ it comes ” the meaning is “ this form of the mukta jīva comes.” And when the śruti says “ all bhūtas (beings or elements) wait on him saying that Brahman comes,” it means “ therefore (because this mukta-jīva comes with his body) it is as if the Supreme Brahman comes along within this Jīva body (svarūpa), and they wait in order to pay honour to the Supreme Brahman. As people hasten to honour a King when they see the flag, &c., of the King from a distance, and say “ this flag is coming and therefore the King is coming,” so the devas when they see Mukta-svarūpa coming they hasten to honour Brahman, for the Mukta always comes in the company of Brahman.

(The objector says : But cannot the other meaning be possible? It is not. Inanimate objects like elements cannot be said to wait the approach of any one, or to welcome him, like living beings. There is further objection to their explanation, as the author next shows):—

(Under the advaita explanation) there is further (this discrepancy) that the repetition “ that Brahman comes, that Brahman approaches ” is a purposeless repetition. If it be said that the repetition is for the sake of denoting respect then the repetition ought to have been of the same words literally, namely, of अयमायाति, अयमायाति. But here the wording is different namely इदं ब्रह्मायाति इदमागच्छति. But this is against the rule of ādarārtha vīpsā “ repetition to show respect.” The repetition of words having the same form is for the sake of showing respect, but that is not the case here. As says the Śabda Nirṇaya :—

The repetition of words must be *verbatim* if the purpose is to show respect only. But if the repetition is of a vowel or a word having the same sense, but not verbally the same, then it cannot denote ādarārtha vīpsā or repetition for respect. This is the rule of repetition

whether there is the repetition of a sentence or of single letter or of a word, &c. The same is the rule of repetition when some peculiar idea belonging to it alone is to be repeated as the word *âtma* is repeated after every word *Kośa* in the *Tait. Up.*, III. 10. 5., after the words *annamaya*, &c. There the exact word *âtman* is repeated in each sentence beginning with *annamaya*, &c.

Thus there is no example of a non-verbal repetition employed with the force of "respectful *vîpsâ*," even in secular language. Though however where there is separation or interval between one sentence and another, there the *âdarârtha* repetition need not be *verbal*: as in the sentences कदाचिन् मैत्रेय (आयातु) अन्यदातु (आगच्छतु).

(An objector says: This explanation of yours that the word इदं refers to the *svârûpa* of the *mukta jîva* is not valid, because (*sarva*) all beings (*bhûta*) cannot possibly see one single *mukta* at one and the same time. Nor do the words *sarvâṇi bhutâni* refer to the *devas*. For if they so referred, then since the *devas* see every *jîva*—even a non-*mukta*—coming up after death, accompanied by *Hari*, there is nothing peculiar about the *Muktas*. The *devas* always hasten to welcome *Hari*, whether he carries up a *Mukta* or a non-*Mukta jîva*. To this the author answers):—

The *devas* see as a universal rule whenever the Lord *Hari* comes accompanied by a *Mukta* when such *Mukta* goes up. But this is not the rule with regard to non-*mukta* deceased.

As on seeing a royal emblem, &c., people show respect to the king by offering him *pûjâ*, so on seeing a *Mukta jîva*, the *devas* show respect to *Hari* (by welcoming the *Mukta*, for *Hari* dwells in his heart).

Thus it is in *Tattva-Nirṇaya*.

Therefore in the previous mantras the words *aṇimānam nyeti* have been explained as meaning "going to Brahman called *aṇimā* or the subtle", the form of Brahman which dwells in the *jîva* having the form of *aṇu* or *atom*. But though the Brahman dwells in the *jîva*, He does not suffer the pains and pangs of death, of burning, &c., suffered by the *jîva*. As says the same text:—"The dwellers of heaven, the *devas* presiding over *prâṇas*, follow the Lord *Viṣṇu* when He goes out, taking the *jîva* with Him; as the retainers of a king follow the king."

MANTRA IV. 3. 38.

तदथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽ-
भिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिस-

मायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तत् Tat, similarity. यथा Yathā, just as. तम् Tam, thee. राजानं Rājānam, king. प्रयियासंतम् Prayiyāsantam, desirous of going away. उग्रः Ugrāḥ, the chiefs; the corporations, such as Śreṇis, Pradhānas. प्रत्येनसः Pratyenasah, warriors. सूतग्रामण्यः Sūtagrāmaṇyah, the charioteers and the leaders of armies; knights and captains. अभिसमायन्ति Abhisamāyanti, accompany. एवं Evam, thus; in that way. एव Eva, just. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Ūrdhvochchhvāsī, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, (a man) becomes. एतत् Etat, then. आत्मानं Ātmānam, the liberated Ātman; the Mukta Jīva. अंतकाले Antakāle, in the last moment in Mokṣa. सर्वे Sarve, all. प्राणाः Prāṇāḥ, the prāṇas, the presiding deities of the indriyas. अभिसमायन्ति Abhisamāyanti, accompany.

38. "And as, when a king is going away, the Warriors, the Chiefs, the Soldiers, the Knights and the Captains accompany him, just in the same way do all the Prāṇas accompany the Ātman, when one breathes his last, and the Lord carries away the Jīva to Mukti."—289.

MADHVA'S COMMENTARY.

The words ugra, pratyenasa, grāmaṇī have been differently explained by others. According to them ugra means 'doers of cruel deeds,' pratyenasa 'sinful rulers,' 'grāmaṇī' means 'the headman of a village.' The commentator explains them differently, quoting his authority from the Rājānīti :—

It is thus said in the Rājānīti :—"Ugras are chiefs or captains (śreṇi) or pradhānas; fighting soldiers, warriors are called pratyenasas while the grāmaṇis are commanders of soldiers (chamūpāla)." All these are divided into two classes, namely those who remain always in attendance on the King (as aid-de-camps) and those who are posted in various provinces of his Kingdom. (These are not equal in rank) but these chiefs (śreṇis), etc., should further be divided into two classes (as mentioned already).

(An objector says, Ugras, &c., may be divided into two classes, those directly attending on the King and those posted to different outlying provinces. But what authority have you for saying that the devas are also divided into these two similar classes? To this the commentator answers :—)

It is thus said in the Adhyātma (Rāmāyaṇa):—"All the devas presiding over the different organs of the jīva body always attend (in the Lord Viṣṇu), (and so) follow Him (wherever He goes); while the devas presiding over their respective worlds (lokas) come out (to welcome) the Viṣṇu when he arrives taking up a Mukta (to spheres of bliss)."

Here ends the Bhāṣya on Jyotir Brāhmaṇam.

End of the Third Brāhmaṇam.

अथ शरीर ब्राह्मणम्

FOURTH (SÂRĪRA) BRĀHMAṆAM.

MANTRA IV. 4. 1.

स यत्रायमात्मा बल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा
अभिसमायन्ति स एतास्तेजोमात्राः समभ्याददानो हृदयमेवा-
न्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथा
रूपज्ञो भवति ॥ १ ॥

सः Saḥ, that; the aforesaid. अयं Ayam, this; well-known. आत्मा Ātmā, the Jīvātmā (about to get Mukti). यत्र Yatra, when. बल्यं Balyam, the giver of strength to all; the Lord Viṣṇu. This word is बल्य Balya, and not अबल्य Abalya as some take it. अबल्य Abalya, means weakness; and there is no proof as to the weakness of the Jīva in Mukti. न्येत्य Nyetya, getting to, attaining (Viṣṇu). सम्मोहं Sammoham, state of unconsciousness. This is before death. इव Iva, as if. न्येति Nyeti, gets; attains. अथ Atha, then. एनं Enam, him; the Paramātmā. एते Ete, these. प्राणाः Prāṇāḥ, the Prāṇas, the devas presiding over sense-organs of the Jīva. अभिसमायन्ति Abhisamāyanti, accompany. सः Saḥ, he; the Lord Hari. एताः Etāḥ, these. तेजोमात्राः Tejomātrāḥ, resplendent Devas of the indriyas. समभ्याददानः Samabhyādādānaḥ, taking in company. हृदयं Hṛidayam, the heart. एव Eva, only. अनु Anu, towards. अवक्रामति Avakrāmati, goes. सः Saḥ, that. एषः Eṣaḥ, this. चाक्षुषः Chākṣuṣaḥ, residing in the right eye. पुरुषः Puruṣaḥ, the Lord Paramātmā. पराङ् Paraṅ, going outwards; seeing the external objects. यत्र Yatra, when. पर्यावर्तते Paryāvartate, reverts; goes backward towards the heart. अथ Atha, then. अरूपज्ञः Arūpajñaḥ, unconsciousness of the external forms. भवति Bhavati, becomes. Yājñavalkya went on: "Now when that jīvātmā, at the time of getting Mukti, fully attains (the Paramātmā);

the Giver-of-strength-to-all, (he) falls, as it were, into a state of unconsciousness (just before death), then all these Prâṇas (Devas) gather round Him (the Lord) and the Paramâtman taking these resplendent devas (of the senses) in His company, descends into the heart (from His seat in the eye). When this Puruṣa in the right eye (the Paramâtman) turns away from external activities, (and reverts to the internal activities in the heart) then the Jîva becomes unconscious of (external) forms."—290.

MADHVA'S COMMENTARY.

(In the previous mantra (of the third adhyâya verse 33) beginning with Tadyathâ, etc., there was shown the method of death of a Mukta Jîva, and how he was carried by Viṣṇu to the heaven-world. That fact of the method of death is further detailed in this adhyâya. In this mantra the phrase âtmâbalyam is read by some as âtmâ+abalyam, and the word Abalyam is explained by them as meaning "weakness," "the loss of strength". But this explanation is incorrect as opposed to authority. So the commentator, reading the word as balyam (âtmâbalyam=âtmâ+balyam), explains it thus :—)

It is said in a book—The Lord Viṣṇu is described as Balya, because He gives strength to all. Then just before death, when the Jîva gets to the Lord Balya, he falls into death-swoon.

(An objector says :—This explanation is not correct, for under it you say that when this âtmâ goes to Viṣṇu, called Balya, then it sinks into unconsciousness. Here unconsciousness is said to follow *after* reaching Viṣṇu. As a matter of fact, a man gets death-unconsciousness *before* going to Viṣṇu, for going to Viṣṇu means complete death. Why do you then say that he gets unconsciousness *after* going to Viṣṇu? Under our reading the word is Abalya and not Balya, and it means weakness, want of strength. We explain the passage by saying that when a man sinks into weakness, owing to disease, etc., then he gets the death-unconsciousness. Our explanation is more consistent with the facts of nature than yours. To this objection the commentator answers :—)

When this jîva-âtmâ, just before death, reaching Viṣṇu, falls into unconsciousness, then these Devas, (Prâṇas), all having the form of pure energy or tejas, and (presiding over the various organs of the jîva), come out, and surround the Lord Viṣṇu. The Lord Hari taking up the jîva, and accompanied by these devas, goes out of the seat in the eye; and enters into the heart. Then (when the jîva is taken to the heart)

it knows nothing (external) and falls into unconsciousness, for then the jīva depends solely on Brahman and becomes unconscious.

(The word enam in this mantra अथ एनं एते प्राणा अभि समायन्ति refers to Viṣṇu, called Balya and not to jīva, as some have taken it to mean. According to their explanation the prāṇas go to the jīva; and they explain this mantra thus:—"Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prāṇas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.")

(If the word enam referred to the jīva-ātmā then it would be not right to say that the prāṇas gather round the jīva-ātmā, for devas rule the jīva and not dance attendance on him.)

(The words स यत्रैव चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथ रूपज्ञो भवति have been explained by others as meaning "when that person in the eye turns away, then he ceases to know any forms." This explanation is incorrect and the commentator explains it thus :—)

The Lord called the Chākṣusa-puruṣa, as dwelling in the eye and engaged in the performance of external activities, now turns inward towards the heart. (This Lord in the eye has been called in the śruti (see Bṛihadāraṇyaka Upaniṣad, IV. 2. 2.), by the name of Indha, for the mantra says "Indha is verily the name of the person who is in the right eye."

MANTRA IV. 4. 2.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरे-
कीभवति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति
न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न
स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृद-
यस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मानिष्क्रामति चक्षुष्टो
वा मूर्ध्नी वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तंप्राणोऽनू-
त्क्रामति प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स
विज्ञानो भवति स विज्ञानमेवान्ववक्रामति तं विद्याकर्मणी
समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

एकीभवति Ekibhavati, become unified. The meaning is that the portion of the Paramâtman and the portion of the Jîva presiding in the eye become unified with the Paramâtman and the Jîva presiding in the heart respectively. न Na, not. पश्यति Paśyati, sees. इति Iti. आहुः Âhuḥ, they say, the wise say. एकीभवति Ekibhavati, become unified. The meaning is that the aspect of the Paramâtman and the aspect of the Jîva presiding in the organ of smell become unified with that aspect of the Paramâtman and that aspect of the Jîva which presides in the heart. न Na, not. जिघ्रति Jighrati, smells. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. रसयते Rasayate, does taste. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. वदति Vadati, speaks. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. शृणोति Śṛṇoti, does hear. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. मनुते Manute, does think. इति Iti. आहुः Âhuḥ, (the wise) say. एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. स्पृशति Spṛśati, does touch. इति Iti. आहुः Âhuḥ (they) say. एकीभवति Ekibhavati, become unified ; the construction is as before. न Na, not. विजानाति Vijânâti, knows ; does know. इति Iti आहुः Âhuḥ, (the wise) say. तस्य Tasya, his ; of the Jîva that has approached the Paramâtman. एतस्य Etasya, his ; of the Jîva who does not become conscious of anything outside and who is about to get liberated or Mukti. हृदयस्य Hṛidayasya, of the heart. अग्रं Agram, before ; in the front प्रद्योतते Pradyotate, burns ; becomes illuminated by the bright form of the Lord Viṣṇu. तेन Tena, that. प्रद्योतेन Pradyotena, with the illumed, with the Jîva thus illumed, with the passage thus lighted up. एषः Eṣaḥ, this. आत्मा Âtmâ, the Paramâtman ; the Lord Viṣṇu. चक्षुषः Chakṣuṣaḥ, from the eye, if he (mukta) deserved the Âdityaloka. वा Vâ. मूर्धनः Mûrdhnaḥ, from the head, if he deserved the Viṣṇuloka or Brahmaloaka. अन्येभ्यः Anyebhyaḥ, other. शरीरेभ्यः Śarîradeśebhyaḥ, from the part of the body, if he deserved some other loka. वा Vâ, or. निष्क्रामति Niṣkrâmati, goes out. उत्क्रामन्तं Utkrâmantam, when going out, तं Tam, him ; the Paramâtman. अनु Anu, following. प्राणः Prâṇaḥ, the chief Prâṇa. उत्क्रामति Utkrâmati, goes out. उत्क्रामन्तं Utkrâmantam, when going out. प्राणं Prâṇam, the chief Prâṇa. अनु Anu, following. सर्वे Sarve, all. प्राणाः Prâṇâḥ, the devas presiding over the various parts of the body. अनूत्क्रामन्ति Anûtkrâmanti, go out. सविज्ञानः Savijñânaḥ, having Vijñâna or the Jîva always along with him. स=सह, with ; विज्ञानं=जीवं Jîva, having Vijñâna or Jîva, for his constant companion. भवति Bhavati, becomes, सः

he; the Lord Viṣṇu. विज्ञानं Vijñānam, the Jīva, riding on the Jīva. एव Eva, only. अन्ववक्रामति Anvavakrāmati, goes. तं Tam, him; the Paramâtman when He goes riding on the Jīva. अनु Anu, following. विद्याकर्मणी Vidyākarmaṇi, consciousness and the work; the devas Brahmâ and Vāyu presiding over consciousness and Garuḍa presiding over the deeds of Jīva. समन्वारभेते Samanvârabhete, go; accompany. पूर्वप्रज्ञा Pûrvaprajñâ, the knowledge of former life; the presiding god thereof; the goddess Rāmâ who presides, Sayogyatâ or natural capacity. च Cha, as well.

2. "(Then that aspect of the Paramâtman and that aspect of the jīva which preside over the eye) become respectively unified (with the form of the Paramâtman and the form of the jīva presiding over the heart), there the wise say (that the jīva) does not see; (the aspects of the Paramâtman and of the jīva presiding over the organ of smell) become respectively unified (with the aspects of the Paramâtman and of the jīva presiding over the heart), therefore, the wise say (that the jīva does not smell; (the aspects of the Paramâtman and of the jīva presiding over the organ of taste) become respectively unified (with the aspects of the Paramâtman and of the jīva presiding over the heart), therefore, they say, (that the jīva) does not taste; (the aspects of the Paramâtman and of the jīva presiding over the organ of speech) become respectively unified (with the aspects of the Paramâtman and of the jīva presiding over the heart), therefore, the wise say (that the jīva) does not speak; (the aspects of the Paramâtman and of the jīva presiding over the organ of hearing) become respectively unified (with the aspects of the Paramâtman and of the jīva presiding in the heart), therefore, the wise say (that the jīva) does not hear; (the aspects of the Paramâtman and of the jīva residing in the Feeling), become respectively unified (with the aspects of the Paramâtman and of the jīva residing in the heart), therefore, they say (that the jīva) does not feel; (the aspects of the Paramâtman and of the jīva presiding over the organ of touch) become respectively unified) with the aspects of the Paramâtman and of the jīva presiding over the heart), therefore, they say (that the jīva) does not touch; (the aspects of the Paramâtman and of the jīva presiding over cognition) become respectively unified

(with the aspects of the Paramâtman and of the jîva residing in the heart), therefore, they say that the jîva does not know. Then the point of the heart (of the jîva) is lighted up (by the rays of the Lord). Then the Paramâtman, with the jîva thus lighted up, goes out (of the body) either through the eye or through the heart, or through any other part. When the Paramâtman goes out, the chief Prâṇa, goes out after Him. The other lower Prâṇas go out, after the chief Prâṇa has gone out. Then (He the Lord) becomes savijñâna, or jîva-accompanied. Then he goes out riding on the jîva, Him do (the presiding devas of) consciousness (Brahmâ) and (of) work (Garuḍa) follow, as well as (the deva of) the knowledge of former (lives) (Ramâ).”—291.

MADHVA'S COMMENTARY.

(In this mantra the words एकी भवति न पश्यतीत्याहुः etc. have been explained by others as meaning:—“He has become one,” they say, “he does not see.” “He has become one”, they say, “he does not smell.” He has become one,” they say, “he does not taste.” “He has become one,” they say, “he does not speak.” “He has become one,” they say, “he does not hear.” “He has become one,” they say, “he does not think.” “He has become one,” they say, “he does not touch.” “He has become one,” they say, “he does not know.” This explanation is incorrect and the commentator explains it thus on the authority of the Mahâmîmâṃsâ:—)

“The jîva residing in the heart, which is the special place where Hari also dwells, perceives along with Hari, all objects perceived through the eye, etc., during the time of waking consciousness. This perception of many objects, becomes the perception of only a single object, when the jîva enters the heart at the time of death, for then he perceives only the Lord Viṣṇu seated in the heart. Thus seeing none else but Viṣṇu, the jîva does not know anything else. This is what the wise people understand by this passage. Then Viṣṇu with his own glory shines out, and illumines the upper portion (called the point) of the heart, and through this passage the Lord Keśava goes out, taking along with Him the jîva, and the Prâṇa follows the Lord. The other devas (the lower prâṇas) follow this chief Prâṇa, so also follow Vidyâ, Karma, and Yogyatâ.” Thus it is said in the Mahâmîmâṃsâ.

(The words Karma, Vidyâ, and purva-prajñā or yogyatâ do not mean here ‘action,’ ‘knowledge,’ and ‘fitness,’ but they refer to several Devatās of that name. This the commentator explains thus:—)

Garuḍa is the presiding deity of Karma; Brahmā of knowledge, while the words Pūrva-Prajña mean Yogyatā and the Goddess Ramā is the presiding deity of Yogyatā. These also follow Viṣṇu, when he goes out of the body of the dying Mukta.

(Not only Brahmā, the presiding deity of knowledge, follows Viṣṇu, but Vāyu also follows him and he (Vāyu) is also the presiding deity of knowledge. Is it not then a repetition? To this the author replies:—)

“ Vāyu is of two kinds or has two functions, namely it presides over knowledge and it presides also over life-functions or Prāṇa. When in the previous mantra it was said that Prāṇa follows Hari, it was in the sense of Vāyu as presiding over life-functions. But now the aspect of Vāyu as presiding over knowledge is to be taken in the second passage. Thus Vāyu in both these aspects follows the Lord Hṛīṣikeśa, surrounded by all devas.” This is also in the same book.

Note.—It has been said above that when Vāyu goes out all other devas go out after him. But there is this difference. In the case of persons who are not going to become Muktas, when they die the devas presiding over vital functions leave the body and follow the chief Prāṇa in part only and the other part of these devatās go to the respective aspects of these devatās who rule the Lokas. But in the case of a jñānin when he dies and attains to Mukti all these devatās go out with him wholly and fully and no portions of these devatās go back to their own spheres; for such is the teaching of the śruti.

(In the mantra it has been said that the Lord goes out of the body either through the eye or through the head or through any other part of the body. The going out from these various parts is regulated by the sphere to which the Mukta will go. This the commentator shows next:—)

He who will attain to Mukti after enjoying for a long time the pleasures of heaven in the worlds of the Devas, goes out of the body through that particular orifice of the body which is presided over by that particular Devatā to whose world he will go; there is no doubt in it. But he who on attaining Mukti will go to the Viṣṇu world goes out of the body through the crown of the head. Similarly he who has to go to the world of Brahmā goes out to the crown of the head through the Nāḍī other than Suṣumnā. (The Mukta going to the Viṣṇu Loka passes out through the Suṣumnā).

(In the mantra occur the words Savijñāno Bhavati. It does not mean that the Paramātmā becomes conscious. In fact the word Savijñāna is a compound of two words, Sa meaning Saha or accompanied by and Vijñāna means the jīva. This the commentator explains next:—)

The words Śavijñāno bhavati mean that he becomes accompanied by the jīva. In other words the Lord has jīva for his companion.

(In the mantra occur the words Savijñānam eva Anvavakrāmati. Here also occurs the word Savijñānam and it must therefore be translated as the Lord accompanied by jīva (crosses over). But this is not the case. The word Savijñānam is not a compound word like the previous word, but it consists of two words Sa meaning he and referring to the Lord Viṣṇu and Vijñānam meaning the jīva. This the commentator shows next:—)

Sa vijñānam means "he (Viṣṇu) crosses over or rides over the vijñānam or the jīva." In other words, the Lord Bhagavān goes out mounting over the jīva, as was said in a mantra in the previous chapter. There it was said Prājñena Ātmanā Anvarūḍha "mounted by the All-knowing Ātman.

An objector says:—"The jīva was already in the company of the Lord at the time of the death when it was said that this jīva Ātman going to the Lord Balya becomes unconscious. Why is this fact repeated here? This is done in order to show that now the Lord takes off the jīva and mounts over, while in the previous mantra it was only said that the jīva goes to the Lord.

(An objector says how do you translate the word Vijñānam by jīva? Vijñānam literally means consciousness. The commentator therefore quotes various śrutis in which the word Vijñāna is taken to mean the jīva Ātman. Thus:—)

In the Bṛihadāraṇyaka Upaniṣad, III. 7. 22, occur the words Yo vijñāne tiṣṭhan, in the Kāṇva recension of the Antaryāmin Brāhmaṇam and the words Ya Ātmani tiṣṭhan occur in the Mādhyandina śākhā of the same Brāhmaṇam, and in both these places the word Vijñāna and Ātman have been taken in the sense of jīva. Therefore the word Vijñāna has been translated by us as jīva.

Moreover the venerable Bādarāyaṇa in the Vedānta Sūtra, I. 2. 20, says that it refers to jīva Ātman. That sūtra is शरीरश्चोभयेऽपि हि भेदेनैवमधीयते "The soul of the yogin is not the Antaryāmin, because both recensions read it as different from it. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within). .

For both the Śākhins, Mādhyandina and Kāṇva, read the texts which speak of the individual soul as distinct from Ātman, as conveyed by the texts: "He who standing in Ātman (the soul) still separate from Ātman, whom Ātman (the soul) does not understand, for whom Ātman is (like) unto a body who directs the Ātman (soul) from within. He this Ātman the Lord is thy internal ruler, is the immortal ruler within." (Bri., III. vii. 22)

Again, the Kāṇva text says: "He who stands in Vijñāna (the intelligent soul) is still separate from Vijñāna whom Vijñāna does not understand, for whom Vijñāna is like unto a body, etc."

This also shows that in the opinion of Bādarāyaṇa the word Vijñāna means jīva.

Similarly in the Praśna Upaniṣad, mantra IV. 11, occurs the word Vijñāna Âtman and there also it means the jīva. That mantra is as follows:—

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

The Vijñānâtmâ (jīva) along with all the Devas, the Prāṇas and the Great Elements are all firmly established in Him. He who knows that Imperishable is called the knower of the Absolute, he enters indeed into the Absolute.

Here also the word Vijñāna has been translated as jīva.

(An objector says:—Cannot the word Âtman in the sentence Eṣa Âtmâ Niṣkrâmati mean jīva Âtman, for there is nothing to prevent this meaning? To this the commentator answers:—)

If you take the word Âtman in the above sentence Eṣa Âtmâ Niṣkrâmati to mean jīva then your interpretation will be open to the following objections:—(1.) It is said in the next mantra Śarīram Nihatya, Avidyâm Gamayati, 'this Âtman throwing off this body and causing it to understand the Avidyâ', would not be applicable to the jīva. (2) Similarly in mantra four occurs the words "it creates newer and happier forms." This also will not be applicable to the jīva. Because the jīva cannot of his own accord throw off his body, nor can it make itself understand Avidyâ, nor can it have the power of creating newer and happier forms. Therefore the word Âtman above-mentioned cannot refer to the jīva but to the Paramâtman. Moreover in mantra five this Âtman is called sarvamaya and a jīva cannot be called sarvamaya or every thing, because this sarvamaya expressly refers to Brâhman, as the previous sentence is Sa Vâ Ayamâtmâ Brahma. So the whole passage refers to Brahman and not to any jīva.

MANTRA IV. 4. 3.

तदथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्र-
म्यात्मानमुपसत्त्वं हरत्येवमेवायमात्मेदत्त्वं शरीरं निहत्याऽविद्यां
गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसत्त्वं हरति ॥ ३ ॥

तद् Tat, it is. यथा Yathâ, just as. तृणजलायुका Trīṇajalâyukâ, leech. तृणस्य Trīṇasya, of the grass, of a blade of grass. अन्तं Antam, the top, the end. गत्वा Gatvâ, going. अन्यं Anyam, other. आक्रमं Âkramam, support. आक्रम्य Âkranya, getting; holding fast to. आत्मानं Âtmânam, its own self. उपसंहरति Upasaṁharati, contracts. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtmâ, the Âtman, the Lord Puruṣottama. अविद्या Avidyâm, Avidyâ; ignorance; nescience. गमयित्वा Gamayitvâ, making (the Jīva) know or understand. इदं Idam, this. शरीरं Śarīram, the body: the dense physical body. निहत्य Nihatya, leaving; giving up. अन्यं Anyam, other. आक्रमं Âkramam, support; the sūkṣma-śarīra or the subtle body of the Jīva or the Līṅga-deha. आक्रम्य Âkranya, getting; holding fast to. आत्मानं Âtmânam, self, the gross body of the Jīva. उपसंहरति Upasaṁharati, contracts; draws away (from the gross body of the Jīva), abandons.

3. “And as a leech, getting to the top of a blade of grass holds fast to another support and contracts itself, similarly, this Âtman (the Lord) throwing off this (dense) body and causing (the Jīva) to understand the Nescience by giving him knowledge holds fast to another support (the subtle body of the Jīva) and gives up (this gross) body.”—292.

MADHVA'S COMMENTARY.

(An objector says a person about to attain Mukti cannot have any body, so the illustration of a leech cannot apply to a Mukta jīva, but it would be very appropriate to a non-mukta jīva. So the whole context here is about not Muktas. This objection the commentator meets by quoting an authority :—)

As a leech takes hold of another blade of grass before quitting the grass on which it is moving, so the supreme person, the Lord Bhagavân, abandons the dense body of the jīva by taking hold of the subtle form of the jīva. By so doing the Lord Keśava resolves this dense body into the elements. He also makes the jīva understand avidyâ by giving to the jīva jñānam or wisdom.

Note.—This authority clearly shows that it is the Lord who takes out the jīva from the dense body and gives jīva knowledge by removing avidyâ.

MANTRA IV. 4.

तदथा पेश्कारी पेशो मात्रामुपादायान्यन्नवतरं
कल्याणतरथं रूपं तनुत एवमेवायमात्मेदथं शरीरं निहंत्या-

ऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं
वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा
भूतानाम् ॥ ४ ॥

तत् Tat, it is, thus. यथा Yathâ, just as. पेशकारी Peśaskâri, a goldsmith. पेशः Peśasah, of gold. मात्रा Mâtrâm, a small portion. उपादाय Upâdâya, taking. अन्यत् Anyat, other. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter. रूपं Rûpam, form. तनुते Tanute, gives. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtmâ, the Âtman. इदं Idam, this. शरीरं Śarîram, the gross body. निहत्य Nihatya, leaving; giving up. अविद्या Avidyâm, Avidyâ; ignorance. गमयित्वा Gamayitvâ, making the Jîva know or understand. अन्यत् Anyat, another. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter; purer. रूपं Rûpam, body. कुरुते Kurute, creates; assumes. पित्र्यं Pitryam, of the Fathers. वा Va, or. गान्धर्वं Gândharvam, of the Gandharvas. वा Vâ, or. दैवं Daivam, of the gods. वा Vâ. प्राजापत्यं Prâjâpatyam, of Rudra. Here the word Prâjâpati stands for Rudra. वा Vâ, or. ब्राह्मं Brâhmam, of Brahmâ. वा Vâ, or. अन्येषां Anyeṣâm, other. भूतानां Bhûtânâm, of the beings.

4. “ And just as a goldsmith, taking a piece of gold, makes something else of a newer and more lovely form, similarly this Paramâtman, throwing off this gross body, and causing the jîva to understand the Nescience, creates a newer and more lovely form either of the Pitris, or of the Gandharvas, or of the Devas, or of Rudra, or of Chaturmukha Brahmâ or of some other beings.”—293.

MADHVA'S COMMENTARY.

As a goldsmith destroys the impurity of the gold by burning it in fire, and with the gold so purified he makes out of it any ornament that he wishes; so the Lord Viṣṇu burns up in the fire of his Self all the impurities of the Jîva compared to gold, in the shape of ignorance, lust and wrong karmas, for the Lord is all powerful. Having thus purified the Jîva he according to his wish creates a new body for the Jîva according to the merit of this Mukta Jîva. If the Jîva belongs to the class of pitris he creates a pitri body, if it belongs to the Gandharva class he creates for him a Gandharva body. If the Jîva belongs to the deva class he creates a deva body. If it belongs to the Prâjâpati class he creates for it a Prâjâpati body. If it belongs to the Brahmâ class he

creates for it a Brahmā body. All these bodies so created have the form of eternal bliss. The Lord never creates a body for a Jīva to which that Jīva is not entitled by his merit because the Śruti says that the Jīva in Mukti is attended by Pūrva Prajñā or previous knowledge or merit. So according to this merit the body of the Mukta Jīva is created.

(Here arises a question :—What is the difference between a Mukta Brahmā and the ordinary Brahmā. To this the commentator answers :—)

A Brahmā so long as he is not Mukta is called a Brahmā by courtesy only. He becomes really and truly a Brahmā when he gets Mukti. Similarly a Prajāpati is merely a title by courtesy of Rudra so long as he does not get Mukti. After Mukti he is entitled to this designation. So on with all other classes of Devās. As gold or silver so long as it is mixed with other alloys is still called a gold or silver because it has the possibility of becoming pure gold or silver by removing its dross ; or a child of a twice-born is called a twice-born even before he is invested with the sacred thread because the boy has the possibility of becoming a twice-born which a Śūdra boy has not, so Brahmā and others are called Brahmā, etc., even before their Mukti because they have the possibility and fitness of becoming Brahmā, etc., in course of time.

This Mantra does not apply to the non-muktas because in the mantra occurs the word Kalyāṇātara meaning a more happy and more beautiful body. A non-mukta Jīva cannot get after death a happier and more beautiful body.

Some have taken the words Anyeṣām vā Bhūtānām of this mantra as applying to lower animals and they say that lower animals also get a new body. But that also is wrong. Those words do not refer to lower animals but to other Muktas not enumerated above, such as Mukta human beings, Mukta world rulers, etc. Those words cannot apply to beasts and birds because they cannot be said to get a Kalyāṇa body at all. Their body is not at all Kalyāṇa or auspicious or happy or beautiful.

If this mantra referred merely to death then the epithet Kalyāṇātara would be useless and convey no meaning for men do not by mere death get a more beautiful or a more happy body. Similarly the previous epithets of Śrotriya, Avṛjina and Akāmahat mentioned in mantra IV. 3. 33 apply only to devas and not to animals.

(An objector says : But these devas Brahmā, etc., have already a particular body of their own. Thus Brahmā has a body having four faces, what newer body can he have after Mukti ? To this the commentator answers :—)

They are said to get a newer body in the sense of getting higher experiences in that body which they did not experience before Mukti. In the state of Saṁsāra. Brahmā and others had a small quantity of Tejas or powers and a small Jīva form. But in Mukti these Brahmā and others have a very large quantity of tejas given to them by Lord Bhagavān and their body also becomes very vast. This is what is meant by the phrase that the unborn Lord creates a newer body for Mukta Brahmā, etc.

By the phrase Anyeṣāṁ vā bhūtānām in the mantra is meant men etc., and does not refer to Asuras, etc., for Asuras never get Mukti.

(An objector says : Your illustration of gold is inapplicable, for there are not many kinds of gold but you say that there are many kinds of bodies of Mukta belonging to different classes. To this the commentator answers :—)

Gold is also of various kinds, thus dark coloured gold (Mayam) belongs to the class of men ; it is called human gold. The yellow coloured gold is called Gandharva gold. The gold of the colour of Indragopa, a kind of red insect, is called jâmbunada gold. Similarly gold of the colour of burning sun is called Deva gold and its name is Anikara or brilliant gold. These are different varieties of gold which always belong to them and though they may all be burnt in fire they do not lose at all their specific qualities belonging to that particular variety. Similarly the Jīvas belong to particular species such as human beings, Gandharvas, Pitṛis, Devas, Prajâpatis, and Brahmās ; each successive class being higher than the other preceding it. The specific qualities of these jīvas manifest themselves in their fullness in Mukti.

Note.—Thus a human jīva in Mukti remains a human jīva but with the perfection of all human qualities, he never becomes a Gandharva jīva and so with others.

(An objector says : Why do you take this passage or chapter to refer to Mukti ? The answer is that in interpreting a passage we must see what is the commencement of it and what is the middle of it and what is in the end. So the commentator says :—)

This passage opens with the statement (Mantra IV. 3. 36) *Sa yatra Ayam Aṇimānam Nyeti* and this refers to going to the Lord called Subtle at the time of the Mukti. In the middle of this passage occurs the statement *Tasya haitasya hṛdayasya agram pradyotate*, etc. "The Lord illumines the point of the heart." This also refers to Mukti. The passage ends with the statement *Tena dhīrāḥ apiyanti Brahmavidā*. This also refers to Mukti. Thus construing the whole passage from its opening, middle and final statement it refers to Mukti. Similarly the

statements Svargam lokam ita ūrdhva vimuktaḥ tena eti brāhmaṇit punyākṛit taijasaḥ. These also show that the subject matter of the whole passage is Mukti.

Even the lord Bādarāyaṇa in the sūtra (IV. 2. 17) says that this chapter deals with Mukti. He says:—

तदोकोऽप्रउच्यते तत्प्रकाशितद्वारोविद्यासामर्थ्यात्तच्छेष-
गत्यनुसृतियोगाच्च हार्दानुगृहीतः शताधिकृत्य ॥

“Then there takes place a lighting up of the point of His abode, and by the door so illumined by Him, he should depart through the hundred and first artery, by virtue of the power of his wisdom and by the application of the memory of the path which results from such wisdom, and through the favour of the Lord in the heart.”

(The objector says that there are two kinds of Mukti, Saṅga and Nirṅga Mukti. The texts which describe enjoyments of various kinds refer to Saṅga Mukti. But the real mukti is Nirṅga in which there are no enjoyments. To this the commentator answers:—)

There is no proof or authority for the statement that there is a kind of Mukti in which there is no enjoyment. The Śrutis, Śmṛitis, the Itihāsas, the Purāṇas all describe that the Muktas enjoy various pleasurable experiences in Mukti and that there is no Mukti in which there is no enjoyment. Thus:—

(1). In the Taittirīya Upaniṣad (II. 1) occur the words “so śnute sarvān kāmān saha Brahmaṇā vipaścitā,” meaning “the Mukta enjoys all objects of desire along with the all-knowing Brahman.”

(2). So also in the same Upaniṣad (III. 5) occur the words “etaṁ ānandamayam ātmānam upasaṁkramya” Imām Lokān Kāmān Nikāmān rūpāṇyanusancharan meaning the mukta reaches this Ātman consisting of bliss and enters and take possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes.

(3). So also in the mantra (Rig Veda, X. 71. II).

ब्रह्मैवः पौषमास्ते पुपुस्वान् गायत्रं त्वो गायति शकरीषु ।

ब्रह्मास्वो वदति जातविद्याम् यज्ञस्य मात्रां विमिमीत उद्वः ॥

One Brahmā plies his constant task reciting verses : another Brahmā sings the holy psalm in Śakvarī measures.

One more Brahmā tells the lore of being, and one lays down the rules of sacrificing.

(4). So also in the mantra, Chhândogya Upaniṣad, VIII. 3. 4. occur the following words:—

परंश्रुयतिरूपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एव आत्मेति होवाच ।

Now the elect who has received the grace of Viṣṇu completely rises from out of his (final) body, and reaches the Highest Light, and appears in his true form, verily He, the Lord, is the Self, thus spoke (Rama).

MANTRA IV. 4. 5.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽस्तेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयो धर्ममयः सर्वमयस्तद्देतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ॥ अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

सः Saḥ, that ; far away at a distance. अयं Ayam, this ; very near. आत्मा Ātmā, Paramātmā : the All-spreading. वै Vai, indeed. ब्रह्म Brahma, the full or developed in the qualities. विज्ञानमयः Vijñānamayaḥ, the supreme knowledge : whose svarūpa is knowledge. Here it is also to be understood that He is also अविज्ञानमयः (Avijñānamayaḥ), one whose Buddhi is not the बुद्धितत्त्वात्मिका (Buddhitattvātmikā), i. e., is not the substance of the Buddhist matter of Prakṛiti. मनोमयः Manomayaḥ, the all-mind ; the sum of all the thinking minds. Also supply अमनोमयः (Amanomayaḥ), whose mind is not made of the mind or manastattva of Prakṛiti. प्राणमयः Prāṇamayaḥ, all the strength-substances. Also supply अप्राणमयः (Aprāṇamayaḥ), one whose Prāṇa is not made of the substance of the Prāṇa or the Ahaṁ-tattva of Prakṛiti. चक्षुर्मयः Chakṣurmayāḥ, the collection of all the presiding devas of sight ; the All-seeing. Supply अचक्षुर्मयः (Achakṣurmayāḥ), the presiding god, whose eye is not like the presiding gods of ordinary sight. श्रोत्रमयः Śrotramayaḥ, the collection of all the devas of hearing ; the All-hearing. Supply अश्रोत्रमयः (Aśrotramayaḥ), whose sense of hearing is not like the substance of ordinary senses of hearing. पृथिवीमयः Prithivīmayaḥ, the all-smelling. Smell is the *guṇa* of earth. Supply also अपृथिवीमयः (Aprithivīmayaḥ), whose scent is not

like that of the earth-substance or Pṛithivītattva. **आपोमयः** Āpomayah, the All-tasting ; all the waters taken together. Supply **अनापोमयः** (Anāpomayah), the Āpa or waters in Him are not what the ordinary waters are. **वायुमयः** Vāyumayah, the All-acting ; the sum of all the Vāyus. Supply **अवायुमयः** (Avāyumayah), whose Vāyu-substance is not what the Vāyu-substance ordinarily is. **आकाशमयः** Ākāśamayah, all the Ākāśa substances ; the All-pervading. Supply **अनाकाशमयः** (Anākāśamayah), in whom the Ākāśa-substance is not the ordinary **आकाशतत्त्व** Ākāśatattva. **तेजोमयः** Tejomayah ; the supreme Light. **अतेजोमयः** Atejomayah, whose light is not the light of the ordinary fire. **काममयः** Kāmamayah, the highest in all his desires ; whose desires are ever for the highest. **अकाममयः** Akāmamayah, whose desires are not the ordinary low desires. **क्रोधमयः** Krodhamayah, all angers taken together ; whose anger is terrible **अक्रोधमयः** Akrodhamayah, whose anger is not merciless and painful like the anger of ordinary jīvas. **धर्ममयः** Dharmamayah, the sum of all the qualities or dharmas, like Ānanda, etc. **अधर्ममयः** Adharmamayah, the qualities in whom are not like the qualities of ordinary things. **सर्वमयः** Sarvamayah, having all things of the Prakṛiti. **असर्वमयः** Āsarvamayah, everything in whom is different from the things of Prakṛiti. **तद्** Tad, existing in all times. **यद्** Yad, existing in all space. **एतद्** Etad, existing in all causations. **इदमयः** Idamayah, Supreme Ruler (maya) of all that exists in idam or the present time. **अदोमयः** Adomayah, the Supreme Ruler of all that exists in adas (in the past and the future). **इति** Iti, therefore ; since the Paramātmān is of such a nature. **यथा** Yathā, as. **कारी** Kāri, making the jīva do as likes Him best. **यथा** Yathā, as. **चारी** Chāri, making the jīva behave as He likes it. **तथा** Tathā, so ; such. **भवति** Bhavati, becomes (the jīva). **साधुकारी** Sādhukāri, should He make the jīva work good. **साधुः** Sādhuh, good. **भवति** Bhavati, (the jīva) becomes. **पापकारी** Pāpakāri, should He make the jīva do what is bad. **पापः** Pāpah, bad ; sinful. **भवति** Bhavati, becomes. **पुण्येन** Puṇyena, holy. **कर्मणा** Karmaṇā, by the acts. **पुण्यः** Puṇyah, pure ; holy. **भवति** Bhavati, (the jīva) becomes. **पापः** Pāpah, sinful. **पापेन** Pāpena, by the sinful (deeds). **अथो** Atho, hence. **खलु** Khalu, truly. **अयं** Ayam, this. **पुरुषः** Puruṣah, the jīva. **काममयः** Kāmamayah, subject to the will of the Lord. **एव** Eva, no doubt. **इति** Iti. **आहुः** Āhuḥ, they say. **सः** Sah, he ; the Paramātmān. **यथाकामः** Yathākāmah, of whatever desire. **भवति** Bhavati, is. **तत्क्रतुः** Tatkratuḥ, desirous of carrying that out ; inclination. **भवति** Bhavati (the jīva) becomes. **यत्क्रतुः** Yatkratuḥ, desirous of carrying whatever out. **भवति** Bhavati, the jīva becomes. **तत्** Tat, that. **कर्म** Karma, work ; deed **कुरुते** Kurute, performs. **यत्** Yat, whatever. **कर्म** Karma, work ; deed. **कुरुते** Kurute, performs. **तत्** Tat, that ; according to that. **अभिसंपद्यते** Abhisampadyate, gets as a result, reaps.

5. "That far away, though verily so near, that All-pervading and Ever-full Lord, is essentially and supremely All-knowing, All-thinking, All-exerting, All-hearing, All-smelling, All-tasting, All-acting, and All-pervading. (He is essentially and supremely) the highest Light, (but) not (material) light, the highest Desire, (but) not (worldly) desire, the Great-anger, (but) not (like mortal) anger, and the highest Quality, (but) not (worldly) quality. He is supremely All (because the cause of all). He exists in all time (tad), pervades all space in and out (yad), and is ever changeless through all causes of change (etad). He is the Supreme Ruler of all which exists in the present (idammaya). He is even the Supreme Ruler of all which existed in the past or will come into existence in the future (adoyamaya).

"A jīva acts as the Lord makes him act, a jīva behaves as He makes him behave. Whom He causes to do good deeds, he becomes good. Whom He causes to do evil deeds, he becomes a sinner.

"Wherefore, they say:—This jīva is verily under the Will (of the Lord). Whatever desire the Lord has, so becomes the innate inclination (kratu) of the jīva, and as is his inclination, so is his deed, and as is his deed, so is his fruit."—294.

MADHVA'S COMMENTARY.

[In this Mantra occur the words Vijñāna-maya, Mano-maya, etc. What is the force of the affix "maya" in these words? Maya generally means 'made of or consisting of,' but here it has a different force. The author explains it thus:—]

The affix maya has the force of denoting abundance, as well as the essential form of a thing. It has not the force of Vikāra or modification here.

[In this Mantra occur the words—"Sa vā Ayam Âtmâ Brahma, etc." These words have been explained by others as applying to the jīva, but they apply to the Lord. The author shows it next:—]

The word Âtman here does not refer to jīva-Âtman, but to the Supreme Self. The word Âtman comes from the root Tan, with the prefix Â, meaning Âtata or spread everywhere. He who spreads throughout the universe is called Âtman, therefore it applies to the Supreme Self.

He has been called the Brahman, because He is full in all the qualities. He is called Saḥ, because He is far away. He is called Ayam, because He is very near to us. He is called Vijñāna-maya, because He is full of all knowledge, and his essential form is perfect knowledge. He is called Mano-maya, because His essential form is that of the Feeler of everything. He is called Prāṇa-maya, because His essential form is perfection of all power. He is called Chakṣur-maya, because His essential form is that of the seer of everything. He is called Śrotra-maya, because His essential form is that of the hearer of everything. He is called Pṛithivī-maya, because He supports everything like the earth, and because all sweet scents are in Him. He is called Âpo maya, because He gives satisfaction and refreshment to all, as water satisfies the thirst of every one and refreshes all. He is called Vāyu-maya, because He has the form of being the agent of every act. He is called Âkāśa-maya, because He gives room or space to every one. He is called Tejo-maya, because His essential form is extreme luminosity. He is called Kāma-maya, because He has the highest desire of all, inasmuch as, He desires to create, sustain, etc., this universe. He is called Krodha-maya, because His wrath is terrible against all evil-doers. The Lord is called Dharma-maya, because His form is that of bliss and joy. That is His Dharma or quality. He is also called by the negative attributes "Atejo-maya," "Akāma-maya," "Akrodha-maya," and "Adharma-maya," in the sense that His form is not of Prākṛitic matter; and, therefore, the qualities of material light, material desire, human anger, and material qualities or dharmas, do not exist in Him. The scent of Hari is not worldly odour, nor His satisfaction or refreshment is from physical water, nor is His light from this physical fire, nor is His strength from the Deva called Vāyu, nor is his hearing dependant on physical ear, nor is this physical Âkāśa or Manas, His Akāśa or His manas. Nor is His Buddhi composed of the physical matter of the Buddhi Tattva, nor is His Ego made of the Aham-Tattva of the Prākṛitic matter, nor is His Chitta made out of the matter of the Mahattattva belonging to Prakṛiti, because all these various attributes of Prakṛiti are merely reflections of the qualities of the Lord. Therefore, Viṣṇu is called Sarva-maya, because He is the Primeval Cause of everything. And, similarly, He is Asarva-maya, because He is not identical with anything. All the attributes (Guṇas) of the Lord are of Ohit (intelligence) and Ânanda (bliss) in their essence, and which are the sources of all the Guṇas that exist anywhere else. Therefore, the qualities of the Lord are said to be quite different from any qualities of worldly matter.

[How can the Krodha (wrath) of the Lord be said to be unworldly? To this, the author replies :—]

The anger of the Lord has ever the essential quality of forgiveness in it, as well as of bliss and intelligence. [His anger is not blind, unintelligent, and merciless, but it is always accompanied with forgiveness and based upon dispassionate and calm reason, and meant to give ultimate joy to the person against whom His anger is directed.] How can then the anger of the Lord Viṣṇu be compared with the anger of ordinary jīvas? Thus all his attributes are totally distinct and different from the qualities of ordinary jīvas.

[An objector says :—All this may be quite true, but as regards the phrase Savā Ayam Ātmā, etc., all this is beside the mark. The whole passage refers to an ordinary jīva, and not to Lord Viṣṇu. To this, the Commentator says :—]

The released soul (Mukta) reaches the Lord Hari and gets the quantity of bliss, according to the nature of his Pūrva-Prajñā or previous works.

[What is this Pūrva-Prajñā? To this, the Commentator answers :—]

When a man gets Mukti, he gets the Lord Viṣṇu, whose form and nature have just been described, and he gets Him, according as his previous Prajñā (प्रज्ञा) permits. By the word Pūrva-Prajñā (पूर्वप्रज्ञा) is to be understood the Prajñā or knowledge regarding Viṣṇu, that a jīva has in him from beginningless time. Thus the Pūrva-Prajñā of Brahmā and others differs from each other, according to the class to which the jīva belongs.

All this is from the Mahāmīmāṃsā.

The Lord has been called in this mantra (इदमय) idam-maya, because everything in the world which exists in the *present* time is under His control. He has also been called अदमय (Adomaya), in the text, because everything that came to exist in the *past* and what will come to exist in *future*, both were and will be under the control of the Lord.

The affix "Maya" has the force of denoting superiority (pradhāna) as well as the essential nature, form or (svarūpa) of the thing denoted by that word, to which this affix is added. Therefore, Idam-maya and Adomaya with the force of svarūpa mean He whose form, though consisting of this (or the present time), has yet the form of *that* (namely, the past and the future time also). Such is the nature of the Lord Hari, because He is beginningless, endless and ever-existing. Therefore, He is *beyond* time as well as *in* all time.

These words Idam-maya and Ado-maya, with the force of Pradhāna or superiority, mean He who is *superior* to *this* and to *that*, namely who

is superior to *all*, because He is All-powerful, from beginningless and endless time.

[The words Tad, Yad, and Etad, though meaning ordinarily that, what, and this, do not mean so in this passage.]

The Lord Viṣṇu is called "Tad," because He is at the present time, just as He was in the past. Similarly, He is called "Yad," because He is in the inside, exactly as He is in the outside. The epithet (Etad) has been applied to the Lord of the world, Vāsudeva, in order to show that He will ever be afterwards, as He is now.

[The Commentator now explains the words Yathā Kârî, Yathā Chârî, Tathā Bhavati, etc. :—]

A being becomes what the Puruṣottama makes of him he will be good and honest if the Lord makes him so ; and sinner will be he, should the Lord be pleased to make him a sinner. If it please the Lord to make a man holy and pious, the man becomes holy and pious. A sinner and unholy becomes he, if the Lord bids him be so. The wise say that all the beings are always under the direct will of the Lord.

The desires of a being have their origin in the desires of the Lord Viṣṇu ; so the beings act in obedience to the desires of the Lord Viṣṇu. The निष्ठा (niṣṭhā means faith or inclination and innate mental bent of a jīva) follows His desires, and so his acts follow His Niṣṭhā (निष्ठा), and the fruit that a man reaps is the outcome of his acts. The Lord's will being at the bottom of them all, the Lord has been called काममय (Kāmamaya). Such is the relation between the Lord and the jīva, and there is no exception to it.

(Under the circumstances, since a jīva has no independent will of his own) one may be led to think that there is unity between the Lord and the jīva ; one may ask, where then does lie the difference between the Lord and the jīva ? In answer, it may be said, that the doctrine of unity between the Lord and the jīva has been refuted by the Bhagavān Vyāsa in the sūtra सुषुप्त्यान्वयोर्भेदेन (Vedānta, I. 3. 42):

"The text designates the Supreme Self as different from the jīva, whether it be in the state of deep sleep or at the time of departure."

Moreover, the doctrine of unity is quite incompatible with the śruti Prājñenātmanā anvāruḍhaḥ, Prājñenātmanā sampariṣvaktah, etc.—"Mounted by the All-knowing Self," "Embraced by the All-knowing Self" (Br. Up., IV. 3. 35 and 21.)

(The opponent says :—"The jīva and the Lord are really one, but, for conventional purposes, they are considered as different.

The difference is, therefore, vyavahārika only. To this, the author replies:—)

There is no proof of the existence of such a thing as Vyavahārika-Bheda or conventional difference. There is no authority to that effect.

[This difference, if not conventional, might be Prātibhāsika or illusive or erroneous, says the opponent. To this, we reply :—]

If the difference between the jīva and the Īśvara was based upon error or illusion only, then the above texts of śrutis would become useless and meaningless. The texts of śrutis are admittedly free from all error and faults, and so it would not be proper to say that a doctrine established by śruti might be based upon illusion or error. To say so would be like the ravings of a mad man, for it would lead to the conclusion that the entire Vedas are unauthoritative.

[An objector says:—Why the Śruti should become unauthoritative merely because the doctrine of bheda is said to be erroneous? So far as that particular doctrine is concerned, the teaching may be erroneous, but other portions of the Śruti would remain authoritative all the same. Yajñadatta, on account of his obliquity of vision, may say that there are two moons, and that statement of his may be erroneous, but that does not mean that all his statements are erroneous, and that they are asiddha or wrong. To this, the author replies:—]

Because it is not possible that any statement of Śruti may be erroneous, because admittedly Śruti is faultless and all its statements are true.

[An objector says : “ What is the harm, if we say that the statement of śruti regarding bheda is erroneous, but all the other statements of śruti are correct ? If that be so, then those statements of śruti which you say prove abheda, may also be erroneous. What prevents them from being so, where there is no unvarying criterion of truth ? If you still persist in saying that it may be so, then the author answers :—]

Then the result would be that, like the ravings of a mad man, the entire Vedas would become unauthoritative.

(If a particular statement of a person be erroneous, why should all his statements be rejected ? That particular statement may have some cause, like defect in the eye-sight, to make it erroneous. To this, it is replied :—Where there is no other means of judging the truth of a person, but his own statement, and when one particular statement of that person is found to be erroneous, we must say that that person is unauthoritative. So the author says :—)

If a person poses as an expert, and is found to be in error in his own subject, that person becomes unauthoritative in every part of his subject, for unauthoritativeness does not mean anything else than this. A layman cannot judge that other statements of his may be true, when a particular statement of his is found to be erroneous.

(An opponent says: The unity between jīva and Īśvara is ineffable, and cannot be described by words. This Abheda is Anirvachanīya or indescribable. To this, we reply :—)

According to this opinion of the indescribability of Abheda, any mad man may assert any foolish proposition, and say, "This statement is correct, but there is no proof for it, because it is transcendental and Anirvachanīya." What is then the difference between the ravings of a mad man and the sayings of those who cannot adduce any scriptural authority for their statements and who try to hide their ignorance under the cover of Anirvachanīya?

(The other side may say, the ravings of the mad man are unauthoritative, because they assert propositions which are erroneous, but it does not follow from this illustration that śrūtis teach Bheda or difference as the final truth. May it not be that the śrūtis teach Bheda as a conventional (Vyavahārika) truth, and not as a Pāramārthika or the highest truth? To this, we reply, that it is not so, for there is no proof that the Bheda is conventional only, and that the śrūtis teach only the conventional truth.

If it be admitted that the difference between the jīva and Īśvara is erroneous, then this error itself may be based upon further error, and so no truth can be arrived at. On the other hand, there are authorities to establish Bheda :—)

अयं सहसामृषिभिः सहस्रकृतः समुद्र इव पप्रथे ।

सुत्यः सो अस्य महिमा गृणशशवा यज्ञेषु विप्रराज्य ॥

(Rig Veda, VIII. 3. 4.)

"He, with his might enhanced by R̥iṣis thousandfold, hath like an ocean spread himself.

"His majesty is praised as true at solemn rites, his power where holy singers rule."

This shows that the attributes of the Lord are true, and not imaginary. So also the text Taete Satyāḥ Kāmāḥ, etc., (Chh. Up., VIII. 3. 1) "All these desires are true." This also shows that the desires of the Lord are true.

Similarly, the following mantra (Rig Veda, IV. 17. 5.) shows that all the jīvas live and have their being in the Lord, and that these jīvas have a real and true existence, and that they are not untrue.

यएकु इच्यावयंति प्रभूमा राजा कृष्टीनांपुरुहुत इन्द्रः ।

सत्यमेनमनुविश्रेमदंति रातिं देवस्य गृणतो मघेनः ॥

“ He who alone overthrows the world of creatures, Indra, the peoples’ King, invokes of many ;

“ Of a truth, all rejoice in him, extolling the boons which Maghvan the God hath sent them.”

The word “ truth ” as well as the whole of this mantra shows that the life of all jīvas depends upon the Lord, and that all the activity, rejoicing, &c., of this life is satya. How can then the difference between jīva and Īśvara be false and illusive ?

Moreover, the difference (Bheda) between jīva and Īśvara is not unreal, because it is true, by the fact of the imperative assertion of consciousness which says, “ It is ” ; and, moreover, because the functions and activities of the world, as well as the possibility of exertion for getting Mukti, depend upon the reality of this difference. It must not be said that the only reason for believing in this difference is the proof given by one’s consciousness and perception, and based upon belief only. It is possible that one’s belief may be erroneous, as a person may take a mother-of-pearl for silver ; but this false belief of his is liable to be corrected by true perception, when he knows that it is not silver, but a shell. In the case of the world and the jīva however, there is no such false perception. Every one sees this difference, and it cannot be said that all are in error. One man or two may be in error, and they may see silver where there is no silver, but others see the shell and do not mistake it for silver. But no one has ever seen that the jīva and Īśvara are one. In the śrutis the attributes of the Supreme Self, such as omniscience and omnipotence, etc., are described as peculiarly belonging to Him. Everyone directly sees that the jīva is neither all-knowing nor present everywhere, like the God. In fact, everyone is conscious of bheda, and says, “ I am separate from God ” ; for this is the response of consciousness of everyone. In fact, a jīva is ignorant, while the Lord is All-knowing ; a jīva has small power, while the Lord is All-powerful, etc.

[An objector says : Admitted that the response of every consciousness declares a difference, and admitted also that the possibility of all activities depends upon this difference, yet it would not prove that the difference is real and not false. To this, the author answers:—]

No one has ever perceived that there is any exception, anywhere, to this universal consciousness of difference, and to the impossibility of carrying on any activity not based upon such difference. Therefore, the non-reality of difference being itself non-existent, it follows that the response of all consciousness of all the jīvas regarding the reality of this difference is a true response, and the difference is true, and not merely subjective.

[An objector may say: But a false perception may also give rise to activity; and, though the world is really false, yet it can give rise to all kinds of activities. Just as a man, who mistakes a rope for a snake, has all the activities which a real snake will produce, such as fear, trembling, etc., or such as perceiving some object in dream, while as a matter of fact the dream is false. We see that the false perception of the snake in the rope and of the dream-object is removed by the true perception. Therefore your argument that the jīva and Īśvara are different, because all activities depend upon such difference, falls to the ground.]

[To this, it may be answered that the activities seen in the case of mistaking a rope for snake, do not depend upon mistake or falsehood, but upon one's knowledge, and it is this knowledge which is real (though the object giving rise to this knowledge is false), which gives rise to the activities of fear, trembling, etc. This knowledge is never sublated. Nor is an object seen in dream false, for we have already shown that these dream-objects are created by the Lord for the dreamer, and therefore they are true, so far as the dreamer is concerned. This also proves that the difference between jīva and Īśvara is not false. Therefore, the author says :—]

The difference is not false, because we see that even after Mukti, the jīva is still dependent upon the Lord, as is taught in the present Upaniṣad in mantra (1. 5. 9., page 94), "He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari)."

[An objector says: In this mantra, there is no word showing that it applies to Mukti. It may apply to a jīva bound in Saṁsāra, and a jīva so bound is certainly dependent upon God. But after Mukti, he is not so dependent, because he becomes God. To this, the author replies :—]

This Mantra says that his Karma or fruits of work are never exhausted. This refers to Mukti, for in the Saṁsāra condition, all Karmas are exhausted, after some time or other. It is only in Mukti that Karmas become exhaustless.

[An objector says : Even in this *samsâra*, the *Karmas* may be said to be exhaustless in a limited sense, namely, that their effects are endless. One act leads to another act, and so the chain of causation is endless. To this, the author replies :—]

(You take the word “ exhaustless ” in a secondary sense ; for you admit that this chain of causation comes to an end with *Mukti*. So the *Karmas* in this world are not really exhaustless.) It is not proper to take the secondary meaning of a word by rejecting its primary meaning, when that meaning is possible. Therefore, the difference between the *jîva* and *Îśvara* is a real difference, and not imaginary.

[An objector says : In the next part of this *Mantra*, the Lord is described as *Yathâkârî*, *Yathâchârî*, and it means that the Lord does whatever He likes, and He conducts himself as he likes. Is the Lord then a wilful being ? How do you explain it ? To this, the Commentator answers :—]

The word *Yathâkârî* means that, what the Lord causes a *jîva* to do, the *jîva* does that ; and the word *Yathâchârî* means that, whatever the Lord wishes the *jîva* to act upon, in that manner the *jîva* behaves.

Note.—There is a difference between the *Karma* and *Âchâra*. *Karma* means ceremonial rites in general, while *Âchâra* means that portion of *Karma* rites which leads to purification or purificatory rites.

[The Commentator next explains the sentence :—*Sayathâ kâmo bhavati tatkratur bhavati* :—]

Whatever desire the Lord has, that very desire the *Mukta jîva* also has. In other words, the desires of a *Mukta Jîva* are co-ordinate to or in harmony with the desire of the Lord.

The word *Kratu* means determination or the volition in the mind of the *jîva*, such as, “ I shall do such and such things.” Such a volition arises in the heart of the *jîva*, because of the will of the Lord. The following *śruti* states also to this effect कामेन मे काम आयात् *Kâmena me kâma āgât* (*Taittiriya Âraṇyaka* III. 15. 2.) “ Through (His) desire there came to me my desires.”

MANTRA IV. 4. 6.

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं
मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किंचेह
करोत्ययम् ॥ तस्मात्लोकात्पुनरत्यस्मै लोकाय कर्मण इति
नूकामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम

आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति

॥ ६ ॥

तत् Tat, to that effect. एषः Eṣaḥ, this ; the following. श्लोकः Ślokaḥ, the verse भवति Bhavati, there is. अस्य Asya, his ; of the jīva. लिंगं Liṅgam, the subtle body : the passionate nature, the heart. मनः Manaḥ, mind. यत्र Yatra, where ; in any object of desire. निष्कृतं Niṣaktam, greatly attached, firmly fixed. सक्तः Saktaḥ, attached (jīva). The worldly soul, not free from attachment. तत् Tat, it ; the object of desire. एव Eva, certainly. कर्मणा Karmanā, deeds ; activities. सह Saha, together with. एति Eti, gets ; goes. अयं Ayam, this ; the jīva. इह Iha, here ; in this world. यत् Yat, anything. किञ्च Kiñcha, whatever : all. करोति Karoti, performs. तस्य Tasya, that. कर्मणः Karmanah, of the deeds. अन्तं Antam, end ; fruit, exhaustion. प्राप्य Prāpya, having got. तस्मात् Tasmāt, that. लोकात् Lokāt, from the world ; the world acquired by the deeds. पुनः Punaḥ, again. अस्मै Asmai, this. लोकाय Lokāya, to the world. कर्मणे Karmaṇe, in order to work. एति Eti, comes. इति Iti, so far. नु Nu, to be sure. कामयमानः Kāmayamānaḥ, the desirous. अथ Atha, now. अकामयमानः Akāmayamānaḥ, one who desires nothing. यः Yaḥ, whoever. अकामः Akāmaḥ, desirous of attaining the Lord Viṣṇu. अ A, Viṣṇu and कामः Kāmaḥ, desirous of. निष्कामः Niṣkāmaḥ, having no desire for unworthy things. आप्तकामः Āptakāmaḥ, one who has obtained the object of his desire. आत्मकामः Ātmakāmaḥ, one whose desires are for the Ātman. तस्य Tasya, his ; of such a Mukta jīva. प्राणाः Prāṇāḥ, the Prāṇas. न Na, not. उत्क्रामन्ति Utkrāmanti, go out. ब्रह्म Brahma, the Jīva : literally, the great. एव Eva, only, and nothing else. सन् San, remaining. ब्रह्म Brahma, Supremely Great, the Paramātman. अपि Api, also. एति Eti, gets ; goes, attains.

6. “ On this there is the following verse : The (world) attached (jīva) certainly goes, along with all his activities, to that on which his heart and mind are firmly fixed. Having got there, on the exhaustion of whatsoever acts he had performed here on earth, he comes back again from that other world, to this world, in order to perform fresh acts.

So much for the non-Mukta jīva who is attached to (worldly) desires. Now, about the Mukta jīva. He does not desire anything (contrary to the will of the Lord), he desires the Lord Viṣṇu only, and has no unworthy desires. He has obtained

all his desires, and his sole desire is the Âtman. His Prâṇas (vital spirits) do not go out again (for he has become an immortal), and always remaining great (Brahman), he enters the *Great* (Brahman) (at the time of Pralaya).”—295.

MADHVA'S COMMENTARY.

[In this Mantra the author shows that the words Akāmayamāna, etc., do not apply to the non-Muktas and that there is no repetition in it].

A Mukta being is said to be निष्काम (niṣkāma), because in that state of Mukti he gets rid of the low and mean desires; he is अकाम (Akāma) because the whole tendency of his mind is directed towards the Lord A (अ) or Viṣṇu. The Mukta is called, similarly, Akāmayamāna, because, even those desires which may not be unworthy, are rejected by him, if ever such desire arise in his mind, when such desires are against the will of God. In fact, he has never any desire which is not in accordance with the desires of God.

He is called (Āptakāma), because, the Mukta jīva attains all the objects that he desires.

He is called Âtma-kāma, because the only object of his desire is the Lord, whose form consists of all-intelligence and all-bliss. And he is so called, because he gets a body consisting of Chit (intelligence) and Ânanda (bliss), by the force of his desire.

[In a previous Mantra it has been said that after the jīva goes out, the Prâṇas follow him. Now, it is said that the Prâṇas of a Mukta jīva never go out. How do you reconcile these two statements? To this, the author replies :—]

The Prâṇas of the Mukta never go out *again*, after his attaining Mukti; in other words, a Mukta never dies again.

[The phrase Brahmaiva San Brahmāpyeti has been explained by others as meaning that “being Brahman, he goes to Brahman.” This is wrong. The jīva never becomes Brahman. The first Brahman in this phrase means jīva, and the second Brahman means the All-full Lord. So the author explains this phrase :—]

The word Brahman is applied to jīva also, because the attributes are infinitely more vast (Bṛihat) than the qualities of inert matter. (The word Brahman literally means vast, great, full).

[The author next explains the phrase Brahmāpyeti. The question arises: the Mukta had already obtained Brahman, as mentioned before, by the very fact that he was Akāmayamāna. Why does then the śruti

again says that he obtains Brahman ? Is it not a repetition ? To this, the author answers :—]

The Mukta jīva obtains the Supreme Brahman in every Pralaya, and he never comes out of the Brahman, so long as the Pralaya lasts. During other times than Pralaya, namely, during the period of Sṛiṣṭi activity, the Mukta, of his own free will, enters into the Lord Viṣṇu, and comes out of his form, whenever he likes. [Thus there is a difference between the two statements regarding the entering into Brahman. During ordinary entrance into Brahman after death, the Mukta jīva can go out of Him at will, and enter into Him again at will. But in every Pralaya (to which the present passage refers), the Mukta does not go out of Brahman during that period.]

[The next question arises,—In times other than Pralaya, when the Mukta, of his own will, enters into and comes out of Brahman, is he subject to pain and sorrow when he is away from Brahman ? To this, the author answers :—]

The Mukta is never subject to pain and sorrow, but he goes out and enters into Brahman, ever enjoying all sorts of pleasure, under the control of the Supreme Âtman (Âtmavân, meaning controlled by the Âtman).

[Having explained the words Akâmayamâna, etc., as applying to the Muktas, the author now shows that they do not apply to non-Muktas :—]

A non-Mukta can never be said to be an Âptakâma, because his desires are liable to be frustrated. He is never an Âptakâma in the primary sense of the word.

[An objector says ; The word Brahman applies to the Supreme Lord generally. Why have you explained it as meaning jīva in the sentence Brahmaiva San ? To this, the author answers :—]

The next sentence Brahmâpyeti shows that the first Brahman must mean jīva. The sentence (Brahmâpyeti) "gets to the Brahman" indicates that the word Brahman, that precedes this sentence, must mean the jīva (and not the Paramâtman). (For a person, who is himself a Brahman, cannot be said to go to Brahman or go to himself).

[An objector says : Going to Brahman would not be inappropriate, even if the first Brahman be taken in the sense of the Supreme Lord. "Going to Brahman" would mean recognising himself as Brahman. Brahman through his own Avidyâ becomes a jīva, and through his own Vidyâ he becomes Mukta. Therefore, in his condition as a jīva, he did

not know himself as Brahman, but when his nescience is destroyed, he knows his Brahmanhood, which never had left him and which he always had. It is in this sense that the śruti says that "he goes to or obtains Brahman." As a son of king, brought up in the house of a hunter and ignorant of his parentage, thinks that he is a hunter's son, and does not know that he is a prince, the son of a king: but when he is told by some reliable person that he is not the son of a hunter, but of a king, then it is said that he has obtained princedom, though he was a prince always. Or, to take another illustration, a man had a necklace of pearls round his throat, but forgetting it, he searched for it everywhere; but when he is told by a person (your ornament is round your throat) he at once sees it and says I have obtained my necklace, so the word "obtained" is used in this sentence "being Brahman, he obtains Brahman." To this, the author replies:—]

If the sentence meant the destruction of nescience and the recognition merely of the fact that he is Brahman, then the wording ought to have been "Svasya Brahmatām vijānāti," and not "Brahmāpyeti." For no one ever uses the word Apyeti "obtains", in the sense of Vijānāti "knows." A person who recognises himself as Brahman, does not say, "I have obtained Brahman, or gone to Brahman." If the son of a king, who from his childhood knew not that he was a king's son, comes to know that he is the son of a king, we say "Rājputratvenātmānam vyajānāt," "knows himself to be the son of a king," but we never say, "Rājputram-Apyeti" "he obtains [the position of] a king's son." Again, those philosophers may say that before getting Mukti, the jīva forgot his Brahman nature; and the moment he gets Mukti, the remembrance of his Brahman nature prevails and makes him recognise himself as the Brahman. To them, we reply. But this cannot be. Suppose a man forgot the jewel of his necklace, and after a long time he finds the jewel and comes to know it as his, which he had forgotten, what do we say then? We never say that he has got it "prāptaḥ"; but we say he recognises it "Vijñātaḥ." These considerations also lead us to this conclusion, that, of the two words, Brahman (ब्रह्म) in the text, the preceding one cannot but mean the jīva.

MANTRA IV. 4. 7.

तदेष श्लोको भवति ॥ यदा सर्वे प्रमुच्यन्ते कामा येऽ-
स्य हृदि श्रिताः ॥ अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत
इति ॥ तदथाऽहिनिर्लयनो वल्मीके मृता प्रत्यस्ता शयोतै-

वमेवेदं शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज
एव सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥१॥

तत् Tat, to that effect. एषः Eṣah, this ; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, is. अस्व Asya, his ; of the jīva. ये Ye, those. हृदि Hṛidi, in the heart. अिताः Śritāḥ, present ; dwelling. कामाः Kāmāḥ, desires. सर्वे Sarve, all. यदा Yadā, when. प्रमुच्यते Pramuchyante, leave ; quit. Supply तदा मुक्तो भवति (Tadā Mukto bhavati). Then he becomes Mukta or liberated. अथ Atha, then ; after the jīva has got Mukti. मर्त्यः Martyaḥ, the mortal being. अमृतः Amṛitaḥ, deathless ; immortal. भवति Bhavati, becomes. अत्र Atra, in this condition ; in Mukti. ब्रह्म Brahma, the Brahman. समश्नुते Samaśnute, enjoys. इति Iti. तत् Tat, it is ; thus. यथा Yathā, just as. अहिनिल्वयनी Ahinirivayani, the slough of a serpent. वल्मीके Valmike, on an ant-hill. प्रत्यस्ता Pratyastā, abandoned ; thrown away. मृतः Mṛitaḥ, dead. शयिता Śayita, is lain ; lies. एवम् Evam, in that way. एव Eva, just. इदं Idam, this. शरीरं Śarīram, body ; the gross body, when abandoned by the jīva. शेते Śete, lies. अथ Atha, then ; when the gross body has been abandoned. अयं Ayam, he ; the jīva. अशरीरः Aśarīraḥ, incorporeal ; that has no gross body. Supply भवति Bhavati, becomes. प्राणः Prāṇaḥ, Prāṇa, the Great Life. ब्रह्म Brahma, the Paramātmān. एव Eva, to be sure. अमृतः Amṛitaḥ, deathless ; immortal. तेजः Tejaḥ, All-light Śrī. एव Eva, as well. सः Saḥ, thus instructed. अहं aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (bulls and elephants). ददामि Dadāmi, give. इति Iti, thus. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvācha, said. ह Ha, formerly.

7. “ And to that effect is the following verse:—When all those desires which have their abode in his heart are destroyed (then he becomes Released), and then (after Release), this (once) mortal (Jīva) becomes Immortal (for he never dies again). In that state, he enjoys Brahman completely, at his pleasure.

And as the slough of a serpent lies on an ant-hill, dead and abandoned, just so this body (lies abandoned) and the jīva becomes bodiless (and hence Immortal). Immortal is even the Great Life, Brahman (Viṣṇu), and Immortal also is the Great Light (Śrī),” (thus taught Yājñavalkya.)

Janaka, the King of Videhas, said :—“ I give you, Sir, a thousand (bulls and elephants).”—296.

MADHVA'S COMMENTARY.

(The author now explains the words "Atha martyo' mṛito bhavati," "then the mortal becomes immortal.")

Here the word *Atha* means after the attainment of Mukti ; for, when Mukti has been once obtained, there is no more death to that jīva.

(The word *सम्* in *sam aśnute* means:—A Mukta jīva enters, of his own free will, into the Supreme Brahman, and, of his own will, he comes out of Him. And thus he enjoys Brahman (Brahma samaśnute). This enjoying of Brahman consists in the acts of seeing, etc., of the Lord.

Note.—The force of the word *Sam* in *Samaśnute* is to indicate that the Mukta, of his own accord, enters into the Brahman, and goes out of it.

The clause *Hṛidiśritā* qualifies the word *Kāma*, and that sentence means that all those desires only, which dwell in the heart, become destroyed and undone, and not all desires. (Only those desires which have their seat in the heart cease to exist in the state of Mukti), but other desires which have their seat in the essence (*Svarūpa*) of the jīva, do not cease; for the Muktas certainly have these desires. The heart seated desires only vanish), because the heart or the organ, called *Antaḥkaraṇa*, disappears in Mukti and no longer exists; and, consequently, the desires which have their origin in the heart also disappear with it. This applies certainly to the Muktas only, and not the non-Muktas. Because, of a non-Mukta, the desires never vanish in their entirety.

(If you say that of non-Muktas also all desires vanish in the condition of *Suṣupti*, &c., then we answer :—)

In *suṣupti*, and swoon and conditions akin to it, the desires do not vanish entirely, they are merely non-manifest and are latent only. Because after coming out of deep sleep, etc., these desires manifest themselves, as they were lying hidden in the *Vāsanās* or latent impressions of the jīva. So with the rise of the *Vāsanās*, the desires come up again.

Note.—So those desires that have their origin in the heart, disappear in the Mukta condition; but other desires, called (*sva-rūpa bhūtaḥ*) remain, for they have not their origin in the heart. It must be borne in mind that the desires that have their origin in the heart do never leave a being, unless he gets Mukti. True, we have no desires whilst we have sound sleep, but it is only because they are overpowered by *Tamas* or ignorance. In deep slumber, the desires have never been uprooted, because there is *Vāsanā* at the bottom.

It has been said in the *Brahmatarka* : "The desires of a being are sure to have their seat in the heart, until he gets Mukti : for, when the jīva gets Mukti, his heart disappears; and the heart disappearing, where would the desires find their seat ?

"In the *Svarūpabhūta Chitta*, all desires of the jīva are essentially blissful, as they belong to the very nature of the jīva. The desires that are essentially painful (as of inmates of hell), or have their origin in

Prakṛiti, do not find any scope in the Mukta Puruṣas (for they have no Prakṛitic matter in the constitution of their Âtmic bodies or svarûpa-deha)."

Note.—The Muktas have no antaḥ-karaṇa or a mental body. They have got only the svarûpa body. So also those who are condemned to everlasting hell, who have gone into darkness, have also no mental body; they have also got Svarûpa deha only. But their svarûpa-dehas unlike those of the muktas, have the very essence of pain in them. They are ever-painful. So a Svarûpa-deha or a spiritual body need not necessarily mean a blissful body. The spiritual bodies of demons in hell, are bodies of torture.

[Then occurs the following passage:—Atha Ayam Aśarīraḥ Amṛitaḥ Prâṇo Brahmaiva Teja eva. Others have taken it as forming one sentence, and they translate it:—"but that disembodied immortal spirit (prâṇa, life) is Brahman only, is only light." They apply this to Jīvan Mukta. But, according to Madhva, this passage contains three sentences and applies to three beings; the first portion Atha Ayam Aśarīraḥ applies to the jīva, who has become Mukta. The second portion Amṛitaḥ Prâṇo Brahmaiva applies to the Supreme Brahman, and the third portion, Tejaḥ eva, applies to the Goddess Śrī. The Commentator, therefore, explains it thus:]

AYAM this jīva, ATHA, then after Mukti and not before, Aśarīraḥ, becomes bodiless.

[Then, in order to show the difference between the jīva and Īśvara, the śruti goes on to say:] Amṛitaḥ Prâṇo Brahmaiva—The Immortal Prâṇa is none but Brahman. The word Amṛita means here, he who was never subject to death, who had never died, and never will die. The word Prâṇa here is also the name of Parama-Brahman, and does not denote the chief Vāyu.

[Then comes the question, how do you say that Prâṇa is the name of Brahman? To this, the Commentator answers by quoting from this very Upaniṣad (III. 9. 9).] The question is asked there, who is the one God? and the reply given to this is, Prâṇa, and the śruti goes on to say he is Brahman, he is called Tyad.

The next sentence, Teja eva, means the Goddess Śrī or Light or Tejas, who is also eternally immortal like the Supreme Brahman. The force of the word 'eva' here is to indicate that the jīva, though he has now become Mukta, is not Amṛita, in the sense of one who was never subject to death. Others, like the Muktas, become Amṛita only after getting Mukti. But before that, they were subject to death. As says the Nāradiya: "The immortality of others (than Brahman and Śrī) is owing to the grace of Viṣṇu. The Lord Bhagavān and the Goddess Śrī are eternally immortal, and no one else."

IV ADHYĀYA, IV BRĀHMAṆA, 8.

The author then gives another extract to prove that the word Prâṇa here means the Lord Viṣṇu. In the same it is said :—"Prâṇa is verily the Lord Viṣṇu, and he is so called, because He is the Supreme Leader (Pranetri) of all. And Tejas is the name of Śrī, because Śrī is the universal Light."

MANTRA IV. 4. 8.

**तदेते श्लोका भवन्ति ॥ अणुः पन्था विततः पुराणो
माथ्सृष्टोऽनुवित्तो मयैव ॥ तेन धीरा अपि यन्ति ब्रह्मविदः
स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥**

तत् Tat, to that effect. **एते** Ete, these. **श्लोकाः** Ślokâḥ, the verses. **भवन्ति** Bhavanti, are. **अणुः** Aṇuḥ, narrow ; subtle. **विततः** Vitataḥ, extended ; straight ; outstretched. **पन्थाः** Panthâḥ, path ; the way to bliss. **पुराणः** Purâṇaḥ, old ; eternal, ancient. **मां** Mâm, Śrī ; by Light. **सृष्टः** Sprīṣṭaḥ, touched, served, revealed, bathed. **मया** Mayâ, by Śrī, by Light. **एव** Eva, only. **अनुवित्तः** Anuvittaḥ, known. **ऊर्ध्वः** Ūrdhvaḥ, high above all, the Lord who is the best of all. **तेन** Tena, through his favour. **धीराः** Dhîrâḥ, the wise. **ब्रह्मविदः** Brahmavidaḥ, the knowers of the Brahman. **इतः** Itāḥ, from this world. **विमुक्ताः** Vimuktaḥ, freed. **स्वर्गं** Svargam, the knowledge of bliss derived from the enjoyment of one's own pure self. **लोकं** Lokam, world ; Vaikuṇṭha, &c. **अपि** Api, also. **यन्ति** Yanti, get ; attain.

8. " To that effect are also the following verses : That Ancient, Narrow, Outstretched (straight) Path (Brahman) is bathed by Light (Mâ-Śrī), yea is known to Light (Mâ-Śrī). (That Path is) high above all (ûrdhva). Through His (grace) the wise knowers of Brahman, becoming fully released from this (world), go to Svarga, Vaikuṇṭha, (the world of joy eternal)."—297.

MADHVA'S COMMENTARY.

Now the author explains the Mantra Aṇuḥ panthâ Vitataḥ purāṇo, etc. This has been translated by others as :—

" The small old path, stretching far away, has been found by me. On it, sages, who know Brahman, move on to the Svarga-loka (heaven), and thence higher on, as entirely free." This is wrong. The word panthâ is the name of the Lord Viṣṇu, and the word Mâm does not mean " me," but it means the Goddess Śrī, for Mâ is the name of that Goddess. So the Commentator says :—)

The Lord Hari has been called Panthâ in the Mantra, because when one gets Him, He gives him immortal bliss. The Lord is called "(Aṇu)" or subtle, because He is inside the hearts of all jīvas, and He is vitata or stretched, because He is outside of them all. Because (Mâ) or Śrī touches the Lord, therefore, He is called Śrīpati. One with whom Śrī is in direct contact, and therefore, it is Śrī alone who knows the Lord directly. Through the favour of this Lord all who get Mukti go to the world of Viṣṇu. The Lord is called "ūrdhva" or high above all, because He is higher up than everything else in the world.

MANTRA IV. 4. 9.

तस्मिञ्छुक्लमुत नीलमाहुःपिङ्गलश्च हरितं लोहितं च ॥
एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च
॥ ६ ॥

तस्मिन् Tasmin, in Him ; in Lord Hari. शुक्लं Śuklam, the white ; Vāsudeva. उत Uta, also. नीलं Nīlam, the blue ; Aniruddha. पिङ्गलं Piṅgalam, the yellow ; Saṅkarṣaṇa. हरितं Haritam, the green ; Pradyumna. लोहितं Lohitam, the red ; Nârâyaṇa. च Cha, and. आहुः Âhuḥ, they say. एषः Eṣaḥ, he ; the Lord of these five forms. पन्थाः Panthâḥ, the way to bliss. ब्रह्मणा Brahmaṇâ, by Brahmâ, by the fourfaced god Brahmâ. अनुवित्तः Anuvittâḥ, known. इ Ha, it is well known. तेन Tena, through His favour or grace. ब्रह्मवित् Brahmavit, the knower of the Brahman. तैजसः Taijasaḥ, the knower of the Tejas or Śrī. पुण्यकृत् Puṇyakṛit, the doer of pious deeds. एति Eti, goes to.

9. "The wise say that in Him, called the Path, is the White (Vāsudeva), (also) the Blue (Aniruddha), the Yellow (Saṅkarṣaṇa), the Green (Pradyumna), and the Red (Nârâyaṇa). That Path is known to the fourfaced Brahmâ. And through His (Lord's) grace, he who (1) knows Brahman and also (2) knows the Tejas or Śrī, and who (3) does the works of the Lord, reaches that Path."—298.

MADHVA'S COMMENTARY.

Of that high-souled Viṣṇu, the wise say, that there are five forms or aspects, having five colours. And that Viṣṇu is called the Path. Though they are essentially one, they are divided into five modes. The white aspect of the Viṣṇu is called Vāsudeva, the blue is called Aniruddha, the yellow is Saṅkarṣaṇa, the green is Pradyumna and the red is said to be the colour of Nârâyaṇa. These five colours or forms are found in the unborn Hari. (They are divided into five different forms, yet

they are not separate from each other, in their essence and reality). This is the Path, and is known to the lotus-born Brahmā always. Similarly, he who knows (1) the essential form of the Supreme Brahman and is therefore a Brahmā, (2) who knows also the essential form of the Great Light Śrī, and who is therefore called Taijasa, because he knows fully the form of this Tejas, (3) and who performs all the works of the Lord, and is therefore called Puṇyakṛit, even such a person (who has these three attributes, namely, who knows the supreme Brahman, who knows the Goddess Śrī, and who does good deeds) attains this goal through the grace of the Lord. Therefore, the Lord Keśava is himself called the Path. Though he is always free from Svagata bheda (differences in His own form), yet the Lord God is considered as having different forms, in order to give rise to various forms of activities and experiences to the jīvas. So the Lord is said to have five forms. These forms, though not separate from the Lord, are yet considered as five, and so they appear to be really five.

Note.—These are the five colours of the Lord Hari. He who is of five different colours is in reality the one and the same Lord, and He is the Panthā (the way to bliss). He is also known by Brahmā, the lotus-born. He who has the direct knowledge of the Parabrahman is called Brahmavit, and he who knows the goddess Tejas, is termed Taijasa. One who does the work of the Lord is called Puṇyakṛit; and these words have been used in this sense in the Mantra. A man who is so, i.e., a man who knows the Panthā and who is Taijasa and Puṇyakṛit at the same time, gets to the world of the Lord Viṣṇu, through His grace.

Moreover, the Lord Keśava Himself and no one else is the Panthā or the way to bliss. The Lord has no variety within Himself; but it is He who is at the root of all the varieties in practice only that people see in Him. Since the same Lord is five lords, therefore, the difference in them is not unreal.

MANTRA IV. 4. 10.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ॥ ततो भूय इव
ते तमो य उ विद्याया रताः ॥ १० ॥

अन्धं Andham, blinding; dense. तमः Tamah, darkness. प्रविशन्ति Praviśanti, get into. ये ye, who. अविद्या Avidyām, opposite knowledge; false knowledge. उपासते Upâsate, worships. ये Ye, whoever. विद्याया Vidyâyām, in the knowledge. उ U, only. रताः Ratâḥ, attached; given to. ते Te, they. ततः Tataḥ, from them. भूयः Bhûyah, more. इव Iva, as if; still. तमः Tamah, darkness.

10. "They who follow after Avidyâ (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly, even greater darkness than that go they who are devoted to vidyâ only (and do not correct the wrong notions of others)."—299.

MADHVA'S COMMENTARY.

They, who are the worshippers of the Lord in a way other than the true one, verily go to lower darkness. (Such persons are called the worshippers of Avidyâ). To a somewhat greater darkness do they go, who do not censure persons holding wrong opinion. Such men are called worshippers of Vidyâ. They go to the greater darkness, because they had the advantage of getting knowledge from a true teacher, but owing to their perversity of intellect, and not understanding fully the teachings of their master, they have their faith fixed in a false and contrary doctrine. Such persons, therefore, are greater sinners. It is a well-known saying that he who sins through ignorance, or through the misfortune of not having obtained a true teacher does not know the truth, is less sinful than that person, who, having the benefit of getting a true teacher, has not faith in that teacher. Therefore, the sin of this second person is greater than that of the first.

Note.—This Mantra occurs in the Īśāvāsya Upaniṣad also, verse 9, and is thus explained in the Kūrma Purāṇa :—

“Verily, the worshippers of other deities than Viṣṇu go to blinding darkness, but undoubtedly to greater darkness they go, who do not condemn such persons (and fail to try to correct their mistakes). Therefore, those, who know the Lord Nârâyaṇa, in His true form, as free from all evils, and who also condemn the worshippers of false deities, are truly the good people.”

“Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge.”

MANTRA IV. 4. 11.

अनन्दा नाम ते लोका अन्धेन तमसाऽवृताः ॥ ताश्चस्ते
प्रेत्याभिगच्छन्त्यविद्वाःसोबुधो जनाः ॥ ११ ॥

बुधः Budhaḥ, (In the presence) of the wise. Madhva reads it so, instead of abudhaḥ. **अविद्वांसः** Avidvâṁsaḥ, who do not know of the Lord. **जनाः** Janâḥ, men. **ते** Te, they. **प्रेत्य** Pretya, going from this world after death. **अन्धेन** Andhena, blinding; dense. **तमसा** Tamasâ, with darkness. **आवृताः** Avṛitâḥ, covered; filled. **अनन्दाः** Anandâḥ, unpleasant; blissless. **नाम** Nâma, by name. **ते** Te, those. **लोकाः** Lokâḥ, worlds. **तां** Tâṁ, to them. **अभिगच्छन्ति** Abhigachchhanti, go towards.

II. “Those who do not know the Lord, even when the Wise are there to teach them, go after dying to those worlds which are covered with blinding darkness, and are called anandâ or bliss-bereft.”—300.

MADHVA'S COMMENTARY.

Because its essential form is eternal pain, that region of eternal darkness is called Anandâ or blissless.

(Now, the author explains this Mantra :—)

Those, who do not know the Lord Hari, even when a competent teacher is present to instruct them, also go to blinding darkness, whose essential nature is absence of all happiness : and where one lives in misery for ever. This is also in the same book.

(The word budhaḥ in the Mantra is in the Nominative case ; how do you explain it in the genitive case, by saying “ in the presence of the wise”? To this, the author answers :—)

The word Budhaḥ means “ Budhaḥ sakāśe' pi avidvāṁsaḥ,” “ who are ignorant even in the presence of the wise”; “ (The wise person being there to teach, who do not take advantage of him).” This is explained on the following authority :—“ A wise teacher is called Bhut (भुत), because he gives bodha. If a wise person is present there, ready to impart instruction to one, then those who do not learn and know Hari from him, also go to that darkness, whose nature is sorrow, and highest misery of every sort.”

Note.—The word budhaḥ in the text is, therefore, the genitive case of the noun bhut, the form assumed by the noun is budh, in the first case singular. It is not the nominative singular of the noun budha. The other reading is abudhaḥ. If it be taken as the nominative singular of abudha, then the construction is wrong, for the word avidvāṁsaḥ is in the plural number, and so also the word janāḥ, while this is in the singular.

MANTRA IV. 4. 12.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ॥ किमिच्छ-
नकस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

चेत् Chet, if. पूरुषः Puruṣaḥ, the jīva. अयं Ayam, he ; the Paramâtman. अस्मि Asmi, I am. इति Iti, in this way. आत्मानं Âtmānam, the Paramâtman. विजानीयात् Vijāniyât, should know. किं Kim, what. इच्छन् Ichchhan, wishing. कस्य Kasya, which. The ordinary form should be कस्मै Kasmai. कामाय Kāmāya, for the object of desire. शरीरं Śarīram, the body. अनुसंज्वरेत् Anusamjvaret, make feel painful or miserable.

12. “ If a man (jīva) were ever competent to realise the Supreme Self as “ I am he,” then how can he ever suffer pain from bodily injury or from frustrated wishes and desires? (Since he is not so, he is never entitled to say, “ I am He,” but should say instead “ I am His.”).”—301.

Note.—This Mantra explains Mantra 10, and shows that the wrong worshippers of the Lord, who go to Darkness, are those who say “I am He.” But to greater Darkness they go who, though told that they should say, “I am His,” insist in saying “I am He.”

MADHVA'S COMMENTARY.

If a jīva becomes fit to know the Supreme Self as “aham asmi iti,” then how can he suffer pain when his body is cut or wounded, &c., for his sorrows arise from his contact with a body? Therefore, when, through the grace of Viṣṇu, the jīva becomes free from sorrow (by becoming bodiless), he, as mukta, will enjoy the reflected bliss of the Lord.

(But how can the jīva realise that he is Brahman? To this, it is answered, that he can never become Brahman, and the words “Ayam asmi” do not mean “I am that,” but they mean, “I am His.” So the author goes on:—)

“The Lord Puruṣottama is eternally free (the jīva is bound and becomes free, through the grace of God), the Lord is full of highest bliss (the jīva is subject to misery), the Lord is independent, the jīva is dependent. How should then the jīva be fit to know “I am He”? Therefore, the jīva can never know that he is Brahman, and can never say “I am He.” Therefore, the words “Ayam asmi” should be explained as meaning “I am His” (“tadīyo’ smi.”) The wise should know it always in this sense.” This is also in the same book.

Note.—This is one explanation of “Ayam asmi”; another explanation given in the Īśāvāsya of a cognate phrase “so’ ham asmi” is that the name of the Lord is “Asmi” “I am.” The word Asmi is an ancient name of the Lord, found in the Zendavesta as well as in the Bible. It means “I am that I am.” (See Sacred Books of the Hindus, Īśāvāsya Upaniṣad.)

MANTRA IV. 4. 13.

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदोहो गहने
प्रविष्टः ॥ स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ
लोक एव ॥ १३ ॥

हि Hi, because. सः Saḥ, that. आत्मा Ātmā, Ātman; the Paramātmān. सर्वस्य Sarvasya, of all. कर्ता Karttā, creator; doer. सः Saḥ, he. विश्वकृत् Viśvakṛt, (All-doing; all-creating). The Creator of Vāyu, called Viśva. अस्मिन् Asmin, this. संदोहे Sandohe, in the body. गहने Gahane, in the cavity of hearts; in the heart of hearts. प्रविष्टः Praviṣṭaḥ, having entered. प्रतिबुद्धः Pratibuddhaḥ, the all-knowing; the eternally enlightened. आत्मा Ātmā, the Paramātmān; the Lord. यस्य Yasya, whose; by whom. अनुवित्तः Anuvittaḥ, known. तस्य Tasya, his; of the worshipper. लोकः Lokah, the

heaven. सः Saḥ, he ; the knower. उ U, one ; the chief, the highest. लोकः Lokah, the heaven ; the world of Viṣṇu. एव Eva, even ; the well-known.

13. "Whoever has found the All-knowing Supreme Self as dwelling in the cavity of the heart in the body and as the Creator of Vāyu and the Maker of everything else, for him is the World, yea the highest World (of Viṣṇu)."—302.

MADHVA'S COMMENTARY.

Whoever knows the (Ever-wakeful) All-knowing Lord Puruṣottama, for him is the world, yea that one world, which is the world of the Supreme Self. That Supreme Viṣṇu is the Creator of the Great Vāyu even and so He is called Viśva-kṛit, for the word viśva means Vāyu ; for he is the collective aggregate of all jīvas, and hence called "viśva" or "all." Viṣṇu is the Creator of others than Vāyu also, and so He is called Sarvasya-kartā. For Viṣṇu alone is the Creator of all. He has entered in the cavity of this body, called sandoha. The knower of this Viṣṇu goes to the world of Viṣṇu, through His grace, and remains there for ever.

MANTRA IV. 4. 14.

इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदीर्महती विनष्टिः ॥
ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥ १४ ॥

अथ Atha, now. इह Iha, he being present ; whilst a wise man is available. This word refers to बुध् Budh in the previous Mantra. संतः Santaḥ, the good (people) ; holy-hearted. वयं Vayam, we. तत् Tat, that ; the Parama Brahman. विद्मः Vidmaḥ, know. चेत् Chet, if. न Na, not. अवेदीः Avedīḥ, dost know. महती Mahatī, great ; immense. विनष्टिः Vinaṣṭiḥ, calamity ; loss. ते Te, They. अमृताः Amṛitāḥ, immortal. भवन्ति Bhavanti, become. ये Ye, who. एतत् Etat, him ; Parabrahman. विदुः Viduḥ, know. अथ Atha, on the other hand. इतरे Itare, others ; who do not know the Brahman. दुःखम् Duḥkham, misery : blinding darkness. अपि Api, even. यन्ति Yanti, go. एव Eva, certainly.

14. "Here, indeed, are the wise ; and so we, God-fearing people, have availed ourselves of their presence, and learnt the Supreme Self from them. Know Him thou also, for if thou dost not know Him now (while the Great Teacher is present), great will be thy calamity hereafter. They who know Him verily become immortal, while others (who reject the teaching of the Great Teacher) will, indeed, go to misery."—303.

Note.—The word "iha" meaning "here," alludes to the "budh" or the Enlightened Teacher, referred to in the previous Mantra eleven. When, through great good fortune, a Teacher

comes out, one must take advantage of his physical presence on this earth; unfortunate, indeed, are they who, living in the age of such a Teacher reject his teaching, and do not benefit by his gracious presence.

Note.—Compare the cognate verse Kena Upaniṣad, Mantra 13. (S. B. H., Vol. I).

MANTRA IV. 4. 15.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ॥ ईशानं भूतभव्यस्य
न ततो विजुगुप्सते ॥ १५ ॥

यदा Yadâ, when. भूतभव्यस्य Bhûtabhavyasya, of what has come to be, and of what will come to be. ईशानं Îśānam, the Ruler; one who lords it over. देवं Devam, the Deva; the god that plays with. एतम् Etam, this. आत्मानं Ātmānam, the Paramâtman. अञ्जसा Añjasâ, justly. अनुपश्यन्ति Anupaśyanti, see; know. ततः Tataḥ, then. न Na, not. विजुगुप्सते Vijugu-psate, do not wish to hide themselves; there being no cause of fear.

15. "Those who clearly see this Supreme Self, the God, the Ruler of the Present and the Future, are never afraid, because (of this knowledge, for they always see Him near by to protect them)."—304.

Note.—Compare Kaṭha Upaniṣad, IV. 5, (S. B. H., Vol. I.)

MANTRA IV. 4. 16.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ॥ तद्देवा ज्योतिषां
ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

अहोभिः Ahobhiḥ, together with the days, the planets. The rotation on their axis causes day and night. संवत्सरः Samvatsaraḥ, the year; the sun. The revolutions round the sun cause the year. यस्मात् Yasmât, from whom; in whom; round whom. अर्वाक् Arvâk, inside; within its limit. परिवर्तते Parivartate, rolls; revolves. तत् Tat, that. ज्योतिषां Jyotiṣām, of all lights. ज्योतिः Jyotiḥ, light. आयुः Âyuh, firm; constant, immoveable. अमृतम् Amṛitam, immortal. देवाः Devâḥ, the devas. उपासते Upâsate, worship. ह Ha, it is well-known.

16. "He round whom the Sun (the year) revolves along with all the planets (days), Him the devas worship as the Light of lights, the Fixed (centre), the Immortal."—305.

Note.—This describes the Lord as the central Sun, round whom revolve all suns, carrying along with them their planets. This central Sun is the Âyus or the Fixed one. The suns are called the year, and the planets are called the days.

MADHVA'S COMMENTARY.

He is the Lord, for whom the years and the days produce no change ; for He is Eternal and Changeless. He is the Light of lights, and the Immoveable One. All the devas worship Him.

MANTRA IV. 4. 17.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥ तमेव मन्य
आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

अस्मिन्, Yasmin, in whom. पञ्च पञ्चजनाः Pañcha pañchajanâḥ, for every person five senses, (1) the Prâṇa, (2) the Eye, (3) Anna, the food, (4) Manas, the mind, and (5) the Ear. जनाः Janâḥ, senses ; products of Prakṛiti. (Supply pratiṣṭhitâḥ, rest). च Cha, and. आकाशः Âkâśaḥ, the all-luminous. Mûla prakṛiti. प्रतिष्ठितः Pratiṣṭhitâḥ, rests. तम् Tam, him. एव Eva, only. आत्मानं, Âtmânam, the Âtman. मन्ये Manye, I know. अमृतं Amṛitam, Immortal. ब्रह्म Brahma, the Brahman. विद्वान् Vidvân, knowing. अमृतः Amṛitaḥ, Immortal ; Mukta.

17. “ He in whom rests every being, the pentuple group of senses as well as the Âkâśa, Him alone I know as the Âtman. One becomes an Immortal, on knowing this Immortal Brahman.”—306.

MADHVA'S COMMENTARY.

The author now explains the Mantra Yasmin Pañcha Pañchajanâḥ, etc. The Lord is within (the heart of every being, and it is on this Lord that depend the Prâṇa, Chakṣus, Annam, Manas and Śrotra (these five senso-devas) and the Mûla Prakṛiti called Âkâśa.

The word Annam is to be supplied to fill the group of five, from other Śrutis, though it has not been distinctly mentioned here. In Mādhyandina Śâkhâ the Mantra runs thus :—

प्राणस्य प्राणमुत चक्षुश्चक्षुः उत श्रोत्रस्य श्रोत्रमक्षयान्नं मनसो मनः इति ।

Note.—The word Pañchajanas has been explained by some as referring to the Gandharvas, Pitṛis, Devas, Asuras, and Râkṣasas. Some explain it as meaning the four castes, with the Nîṣâdas. But Madhva takes it to refer to Prâṇa, Chakṣus, Annam, Manas, and Śrotram. He does so on the strength of the allusion in the next Mantra, where it is said that the Lord is the Prâṇa of Prâṇa, Chakṣus of Chakṣus, Śrotra of Śrotra and Manas of Manas. In that Mantra, as in this recension, the word Annam does not occur. This word Annam, however, is to be supplied in this Mantra from the Mādhyandinas, as mentioned above. To that effect also the Lord Bâdarâyana says in his sūtras (I. 4. 11. to 13):—

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ॥ १ । ४ । ११ ॥

“ Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman ; for He manifests Himself in different forms, and there are other forms (in the supported, in addition to those in the support).”

In texts, such as, “ In the Lord who is present in all bodies, are situated the five-people and Âkâśa ” (Bṛi., VI. 4 17), though the terms denote plurality of things, there is no difficulty caused ; for the same Lord assumes various forms in Âkâśa and other things, and these are additional forms.

(Now) the Sutrakâra states who those five people are.

प्राणादयो वाक्यशेषात् ॥ १ । ४ । १२ ॥

“ The five beings referred to in the above passage of the Bṛi. Up., are the Prâṇa and the rest, as appears from the next verse of that Upaniṣad. ”

An objector may say : “ But this is possible only in the recension of the Mādhyandinas, who read the additional words annasya annam. But in the Kânva recension that phrase annasya annam is omitted, and we have only four.” This objection is answered by the author in the next Sûtra.

उयोतिषैकेषामसत्यन्ने ॥ १ । ४ । १३ ॥

“ In the case of the text of some (the Kânvas), where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra).”

In the text of the Kânvas, the group of five is made up by taking “ the light ” which is mentioned in the preceding Mantra, “ Him the gods worship as the light of lights. ”

MANTRA IV. 4. 18.

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये
मनो विदुः ॥ ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

ये Ye, who. प्राणस्य Prâṇasya, of the Prâṇa. प्राणम् Prâṇam, Life, the maker of Prâṇa. उत Uta, and. चक्षुषः Chakṣuṣaḥ, of the eye. चक्षुः Chakṣuḥ, the eye ; the maker of the Eye. उत Uta, and. श्रोत्रस्य Śrotrasya, of the ear. श्रोत्रं Śrotram, the ear ; he who makes the ear hear. मनसः Manasaḥ, of the mind. मनः Manah, the mind ; the maker of the mind. विदुः Viduḥ, know. ते Te, they. पुराणं Purâṇam, the old, eternal. अग्र्यं Agryam, the one existing from before. ब्रह्म Brahma, the Brahman. निचिक्युः Nichikyuh, have got ; have known.

18. "They have known the ancient, the primordial Brahman, who know Him as the Life of life, the Eye of the eye, the Ear of the ear, (the Food of the food) and the mind of the Mind."—307.

MANTRA IV. 4. 19.

मनसैवानुद्रष्टव्यं नेह नानास्ति किञ्चन ॥ मृत्योः स मृत्यु-
माप्नोति य इह नानेव पश्यति ॥ १९ ॥

मनसा Manasā, by means of the mind. एव Eva, only. अनुद्रष्टव्यं Anudraṣṭavyam, should be seen. इह Iha, here; in the Brahman. किञ्चन Kiñchana, of any kind. नाना Nānā, variety. नास्ति Nāsti, there is not. यः Yaḥ, who. इह Iha, here; in the Brahman. नाना Nānā, variety. इव Iva, something like. पश्यति Paśyati, sees. सः Saḥ, he. मृत्योः Mṛtyoḥ, of death. मृत्युम् Mṛtyum, death; the blinding darkness. माप्नोति Āpnoti, gets.

19. "Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here. From death to death he goes, who beholds this here with difference."—308.

MADHVA'S COMMENTARY.

(This Mantra 19 is thus explained by Madhva. It occurs also in the Kāṭha Upaniṣad, IV. 11 :—)

Though the Lord exists in many forms in these Pañcājāns or the group of five, yet it must be understood that there is no difference (Bheda) in their forms or attributes. The person who sees any difference in these forms of the Lord, goes from death to death, namely, from darkness to darkness, for the region of darkness or hell is called death.

Note.—"Similarly, those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference plus identity (bheda-bheda) therein, go to blind darkness. There is not the slightest doubt in it."

MANTRA IV. 4. 20 AND 21.

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥ विरजः पर आका-
शादज आत्मा महान्ध्रुवः ॥ २० ॥

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीतब्राह्मणः ॥ नानुध्याया-
द्वहूच्छब्दान्वाचो विग्लापनश्च हि तदिति ॥ २१ ॥

अप्रमेयं Aprameyam, the Immeasurable ; the Infinite. ध्रुवः Dhruvam, the constant. एतत् Eṭat, this ; Brahman. एकधा Ekadhâ, of one sort. एव Eva, only. अनुद्ष्टव्यं Anudraṣṭavyam, should be seen ; should be comprehended. विरजः Virajāḥ, pure ; having no rajas or impurity in him ; faultless. आकाशात् Âkâśât, beyond the Âkâśa or Mûla Prakṛiti. परः Parāḥ, other ; higher. अजः Ajāḥ, birthless. महान् Mahân, the great ; big. ध्रुवः Dhruvaḥ, constant ; changeless तम् Tam, him. The Lord. एव Eva, only. विज्ञाय Vijñâya, knowing (indirectly by hearing from the Vedas). धीरः Dhīrah, the wise ; one who has conquered the mind, whose mind is steady. ब्राह्मणः Brâhmanāḥ, a jīva qualified to know Brahman. प्रज्ञां Prajñām, direct knowledge, intuitive perception. कुर्वीत Kurvīta, should make ; should accomplish. शब्दान् Śabdân, the Vedas, &c., which consist chiefly of words. बहून् Bahûn, speaking of various gods, such as Hara, Hiranyagarbha, &c. न Na, not. अनुध्यायेत् Anudhyâyet, should think upon. हि Hi, because. तत् Tat, that ; to think of the varieties of gods in the Vedas. वाचः Vāchaḥ, of speech. विग्लापनं Vighlāpanam, idle labour or weariness, or wordy gymnastics of the tongue. इति Iti, shows the end of the verses which commenced with Mantra 8.

20 & 21. “ In one and one mode only, must be looked at this Measureless, Motionless, Faultless Being, who is beyond the All-shining Âkâśa (Mûla-Prakṛiti), who is the Birthless Âtman, the Great, the Eternal.

Him alone should the sage (first), knowing (indirectly through scriptures), try to know intuitively (by direct vision), he, the seeker after Brahman, let him not ponder over many (conflicting scriptural) texts ; for, verily, it is a vain labour of speech.”—309, 310.

MADHVA'S COMMENTARY.

Therefore, the Lord Hari should be understood in one mode only ; namely, that, though He may appear in many forms, He is one, and those forms are not different from Him.

(He is called ‘Aprameya,’ because there is absence of all quantity or size in Him. Some explain the word Aprameya as meaning indescribable, by words (Avâchya), not grasped by Manas, or unthinkable. According to them, Prameya means an object which can be established by proof, and so they say the Lord is above all proof.)

But this is wrong, for the Śruti, already quoted, says, that He should be seen by means of the mind. (See verse 19.)

(An objector says : What is the harm if we say that the Lord cannot be described by words by any one ? To this, we reply, if this were so, then the Vedas are set aside, because the Vedas are words and they do describe the Supreme Lord.)

(An objector then says, the Vedas describe Saguna Brahman only, and do not describe the Nirguna Brahman. Words cannot describe this Nirguna Brahman, and so He is called Aprameya or Avâchya. To this, the author replies :—)

A thing that is absolutely indescribable by words, is also absolutely indescribable by any figure of speech, for no person has ever seen an indescribable object described figuratively. Because a thing which is described by words, may also be described metaphorically. But not otherwise.

(An objector may say : A person who has tasted cane-sugar, knows the sweetness of the sugar, so also a person who has tasted milk, knows the sweetness of milk, etc., and these sweetnesses are of different kinds, the sweetness of cane-sugar, the sweetness of milk, the sweetness of honey etc., because they are all subjects of experience. But these various sweetnesses can never be described by words, because the peculiar sweetness of milk or of cane-sugar can only be described by saying "it is the sweetness of milk or of cane-sugar." And in this sense, it is indescribable. But the sweetness of milk may be figuratively described by saying that it is something like the sweetness of cane-sugar. Though a person who has never tasted milk will not get an exact idea of the sweetness of milk, yet he will get some idea of general sweetness, if he has tasted cane-sugar, when he is told that milk is sweet like cane-sugar. So a thing which may really be Avâchya or indescribable by words, may be described metaphorically, and the Vedas so describe the Nirguna Brahman. To this, the author replies :—)

No one has ever seen the metaphorical description (lakṣaṇâ) of a thing which is avâchya—not describable by words. For, to say 'milk is like sugar in sweetness' is really no description, for the description of the special sweetness of milk cannot be described, but using the words the sweetness of milk, will convey an idea to that person only, who has tasted milk. The words 'like the sweetness of sugar' do not describe the peculiar sweetness of milk. For it is well-known that the sweetness of milk is viśadam, the sweetness of molasses is tikṣṇa (acute), the sweetness of gṛīta or clarified butter is sthira (inacute, quiet). In fact, a thing which cannot be described by words, cannot be described by metaphor also.

(An objector says : Brahman is nirguṇa, as the Śruti says, *Kevalo Nirguṇascha* (केवलीनिर्गुणश्च). It shows that words cannot describe Brahman, because He is above words. To say that Brahman is described to be Satyam (truth), jñānam (knowledge), etc., and that, therefore, Brahman has some qualities and is not Nirguṇa, is beside the point, because these terms Satyam, jñānam, etc., do not really describe any definite object, they are mere abstract terms. If they described any definite substance, then there would have been no necessity of the Samanvaya sūtra of the Vedānta. Therefore, a thing which cannot be described by any definite words, may be described by similes and metaphors (Lakṣaṇā). To this, the author replies :—)

(This may be so, if Brahman was Nirguṇa, but He is not so), because there is no real existence of a thing or object which is Nirguṇa or devoid of all attributes. And if Brahman was really Nirguṇa then His very substance would vanish. Because no one has ever seen the substance of a thing which has no attributes. The Śruti, quoted by you, in which Brahman is said to be Nirguṇa, really means that Brahman has not the *three* guṇas, technically so called ; namely, the guṇas of Prakṛiti, termed Sattva, Rajas and Tamas. The Lord has not the three guṇas of Prakṛiti, and, therefore, He is called Nirguṇa, and not because He has got no guṇas absolutely. If this were so, it would contradict those texts of Śruti which describe the various guṇas, the various attributes of the Lord, such as Ekodevaḥ, etc. Therefore, in order to prove the substantive existence of Brahman, it is necessary to admit that He is Saguṇa and that He is describable by words.

(An objector says, that those philosophers who know the truth about the Padārtha, namely the Vaiśeṣikas, say that there are certain Padārtas or predicables, which are not substances, and they quote Vaiśeṣika sūtras (1.1.4 to 1.1.12) to prove this. Thus, according to them, all predicables consist of six classes, as given in sūtra (1.1.4) :—“ The Supreme Good (results) from the knowledge, produced by a particular dharma, of the essence of the Predicables, viz., of (1) Substance, (2) Attribute, (3) Action, (4) Genus, (5) Species, and (6) Combination, by means of their resemblances and differences.” (See Vaiśeṣika Philosophy, Sacred Books of the Hindus, Vol. VI., Second edition, page 8). Thus, according to this philosophy, the predicables, called “ Attribute,” “ Action,” “ Genus,” “ Species ” and “ Combination,” are not substances, and yet they have real existence. Similarly, may not Brahman be a real entity, like “ attribute,” etc., and be not yet a substance ? To this, we say, it cannot be so, because it is a contradiction in terms. An entity which has no virtues (Dharmas) or attributes (Guṇas) can have no existence, as mentioned by us before.

The five predicables of the Vaiśeṣikas (Attribute, Action, Genus, Species, and Combination) are entities which have certain dharmas and virtues, and are not nirguṇas, even according to those philosophers. They admit that the dharmas of 'attributeness,' 'actionness,' etc., inhere in them. Moreover, it is admitted by the Vaiśeṣikas that the five predicables, above mentioned, are not nirguṇas, and this the author shows next :—)

Even the differences between one attribute and another attribute, between one action and another action, etc., constitute a specific gṇa, and so these five predicables of the Vaiśeṣikas are not really nirguṇas.

(Though, technically speaking, these are not "substances," in the Vaiśeṣika sense of that word, yet they are entities. The difference of one attribute from another attribute, the difference of one action from another action, etc., is the specific attribute of these. Thus, according to them, the gṇas or attributes are seventeen, as given in sūtra 1.1.6, page 18 :— "Attributes are Colour, Taste, Smell, and Touch, Numbers, Measures, Separateness, Conjunction and Disjunction, Priority and Posteriority, Understandings, Pleasure and Pain, Desire and Aversion, and Volitions." Thus the attribute 'colour' is certainly distinguishable from the attribute called 'taste;' similarly, 'smell' is not 'touch' and so on. This distinguishing quality is the gṇa of these predicables. Similarly, Karmas or Actions are of five kinds, as mentioned in sūtra 1. 1. 7, namely :—"Throwing upwards, Throwing downwards, Contraction, Expansion, and Motion are Actions." Thus the action of throwing upwards is different from the action of throwing downwards. Similarly the action of contraction is different from the action of expansion; and so these predicables are not nirguṇas. Similarly, with the other predicables, called genus, species, and combination.)

(Nor can this difference between one attribute and another attribute, one action and another action, etc., be called a mere illusion or error, because there is nothing to negate the direct perception of these differences. Moreover, though it is not usual to see the combination of one attribute with another attribute, or rather to speak of the combination of attributes, as we speak of the combination of substances, yet sometimes people do use in their talk of the combination of the gṇas with substances. Thus they say, "Rupeṇa Yuto ghaṭaḥ" "a pot joined with colour." Though the word *saṃyukta* is not used here, but only the word *yukta*, yet there is no difference in the meaning, as there is no difference between the words *dhvaṃsa* and *pradhvaṃsa*. Moreover, Jaimini and others do use the word *saṃyoga* in this connection also. They say, "dravyānām karma-

samyoga," etc., and thus they use the word "samyoga" between the substance and a non substance, like colour, etc.)

(An objector says : The five predicables, attribute, action, genus, species and combination, being non-substances, how can there be any attribute to these ? For 'attributes,' 'actions,' etc., qualify substances and attributes do not qualify attributes, etc. To this, we reply, how do you know this that, 'attribute,' 'action,' etc., only inhere in substances, and nowhere else ? If you say that we see substances only having attributes, actions, genus, etc., then we answer that attribute, action, etc., may be seen in attributes, etc., also.)

(An objector says ; The seventeen kinds of attributes, the five kinds of action, etc., are merely conventional usage, and not anything which can be perceived. It is merely a figurative way of speaking. To this, we reply that it is not so. There is nothing to negate or annihilate the perception of the difference between one attribute and another attribute, etc. Otherwise, one substance would not be different from another substance, and the very existence of substance would vanish.)

(An objector may say ; Yet we cannot admit that the five predicables, called 'attribute,' 'action,' etc., have the property of *possessing* quality. For, if it were so, then, for example, oneness being different from non-oneness, and non-oneness being different from another non-oneness, there would be no end to this. For we shall require another oneness to differentiate the the first oneness, and a third oneness to differentiate the second oneness. Thus there would arise the fallacy called Anavasthâ or *regressus ad infinitum*. To this, the author replies :—)

It is not open to the objection of anavasthâ, because it serves the purpose of expressing its own object.

(There would have been anavasthâ, if oneness, etc., were not capable of expressing what oneness meant. The oneness serves the purpose of expressing the quality of oneness, and this is admitted by all. No one ever confounds oneness with non-oneness. If this were not so, then there would be no difference between Aprameya-ness and Prameya-ness, between unmeasurableness and measurableness, with which this discussion started.)

(Therefore, the abstract nouns etc., are not the nirguṇas of the Advaitins. If the nirguṇa of the Advaitins be admitted, then the attribute Aprameya applied to Brahman would include its opposite attribute also. Brahman being nirguṇa, it is equal whether you call Him Aprameya or Prameya, for an object, which is really without qualities, may be said

to have all contradictory qualities in it. The author ends this by the following extract from an authority :—)

“ If the Lord has no guṇas, then it follows that He is unspeakable by words, and incomprehensible by mind. Then we ask, where is such a Lord, for then His very existence vanishes ? Therefore, he who says that the being called Brahman, has no qualities (guṇas), he is not different from him who believes in the Śūnyatā or voidness, and practically he is a nihilist or a Buddhist. All guṇas or attributes are themselves the guṇas or the things qualified ; similarly, all guṇas or the things qualified, are really guṇas, in the case of these five predicable. ” And so on, in the same book. (गुणाश्च गुणिनः सर्वे स्वेनैव गुणिनी गुणाः).

MANTRA IV. 4. 22.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणिषु
य एषोऽन्तर्हृदय आकाशस्तस्मिज्छेते सर्वस्य वशी सर्वस्ये-
शानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासा-
धुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष
सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव
विदित्वा मुनिर्भवति एतमेव प्रब्राजिनो लोकमिच्छन्तः
प्रव्रजन्ति एतद्गु स्म वै तत्पूर्वं विद्वाथ्सः प्रजां न कामयन्ते
किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते
ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्था-
याथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या
वित्तैषणा सा लोकैषणोभे ह्येते एषणो एव भवतः । स एष
नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशौर्यो नहि शौर्यतेऽसङ्गो
नहि सज्ज्यतेऽसितो न व्यथते न रिष्यत्येतमुहैवैते न तरत
इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष
एते तरति नेनं कृताकृते तपतः ॥ २२ ॥

सः Saḥ, he; the Paramâtman spoken of. वै Vai, indeed; alone. एषः Eṣaḥ, this. महान् Mahân, great. अजः Ajaḥ, birthless. आत्मा Âtmâ, the Âtman. यः Yaḥ, who. अयम् Ayam, this. विज्ञानमयः Vijnânamayaḥ, one having all the knowledges; one who is at the bottom of all the knowledges. प्राणेषु Prâṇeṣu, inside the Prâṇas. एषः Eṣaḥ, this. आकाशः Âkâśaḥ, the space. यः Yaḥ, which. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. तस्मिन् Tasmin, therein. शेते Śete, lies; sleeps. सर्वस्य Sarvasya, of all. वशी Vaśi, subduer. सर्वस्य Sarvasya, of all. ईशानः Îśānaḥ, the dear object of Brahmâ, Rudra, &c. This word consists of ईश Îśa, Brahmâ, Rudra, &c., and अन Ana, dear, life, mover of activity. सर्वस्य Sarvasya, of all, of Brahmâ, Rudra, &c. अधिपतिः Adhipatiḥ, superior and protector. अधि Adhi, superior and पति Pati, protector. सः Saḥ, he. साधुना Sâdhunâ, good. कर्मणा Karmanâ, by the deeds. भूयान् Bhûyân, greater; happy like the jîva; by the fruits of his good-deeds. न Na, not. असाधुना Asâdhunâ, bad; evil. कर्मणा Karmanâ, by the deeds. कनीयान् Kaniyân, less; miserable न Na, not. एव Eva, also; even. एषः Eṣaḥ, he. सर्वेश्वरः Sarveśvaraḥ, controller of all. एषः Eṣaḥ, he. भूनाधिपतिः Bhûtâdhipatiḥ, born master from the first; one who is master from the beginning; eternal master. एषः Eṣaḥ, he. भूतपालः Bhûtapâlaḥ, born protector; protector from the first. एषः Eṣaḥ, he. एषां Eṣâm, these. लोकानां Lokânâm, of the worlds. असंभेदाय Asambhedâya, for non-separation; in order that there may be no variety of classes. विधरणः Vidharaṇaḥ, capable of defending. सेतुः Setuḥ, support. तं Tam, such; as just spoken. एतं Etam, him. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas. वेदानुवचनेन Vedânuvachanena, from the teachings of the Vedas; by the study of the Vedas. यज्ञेन Yajñena, by the sacrifice. दानेन Dânenâ, by giving away gifts. तपसा Tapasâ, by austerities. अनाशकेन Anâśakena, by fasts. विविदिषति Vividiṣanti, wish to know. एतं Etam, him. एव Eva, only. विदित्वा Viditvâ, knowing. मुनिः Muniḥ, knowledge; pure. Mukta or liberated. भवति Bhavati, becomes. लोक Lokam, world; shelter. इच्छन्तः Ichchhantaḥ, wishing. प्रव्रजिनः Pravrajinaḥ, the ascetics; the Sannyâsins that have given up all the works enjoined or forbidden. एतम् Etam, him; toward's Him. प्रव्रजति Pravrajanti, go. एतत् Etat, it. ह Ha. वै Vai, indeed. तत् Tat, so. विद्वांसः Vidvâṁsaḥ, the wise. पूर्वे Pârve, before. प्रजां Prajâṁ, progeny. This word stands for prohibited objects. न Na, not. कामयन्ते Kâmayante, desire. स्म Sma, did. येषां Yeṣâm, whose. नः Naḥ, our. अयम् Ayam, he. आत्मा Âtmâ, Master; Lord. अयम् Ayam, he. लोकः Lokam, shelter; refuge. प्रजया Prajayâ, with the progeny. किं Kim, what. करिष्यामः Kariṣyâmaḥ, shall (we) do. इति Iti. ते Te, they; the wise. ह Ha, formerly. पुत्रैश्चायाः Putraiśchâyâḥ, desire for a son. च Cha, and. वित्तैश्चायाः Vittaiśchâyâḥ, desire for wealth. च Cha, and. लोकैश्चायाः

Lokaiṣaṇāyāḥ, desire for world. च Cha, and. व्युत्थाय Vyutthāya, having raised themselves above ; getting rid of. अथ Atha, then ; one becoming Brāhmaṇa, or Mukta. भिक्षाचर्यं Bhikṣācharyam, the practice of begging. चरन्तिश्च, Charantisma, carried on ; become the beggars of and seekers after the immortal bliss. हि Hi, certainly. या Yā, which (is). एव Eva, only. पुत्रैषणा Putraiṣaṇā, desire for sons. सा Sā, that. वित्तैषणा Vittaīṣaṇā, desire for wealth. या Yā, which (is). वित्तैषणा Vittaīṣaṇā, the desire for wealth. सा Sā, that. लोकैषणा Lokaiṣaṇā, desire for world. उभे Ubhe, both. एते Ete, these ; the subjects of this world as well as of the next. एषणे Eṣaṇe, desires. एव Eva, only. भवतः Bhavataḥ, are. सः Saḥ, that. एषः Eṣaḥ, the Paramātmān. इति Iti, such ; touched with misery like Brahmā. न Na, not. इति Iti, such ; untouched by misery, like Mukta Ramā. न Na, not. आत्मा Âtmā, Viṣṇu. अगृह्यः Agrihyah, incapable of being grasped as a whole ; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped or comprehended. अशीर्यः Âśīryah, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śīryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अतः Ataḥ, from Him ; from the Lord. अहं Aham, I. पापं Pāpam, sin. अकरवम् Akaravam, committed. अहं Aham, I. कल्याणम् Kalyāṇam, what is good or holy. अकरवम् Akaravam, did ; performed. इति Iti. एते Ete, such feelings. एतं Etam, the Mukta ; the liberated (jīva). न Na, not. तरतः Tarataḥ, spread ; cover. एषः Eṣaḥ, he ; the Paramātmān. एते Ete, these. उभे Ubhe, two such feelings. तरति Tarati, is always beyond. एतं Etam, him. कृताकृते Kṛitākṛite, acts done or not done ; performance or non-performance of acts. न Na, not. तपतः Tapataḥ, trouble. उ U. ह Ha. एव Eva, verily.

22. " This Great, Unborn Âtman is He alone who is All-knowledge, who reposes in the Prâṇas, who reposes within this space which is inside the heart. He is the Controller of all, He is the Impeller of all Īśas (Lords, like Brahmā, Rudra, &c.), He is Superior to all and Protector of all, His consciousness does not get expanded by the performance of good deeds (for He is all holy), nor does it get contracted by evil deeds, (for though He lives among sinners, those sins do not touch Him). He is the Controller of all, yea he is the Master of all from of yore, He is the Protector of all

from of yore. He is the bulwark and support of these worlds, so that they may not get foundered. He is the refuge of these worlds. Him do the seekers of Brahman try to know through the study of the Vedas, through the performance of sacrifices, through the giving of alms, through austerities and through the keeping of fasts. By knowing Him alone one becomes a Muni (mukta). To Him alone do the mendicants pray and, seeking to find refuge in Him, they renounce (their homes and all sinful deeds). For His sake, indeed, the former sages did not desire for offspring, saying, "What shall we do with children, we to whom this Lord is the sole master, this Lord is the sole refuge?" Having got rid of the desire for sons, the desire for wealth, and the desire for higher worlds, they went on with their profession of begging—(begging alone from the Lord of all, the alms of his grace). Verily, that which is the desire for sons, is the desire for wealth, and that which is the desire for wealth, is the desire, indeed, for worlds. Both these are indeed but desires.

Note.—See III. 5. 1.

Verily, this Lord is "not thus." This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He is never worn out. This Âtman does not come in contact with anything foul, for He has not ever come in contact with anything foul. It is the nature of this Âtman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed.

Note.—See III. 9. 26.

These two feelings never come across the Lord, namely, "I have committed a sinful deed, or I have committed a good deed." Nor do these two feelings come across the mind of the Mukta and cause regret to him, for he knows and says—"I committed sin permitted by Him, I did good deed also permitted by Him." He crosses over both these sentiments. The deeds of omission and commission do not pain him."—311.

Note.—The words *aja*, *âtma*, *mahân*, &c., are applicable to the four-faced Brahman also. But the context leaves no doubt that the Supreme Lord is meant here.

MADHVA'S COMMENTARY.

(The author now explains the words *Sarvasya vaśī*, *Sarvasya īśāna*, etc., showing that these are not synonyms :—)

Because every thing is within the control of Hari, therefore, He is called *Sarva-vaśī*. He is the Lord of the activities of Lords, like *Brahmā*, *Rudra*, etc., so He is called *Sarvasya īśāna*.

Note.—The word *īśāna* is composed of two words *īśa* meaning Lord or ruler, and *āna* meaning life or activities. The ruler of activities of all beings, like *Brahmā*, *Rudra*, etc., is called *Sarvasya-īśa-ana*, "the ruler of the activities of all."

He is called *Adhipati*, because he is "Adhi" or superior to all in his attributes, and he is "pati," because He is the nourisher and protector of all. The Lord is called *Bhūtādhīpati*, because so long as He exists, He is the Lord of all. His lordness has no beginning and, therefore, He is the Eternal Ruler. He is called *Muni*, because his essential nature consists of eternal knowledge, and so He is called *Muni* or knower. This is the name of *Janārdana*. In its secondary sense, the word *Muni* is applied to that *jīva* also who knows this Lord, called *Muni*, and the knowledge of such a *jīva* is not like the knowledge of the Lord, and so the word *Muni* is applied to the *jīvas* who know the Lord, in a secondary sense only. Knowing this Lord, all *Muktas* become devoid of all desires (like desires for sons, riches or worlds), and they get rid of births and deaths and enjoy eternal bliss always. These *Muktas* are called *Bhikṣus*, because they being devoid of nescience, constantly beg from the Lord *Viṣṇu* a portion of that bliss, which for ever flows out of Him. Verily, Lord *Viṣṇu* is alone the giver of *Mukti*. On getting *Mukti*, the *Mukta* says no more, "I have done this good thing, I have done this sinful deed." In fact, the *Mukta* will never do such a thing. In fact, he realises "whatever good or sinful acts have been done by me or by other conscious beings, all those were done under the power emanating from the Lord *Viṣṇu* who is the Lord of all Lords; because, but for the life given by *Viṣṇu*, no conscious being would have come into existence nor could have performed any acts of merit or demerit." Verily, *Janārdana* is Himself beyond all good and evil deeds, for ever. These two (meritorious and sinful deeds) do not trouble the Lord *Janārdana*.

MANTRA IV. 4. 23.

तदेतद्व्याभ्युक्तम् । एष नित्यो महिमा ब्रह्मणस्य न
वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा

न लिप्यते कर्मणा पापकेनेति तस्मादेवंविच्छान्तो दान्त
 उपरतस्तिक्षुः समाहितो भूत्वाऽत्मन्येवात्मानं पश्यति
 सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति
 नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजो
 विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽ
 सोति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि
 मां चापि सह दास्यायेति ॥ २३ ॥

तत् Tat, that; what has been just taught. एतत् Etat, this. ऋचा Rīchâ, by a Rīk verse. अभ्युक्तम् Abhyuktam, has been said. ब्राह्मणस्य Brāhmaṇasya, of the Lord Viṣṇu, who is spoken of by the Brāhmaṇa, i.e., by the Vedas. एषः Eṣaḥ, this; such. महिमा Mahimâ, glory; greatness. नित्यः Nityaḥ, eternal. कर्मणा Karmanâ, by the deeds, good or bad. न Na, not. वर्धते Vardhate, attains greatness; becomes greater. नो No, not. कनीयान् Kaniyân, less. तस्य Tasya, his; of the Lord Viṣṇu, ever great and free from the fruits of deeds. एव Eva, only. पदवित् Padavit, knower of the real nature. स्यात् Syât, one should be. तं Tam, him. विदित्वा Veditvâ, on knowing. पापकेन Pâpakena, evil. कर्मणा Karmanâ, by the deed. न Na, not. लिप्यते Lipyate, (one) is touched. इति Iti, here ends the Rīk. तस्मात् Tasmât, therefore. एवंवित् Evamvit, who knows this one; knows that the knowledge of the Lord is the only means of attaining Mukti. शान्तः Śântaḥ, devoted to the Lord; one who has subdued his senses. दान्तः Dântaḥ, one who has subdued his pride; calm. उपरतः Uparataḥ, such as takes delights only in the Lord, who is always near in the heart (उप Upa, near, in one who is near, and रतः Rataḥ, one who takes delight in). तितिक्षुः Titikṣuḥ, enduring; enduring the pair of feelings opposite in nature, such as heat, cold, &c. समाहितः Samâhitaḥ, grasping or comprehending the actual thing by the mind. According to the commentary, the reading, must have been क्षमाहितः, Kṣamâhitaḥ, endowed with forgiveness; for it explains the word क्षमा, and not समा, by saying, क्षमा क्रोधसा सुस्थितिः ॥ भूत्वा Bhûtvâ, being, becoming. आत्मनि Âtmani, with one's own self. एव Eva, only. आत्मानं Âtmânam, the Paramâtman. पश्यति Paśyati, sees; one should see. आत्मानं Âtmânam, the Paramatman. सर्वं Sarvam, as full. पश्यति Paśyati, one should see. पाप्मा Pâpmâ, sin. एनं Enam, him; one who knows the Brahman. न Na, not. तरति Tarati, gets to. सर्वं Sarvam, all. पाप्मानं Pâpmânam, the sin. तरति Tarati, crosses; is beyond. एनं

Enam, him ; the knower of the Brahman. पाप्मा Pāpmā, the sin. न Na, not. तपति Tapati, troubles. सर्वं Sarvam, all. पाप्मानं Pāpmānam, the sin. तपति Tapati, burns. ब्राह्मणः Brāhmaṇaḥ, the Lord Paramātman, who is known by the Veda or Brāhmaṇa. विपापः Vipāpaḥ, without sin ; sinless. विरजः Virajaḥ, without attachment. अविचिकित्सः Avichikitsaḥ, doubtless ; without doubt of any sort. भवति Bhavati, becomes. सम्राट् Samrāt, oh sovereign. एषः Eṣaḥ, he ; the Paramātman. ब्रह्मलोकः Brahmaloḥkaḥ, full knowledge. इति Iti. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. उवाच Uvācha, said. ह Ha, formerly. सः Saḥ, thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee ; to the venerable teacher. विदेहान् Videhān, the land of the Videhas. ददामि Dadāmi, give. च Cha, moreover. मां Mām, me ; my own self. अपि Api, even. सह Saha, together with. दास्या Dāsyāya, for serving (thee) as thy slave. इति Iti.

23. “ This has been sung in a Ṛik verse :—“ This eternal Vastness of Brahmic Consciousness does not get increased by any good deeds, nor decreased by contact with evil. Let one know the truth about Him alone, for by knowing Him, he is not besmirched with evil deeds.

Therefore, (since the knowledge of the Lord leads to Mukti), he who knows (this truth), after having become devoted, humble, God-satisfied, patient, and forgiving (or collected in mind), sees the Supreme Self in his self alone, sees the self as the All-full. No sin can cross over him, he crosses over every sin, no sin can burn him, he burns all sins. (He knows that the Lord) is free from sin, free from attraction (and repulsion), free from doubt, and the vast Brahmic Consciousness, as taught in the Vedas. He is Brahma-loka, the All-full Intelligence, O Monarch. Thou hast attained Him,”—thus spoke Yājñavalkya.

“ I give you, venerable Sir, the entire country of the Videhas, together with my self, for serving you,” said Janaka Vaideha.—312.

MADHYA'S COMMENTARY.

“ Śānti implies the steady and deep devotion to the Lord ; and Dama means checking of pride ; and Uparama is described to be the state of ever being satisfied with the Lord Viṣṇu, who dwells in the hearts of all. Titikṣā, denotes the endurance of the pairs of opposites, such as heat and cold, etc , and Kṣamā implies the non-ebullition of anger.” Thus it is

in the Śabda-Nirṇaya. "Sarvam Ātmānam paśyati" means "one sees the Ātman, the Lord Janārdana, as Sarvam or All-full." He who knows the Lord as thus, will cross over or get rid of all attachments, doubts and sins, because the Lord Puruṣottama is Himself eternally free from attachments, doubts and sins.

The Lord is called Brāhmaṇa, because He is known through the Vedas, for Brahma is a name of the Vedas; and He who is known (aṇa), through Brahma or Veda, is Brāhmaṇa. He is called Brahmaloḥka (ब्रह्मलोहक), because the Lord God is full (Brahma), and is knowledge (loka).

MANTRA IV. 4. 24.

स वा एष महानज आत्माऽन्नादो वसुदानो विन्दते वसु
य एवं वेद ॥ २४ ॥

सः Saḥ he. एषः Eṣaḥ, this. महान् Mahān, great. अज Aja, birthless. आत्मा Ātmā, the Paramātmān. अन्नादः Annādah, the eater of food; strong, healthy. वसुदानः Vasudānaḥ, the giver of the earthly and the heavenly riches. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. वसु Vasu, the riches. विन्दते Vindate, obtains.

24. This, verily, is the great Unborn Paramātmān, the eater of food and the giver of riches. Whoever knows this, obtains riches.—313.

MANTRA IV. 4. 25.

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्माभयं
वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

॥ इति चतुर्थे चतुर्थं ब्राह्मणम् ॥ १ ॥

सः Saḥ, that; the aforesaid. एषः Eṣaḥ, this. महान् Mahān, great. अजः Ajaḥ, unborn. आत्मा Ātmā, the Paramātmān. अजरः Ajarah, who has no old age; undecaying. अमरः Amaraḥ, who will never die. अमृतः Amṛtaḥ, who never died. अभयः Abhayaḥ, who has no fear. ब्रह्मा Brahma, full; who is satisfied in his own self. वै Vai, indeed. ब्रह्मा Brahma, the Brahman. अभयं Abhayam, one who has no cause of fear. वै Vai, indeed; to be sure. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. ब्रह्म Brahma, satisfied in His own self. अभयं Abhayam, without any cause of fear. वै Vai, indeed. भवति Bhavati, is. हि Hi, to be sure.

25. This, verily, the Great, Unborn Paramâtman, is Ageless, Deathless, Immortal, Fearless, and satisfied in His own-self. The Braman has, indeed, no cause of fear. Whoever knows this, becomes, indeed, satisfied in his own self, and is without any cause of fear.—314.

MADHVA'S COMMENTARY.

The Lord is **अमर** (Amara) because He will never die, and He is **अमृत** (Amṛita), because He did never die. The word Brahma in this mantra means the state of having attained all the objects of desire ; so one who knows Him thus, obtains all the objects of his desire and becomes, through the grace of Viṣṇu, all desire obtained and fearless. Thus it is in the same book.

(It has been said in the previous but one Mantra, that the Lord *becomes* (**भवति**) free from sin, free from doubt, &c. Does it mean that the Lord was not free from doubt, &c., before, and that He now becomes so ? This objection the Commentator answers, by quoting an authority and showing that the present tense includes the past and future tenses as well :—)

It has been said in the Śabda Nirṇaya (**शब्दनिर्णय**) that the verbs **अभूत्** (Abhût) " it has been, " **भविष्यति** (Bhaviṣyati) " it will be, " and **भवति** (Bhavati) " it is, " &c., when employed in describing the attributes of the Great Lord Hari, all indicate the constant and permanent presence of those qualities in the Lord, though they may be expressed in varying tenses.

Here ends the Bhāṣya on Śāstra Brāhmaṇam.

FIFTH (MAITREYÎ) BRĀHMAṆAM.

MANTRA IV. 5. 1.

अथह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयीच कात्यायनी
च तयोर्हं मैत्रेयी ब्रह्मवादिनो बभूव स्त्रीप्रज्ञैव तर्हि
कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Atha, now ; and. याज्ञवल्क्यस्य Yājñavalkyaśya, of Yājñavalkya. द्वे Dve, two, भार्ये Bhārye, wives. बभूवतुः Babhūvatuh, were. ह Ha, formerly.

मैत्रेयी Maitreyī, Maitreyī by name. च Cha, and. कात्यायनी Kātyāyanī, Kātyāyanī by name. च cha, and. तयोः Tayoh, among them. मैत्रेयी Maitreyī, Maitreyī. ब्रह्मवादिनी Brahnavādinī, fond of discussing about the Brahman. बभूव Babhūva, was. ह Ha. तर्हि Tarhi, then; on the other hand. कात्यायनी Kātyāyanī, Kātyāyanī. क्षीप्रज्ञा Striprajñā, wise in the duties of a housewife. एव Eva, only. अथ Atha, now. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. अन्यत् Anyat, other. वृत्तम् Vṛttam, mode of life; the life of a Sannyāsin. उपाकरीष्यन् Upākariṣyan, was desirous of adopting or attaining. ह Ha.

1. Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these two, Maitreyī was a seeker of Brahman, while Kātyāyanī possessed only womanly knowledge. Now Yājñavalkya was desirous of adopting another mode of life (by retiring into the forest)—315.

MANTRA IV. 5. 2.

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मा-
त्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २ ॥

याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. अरे Are, Oh. मैत्रेयि Maitreyi, Maitreyi. अहं Aham, I. अस्मात् Asmât, this. स्थानात् Sthânât, from the place; from the life of a householder. प्रव्रजिष्यन् Pravrajīṣyan, about to go away; about to leave. अस्मि Asmi, am. इति Iti. वै Vai, indeed. हन्त Hanta, well. ते Te, for thee; for you. अनया Anayâ, this. कात्यायन्या Kātyāyanyâ, with Kātyāyanī. अन्तं Antam, settlement. करवाणि Karavâṇi, let me do. इति Iti. उवाच Uvâcha, said. ह Ha.

2. Said Yājñavalkya, addressing Maitreyī :—" I am about to wander forth from this place, O Maitreyi. Now, then, let me make a final arrangement between thee and this Kātyāyanī."—316.

MANTRA IV. 5. 3.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी
वित्तेन पूर्णा स्यात्कथं तेनामृतास्यामिति नेति होवाच याज्ञ-
वल्क्यो यथैवौपकरणवतां जीवितं तथैव ते जीवितं स्या-
दमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

3. Maitreyî said :—" My lord, is it that I shall get immortality when the whole earth may be filled with my possessions ? " " No, " replied Yâjñavalkya, " Yours shall then be the life like those who have earthly possessions, but from possessions there is no hope of immortal bliss. "—317.

MANTRA IV. 5. 4.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां
यदेव भगवान्वेद तदेव मे विब्रूहीति ॥ ४ ॥

(For word-meanings, see II. 4. 3. page 208.)

4. Maitreyî said :—" What should I do (with such possessions) by which I may not become immortal? Tell me clearly that only which my lord knows (to be the means of attaining Mukti or perfection). "—318.

MANTRA IV. 5. 5.

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती
प्रियमवृधद्भुन्त तर्हि भवत्येतद्वाख्यास्यामि ते व्याचक्षाणस्य
तु मे निदिध्यासस्वेति ॥ ५ ॥

(For word-meanings, see II. 4. 4. page 209).

5. Yâjñavalkya said,—“ Dear as thou art to us, thou hast increased (it by) this dear speech (and so added to our pleasure). Well, I shall explain it to thee. Be attentive to me, while I am explaining it. ”—319.

MADHVA'S COMMENTARY.

[In Mantra 4 occur the words “ priyam avṛdhat. ” Some explain it by saying :—" Thou hast increased what is dear to me in thee. " This is, however, wrong. It must be explained, in harmony with the similar statement in Adhyāya II, Brāhmaṇa 4, where occurs another recension of it. There the words are :—" Priyam bhāṣase. " Therefore, the Commentator explains it by saying :—]

You have increased your pleasant saying ; your speech is growing more pleasant,

MANTRA IV. 5. 6.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्या-
 त्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै
 कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया
 भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्या-
 त्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य
 कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं
 भवति न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्या
 त्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः
 कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति
 न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय
 क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया
 भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे
 देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः
 प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया
 भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे
 भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय
 भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं
 प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति आत्मा वा
 अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्या-
 त्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं
 विदितम् ॥ ६ ॥

(For word meanings see, II. 4. 5. pp. 210, 211 and 212. There are two sentences more here which do not occur there, one about पशूनां कामाय and the other about वेदानां कामाय).

6. He replied:—"O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily, not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily, not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily, not by the mere wishing of the Wealth-lord does the Wealth-lord become dear to men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily, not by the mere wishing of (Rudra the lord of) cattles, (the Lord of) cattles becomes dear to men, but by the Will of the Supreme Self does the Cattle-Lord become dear to men.

O verily, not by the mere wishing of the (Wisdom-lord) Brahmâ does Brahmâ become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmâ become dear to men.

O verily, not by the mere wish of (Vâyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily, not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily, not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily, not by the mere wishing of the Veda-lords do the Veda-lords become dear to men, but by the Will of the Supreme Self do the Veda-lords become dear to men.

O verily, not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will

of the Supreme Self do the Elemental-lords become dear to men.

O verily, not by the mere wish of the All-lady (Lakṣmī) does the All-lady become dear to men, but by the Will of the Supreme Self does the All-lady become dear to men.

Verily, the Supreme Self must be seen, must be heard, must be revolved upon in mind and must be meditated on. All this is known by seeing, hearing, mentally revolving on and meditating upon the Supreme Self, O Maitreyi.”—320.

MANTRA IV. 5. 7.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परा-
दाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद । देवास्तं परादुर्योन्यत्रात्मनो देवान्वेद । वेदास्तं
परादुर्योऽन्यत्रात्मनो वेदान्वेद । भूतानि तं परादुर्योऽन्यत्रा-
त्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ।
इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा । इमानि
भूतानीदं सर्वं यदयमात्मा ॥ ७ ॥

(For word meanings, see II. 4. 6, pp. 213 and 214. There is only one sentence more here, namely. वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद ।)

7. “Brahmâ, the Wisdom-lord, will throw him beyond the Great Beyond, who knows Brahmâ, the Wisdom-lord, as away from (and not under the sway of the) Supreme Self. (Vâyu), the Power-lord, will throw him beyond the Great Beyond, who knows the Power-lord as away from (and not under the sway of) the Supreme Self. The World-lords will throw him beyond the Great Beyond, who knows the World-lords as away from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyond the Great Beyond, who knows the Shining Ones as away from (and not under the sway of) the Supreme Self. The Veda-

lords will throw him beyond the Great Beyond, who knows the Veda-lords as away from (and not under the sway of) the Supreme Self. The Elemental-lords will throw him beyond the Great Beyond, who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Lakṣmī) will throw him beyond the Great Beyond, who knows the All-lady as away from (and not under the sway of) the Supreme Self. This Brahmā, the Wisdom-lord, this Vāyu, the Power-lord, these (lords of the) worlds, these Shining-Ones, these Lords of the Vedas, these (lords of the) Elements, this All-lady, verily, all these exist (there only), where (abides) this Supreme Self."—321.

MANTRA IV. 5. 8.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नु-
याद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो
गृहीतः ॥ ८ ॥

(For word-meanings, see II. 4. 7, page 215).

8. As, for instance, a person, who sees a drum being beaten, can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum, or takes them to be caused by the person striking the drum.—322.

MANTRA IV. 5. 9.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नु-
याद् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो
गृहीतः ॥ ९ ॥

(For word-meanings, see II, 4. 8, pages 215 and 216).

9. As, for instance, a person, who sees a conch being blown, can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch, or takes them to be caused by the person blowing the conch.—323.

MANTRA IV. 5. 10.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नु-
याद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो
गृहीतः ॥ १० ॥

(For word-meanings, see II. 4. 9. page 216).

10. As, for instance, a person, who sees a lute being played upon, can never mistake its sounds for those of some other external instrument, but takes them to belong to the lute, or takes them to be caused by the player on the lute.—324.

MANTRA IV. 5. 11.

स यथाद्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा
अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्गृध्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं
पायितंमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवै-
तानि सर्वाणि निःश्वसितानि ॥ ११ ॥

(For word-meanings, see II. 4. 10. page 217).

इष्टं Iṣṭam, the worship. हुतं Hutam, the offering of the sacrifices. आशितं Āśitam, giving away food. पायितं Pāyitam, giving away drinks. अयं Ayam, this. लोकः Lokah, world, such as the earth, &c. च Cha, and. परः Parah, the other. लोकः Lokah, world, such as heaven, &c. च Cha, and. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. च Cha, and. एतानि Etāni, these worlds, such as Mahat, &c. सर्वाणि Sarvāṇi, all. अस्य Asya, his. एव Eva, only. निःश्वसितानि Niḥśvasitāni, creations made as easily as one breathes.

11. “As from a blazing fire made of damp wood various kinds of smokes arise, so, indeed, my dear, come out as easily as breath from this great Hayagrīva, the R̥gveda, the Yajurveda, the Sāmaveda, the Atharvāṅgīrasa, the Itihāsas, the Purāṇas, sciences, the Upaniṣads, the Pañcharātra Sāṃhitā, the aphorisms, the elaborate explanations (of the Vedas), the sciences of Iṣṭi

and Homa sacrifices, the methods of making gifts of food and drink, the science of this world and of the next world, and the science of all elements, yea all the rest have proceeded from Him only, as easily as breath."—325.

MANTRA IV. 5. 12.

स यथा सर्वा सामपाथ् समुद्र एकायनमेवथ् सर्वेषाथ्
स्पर्शानां त्वगेकायनमेवथ् सर्वेषां गन्धानां नासिके एकायन-
मेवथ् सर्वेषां रसानां जिह्वेकायनमेवथ् सर्वेषां रूपाणां
चक्षुरेकायनमेवथ् सर्वेषां शब्दानां श्रोत्रमेकायनमेवथ्
सर्वेषां संकल्पानां मन एकायनमेवथ् सर्वासां विद्यानां
हृदयमेकायनमेवथ् सर्वेषां कर्मणां हस्तावेकायनमेवथ् सर्व-
षामानन्दानामुपस्थ एकायनमेवथ् सर्वेषां विसर्गाणां पायु-
रेकायनमेवथ् सर्वेषामध्वनां पादावेकायनमेवथ् सर्वेषां
वेदानां वागेकायनम् ॥ १२ ॥

(For word-meanings, see II. 4. 11, pages 219 and 220).

12. "As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye is the sole receptacle of all the colours, as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart is the sole receptacle of all sciences, so are the two hands the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all pleasures; as the anus is the sole receptacle of all evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—326.

MANTRA IV. 5. 13.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं
वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो

भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्ती-
त्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

स Sah, this. यथा Yathâ, as. सैधवचनः Saindhavaghanah, a mass of rock salt. अनन्तरः Anantarah, that has no distinctive inside. अबाह्यः Abâhyah, that has no distinctive outside. कृत्स्नः Kṛtsnah, the whole being. रसचनः Rasaghanah, quite of the same taste of salt, both inside and outside. एव Eva, only. अरे Are, oh ; my dear wife. एवं Evam, so ; similarly. अयं Ayam, this. आत्मा Âtmâ, the Âtman. अनन्तरः Anantarah, devoid of any distinctive inside. अबाह्यः Abâhyah, devoid of any distinctive outside. कृत्स्नः Kṛtsnah, the whole. प्रज्ञानचनः Prajñānaghanah, a mass of pure consciousness. एव Eva, only. एतेभ्यः Etebhyaḥ, these. भूतेभ्यः Bhûtebhyaḥ, from the five gross elements, such as earth, water, &c. समुत्थाय Samuthâya, growing ; making his appearance, coming in contact with the material body. तानि Tâni, those elements ; the body consisting of those elements. अनु Anu, following. विनश्यति Vinaśyati, gets free ; gets rid of the gross body. एव Eva, in fact. प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Saṁjñâ, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, oh, my dear wife. ब्रवीमि Bravîmi (I) tell (you). इति Iti. याज्ञवल्क्यः Yājñavalkyah, Yājñavalkya. उवाच Uvâcha, said. ह Ha.

13. "As a mass of rock salt has no distinctive inside nor outside, but is all a mass of taste of salt alone, so, verily, this Âtman has no distinctive inside or outside, it is altogether a mass of Consciousness. The mukta jîva, rising from these elements, again disappears with them. After the "Great Passing Away," there is no consciousness. This is what I have to tell thee." Thus said Yājñavalkya.—327.

MADHVA'S COMMENTARY.

(In Mantra 13 occur the words:—"Sa yathâ saindhavaghano' anantaro' avâhyah, &c." Some have translated it as meaning:—"As a mass of salt has neither inside nor outside." This is wrong, for a mass of salt has an inside and an outside. The Commentator, therefore, explains it thus :—)

As there is no difference in the inside or outside of a mass of salt, everywhere it is a mass of salt, and tastes salt, so, &c.

MANTRA IV. 5. 14.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न
वा अहमिमं विजानातीति स होवाच न वा अरेऽहं मोहं
ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

सा Sā, that. मैत्रेयी Maitreyī, Maitreyī. उवाच Uvācha, said. इ Ha. भगवान् Bhagavān, oh my lord. अत्र Atra, here. एव Eva, only. मा Mā, to me. मोहान्तम् Mohāntam, the distraction called bewilderment. आपीपिपत् Âpīpipat, caused to obtain. अहं Aham, that unavoidable. इमं Imam, him; the Paramâtman. न Na, not. विजानाति Vijānāti, does the jīva know. इति Iti. सः Sah, he; Yājñavalkya. उवाच Uvācha, said. इ Ha. अरे Are, oh my dear wife. अहं Aham, I. मोहं Moham, anything bewildering. न Na, not. ब्रवीमि Bravāmi, tell; speak. अरे Are, oh Maitreyī. अयं Ayam, this. आत्मा Âtmā, Âtman. अविनाशी Avināśī, indestructible. अनुच्छित्तिधर्मा Anuchchittidharmā, of the nature of invariability or changelessness.

14. Then said Maitreyī :—"Herein your venerable self has thrown me into deep bewilderment. (If the mukta has no consciousness of anything external) then this mukta jīva does not know even the Lord Aham, "I am that I am."

"Verily, I am not saying anything bewildering," said he, "Imperishable is, indeed, this Âtman, and its nature is (such that its specific knowledge is) indestructible."—328.

MADHVA'S COMMENTARY.

(In Mantra 14 occur the words :—"Na vâ aham imam vijānāti." This is the reading of Madhva. Other texts read it as vijānāmi. However, he comments on this reading. It is liable to misconstruction, for others reading it as vijānāmi have translated it as :—"Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him." This is wrong, and so the Commentator says :—)

The correct reading is :—"Na vâ aham imam vijānāti," meaning—This mukta (jīva) would not know even the Aham; the Unavoidable Lord, (if there be no consciousness in mukti). "Aham" means Aheyam or the Unavoidable, the Supreme Self. The mukta jīva would not know Him. So the preceding sentence, "atraiva mâ bhagavān mohāntam âpīpipat," becomes harmonised. For it means "here indeed you, Sir, have caused me to fall into the destruction, called Bewilderment, when you say there

is no consciousness in mukti, for then all mukta jīvas would not know the Lord called Aham, the Unavoidable." Thus it is established that in sentences like, "aham Brahmāsmi, &c.," the word 'aham' means the Unavoidable, and does not mean "I." If 'aham' here meant "I," then the construction ought to have been, "Aham vijānāmi," and not "aham vijānāti," as it is here. So 'aham' here is a noun, standing in construction with the verb *vijānāti*, and it is not a pronoun.

[An objector may say :—But may not *vijānāti* be an archaic form for *vijānāmi*, for in the Vedas a third person may be employed for the first person. To this, we reply, but that also cannot be. The startling statement of Yājñavalkya was "na pretya saṁjñāsti." He meant to say that in Mokṣa, all bhūtas (prākṛitic objects) are destroyed, so there can arise no consciousness of things external, and so he said :—"In Mukti there is no consciousness." He did not deny the presence of all consciousness, but only the special consciousness of bhūtas or elemental knowledge. But Maitreyī, not understanding the real meaning of Yājñavalkya, thought that he denied all consciousness to muktas, and so she asked :—"Atraiva, &c." "If here in mukti there be no consciousness, &c.; so, if the sense be that, I do not know this Supreme Self,"—how could this be an appropriate speech of Maitreyī? She ought to have said :—"I do not understand you, Sir, when you say that the Muktas have no consciousness," and not, "I do not understand this Brahman." Therefore, the meaning given above should be accepted, in order to make the question of Maitreyī consistent with the doubt raised by the assertion of Yājñavalkya.]

(An objector may say :—The phrase, "na vā aham, &c.," is not a question raised on the saying of Yājñavalkya, that there is no saṁjñā in Mukti, but it refers to prajñānaghana of the preceding sentence, and means "atraiva," that is, in this prajñānaghana, in this solid mass of consciousness, there remains no saṁjñā or separate consciousness in Mukti, and thus arose the bewilderment, why the individual consciousness should vanish, like a smaller light in a bigger light, in the universal consciousness. And so Maitreyī says :—"I do not understand this.") To this, we reply, it is not so. For here also, you take the assertion of Yājñavalkya as to there being no consciousness in Mukti, as understood in her question, even if it referred to prajñānaghana. And the same difficulty would arise here also, with the additional difficulty of inserting the whole assertion of Yājñavalkya by way of ellipsis, to complete the sentence.

An objector says :—Yājñavalkya had asserted, in a general way, that there was no consciousness in Mukti. How would that lead to the

question, that Mukta would have no consciousness even of the Lord, called "I am that I am"? To this, we say, it is no objection at all. If Yājñavalkya asserted, in a general way, that there was absence of all consciousness in Mukti, then it follows, as a logical consequence, that a Mukta can have no consciousness of God even, and so the question of Maitreyī was very appropriate, when she said:—"If here in Mukti, there be no consciousness, then the Mukta jīva would have no consciousness of God (Aham) even, and so you have thrown me into a fatal bewilderment. For, if the Mukta has no consciousness of anything external, then the consciousness of God would be only a subjective consciousness of the Mukta, and so a mere fancy and a mithyā jñānam." This was the meaning of the question put by Maitreyī.

MANTRA IV. 5. 15.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं
जिघ्रति तदितर इतरं रसयते तदितर इतरमभिवदति तदितर
इतरं शृणोति तदितर इतरं मनुते तदितर इतरं स्पृशति
तदितर इतरं विजानाति ॥ यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन
कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कं रसयेत्तत्केन कमभि-
वदेत्तत्केन कं शृणुयात्तत्केन कं मन्येत तत्केन कं स्पृ-
शेत्तत्केन कं विजानीयादनेदं सर्वं विजानाति तं केन विजा-
नीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न
हि शीर्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिष्यति
विज्ञातारमरे केन विजानीयादित्युक्तानुशासानासि मैत्रेये-
तावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥१५॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing. (द्विवा Dvita, separa-
tedness or difference between things; and the things themselves, in which
there is this difference, are called Dvaita. द्वित Dvita, separatedness. अन्
An, those that have). इव Iva, as if. This word indicates the dependence
of one (the objects of perception) upon the other. भवति Bhavati, is;
becomes. हि Hi, indeed. तत् Tat, then. इतरः Itarah, the one; a man.
इतरं Itaram, the other; the objects, the objects of perception, such as

pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; the object of perception. पश्यति Paśyati, sees तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. शृणोति Śṛiṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. अभिवदति Abhivadati, says ; speaks. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. स्पृशति Spṛiśati, touches. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. रसयते Rasayate, tastes. तत् Tat, then. इतरः Itaraḥ, the one ; a man. इतरं Itaram, the other ; an object. विजानाति Vijānāti, knows ; perceives. यत्र Yatra, where ; in such a Mukti which is the cessation of Avidyā only. तु Tu, only. अस्य Asya, his ; of the knower, of a sentient being. सर्वं Sarvam, all ; all the organs of perception. आत्मा Ātmā, pure self ; soul. एव Eva, only. अभूत् Abhūt, becomes. तत् Tat, then. केन Kena, by which ; by which organ, or Indriya. कं Kam, what ; what object of perception. जिघ्रेत् Jighret, can smell ; is there the possibility of smelling. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. पश्येत् Paśyet, can see ; may he be able to see. तत् Tat, then. केन Kena, by which organ. कं Kam, what ; what object. शृणुयात् Śṛiṇuyāt, can hear ; is there possibility of hearing. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. मन्वीत Manvīta, can think. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. स्पृशेत् Spṛišet, can touch. तत् Tat, then. केन Kena, by which, by which organ. कं Kam, what ; what object. रसयेत् Rasayet, can taste. तत् Tat, then. केन Kena, by which ; by which organ. कं Kam, what ; what object. विजानीयात् Vijānīyāt, can know. येन Yena, by whom. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijānāti, he knows. तं Tam, him. केन Kena, by what. विजानीयात् Vijānīyat, he may know. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu ; the Paramātman. इति Iti, such ; touched with misery, like Brahmā. न Na, not. इति Iti, such ; not touched by misery, like muktā Rāmā. न Na, not. आत्मा Ātmā, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole, (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped or comprehended. अवीर्यः Aśīryaḥ, incapable of wearing out. हि Hi, because. न Na, not. वीर्यते Śīryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिस्यति Riṣyati,

is subject to destruction. अरे Are. Oh, विज्ञातारम् Vijñātāram, the knower ; one's own self. केन Kena, how. विज्ञानीयात् Vijñāniyāt, should know. इति Iti, in this manner. उक्तानुशासनात् Uktānuśāsanāsi, thou art instructed. मैत्रेयि Maitreyi, Oh, Maitreyī. अरे Are, Oh, my dear. एतावत् Etāvat, so far extends. खलु Khalu, truly. अमृतत्वम् Amṛitatvam, immortality. इति Iti. उक्त्वा Uktvā, having said. याज्ञवल्क्यः Yājñavalkyaḥ, Yājñavalkya. विजहार Vijahāra, went away.

15. " When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other ; then (it is) that one sees the other ; then (it is) that one hears the other ; then (it is) that one speaks the other ; then (it is) that one thinks the other ; then (it is) that one tastes the other ; then (it is) that one touches the other ; then (it is) that one knows or perceives the other. But when (as some say, it is the case in the Mukti which is the cessation of Avidyā only) everything of the sentient jīva becomes Ātman only, then by which organ can the sentient jīva smell and what would he smell ? Then by which organ can the sentient jīva see, and what would he see ? Then by which organ can the sentient jīva hear, and what would he hear ? Then by which organ can the sentient jīva speak, and what would he speak ? Then by which organ can the sentient jīva think, and what would he think ? Then by which organ can the sentient jīva touch, and what would he touch ? Then by which organ can the sentient jīva taste, and what would he taste ? Then by which organ can the sentient jīva perceive, and what would he perceive ? How can the jīva know Him, the Paramātmān, through whose grace he knows or perceives all this ? This Paramātmān is neither like Brahmā touched with misery ; nor is He like Mukṭā Rāmā untouched by misery. This Ātman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Ātman is incapable of wearing out, for He has never worn out. This Ātman does not come in contact (with anything foul), for He has never come in contact (with anything foul). It is the nature of this Ātman that He is ever free from bondage, that He never feels miserable and that He is never destroyed. (In short), Oh my dear wife,

how should the jīva perceive his own self, the real knower? In this manner, thou art instructed. In this, O beloved, in truth, consists immortality that the Mukta jīva should know the Lord in Mukti." Having said thus, Yājñavalkya went away.—329.

Here ends the Maitreyi Brahmanam.

MADHVA'S COMMENTARY.

[In Mantra 15 occur the words :—"Ētāvād are khalvamṛitatvam iti, hoktvā Yājñavalkyo vijahāra." It has been translated by others as meaning, "Thus far has been taught the means of obtaining Mukti. Having said so, Yājñavalkya went away into the forest." This is wrong. The Commentator, therefore, explains it :—]

Verily, immortality or mokṣa of the ever-conscious jīva consists in this, that he should know, in mukti, the wisdom and the activities, &c., of the Supreme Self, and never be unconscious of Him.

Yājñavalkya had already said before :—"I do not tell thee anything bewildering. Thou fanciest so, by not grasping my real meaning." So, in order to remove any false notions regarding Mokṣa, such as those of the Bauddhas, who hold that Mukti consists in the destruction of the ātman, he says :—"Avināśī vā are ayam ātmā"—"That self is verily imperishable." Similarly, to remove the false notions of the Vaiśeṣikas, who hold that Mokṣa consists in the ucccheda or destruction of all specific knowledge, he says :—"Anucchhittidharmā"—"its specific knowledge is never destroyed." Similarly, the notion of those who hold that pure consciousness, without any object of consciousness, remains in Mokṣa, is also misleading, and so the Commentator says that there can be no consciousness without an object of consciousness.

To prove this, he quotes an authority :—

It is thus said in the Brahmatarka :—"Mokṣa consists in knowing Viṣṇu, and in knowing all objects and enjoying bliss by the mukta jīva. If there were absence of such knowledge, where would there be any happiness in Mukti? There can be no knowledge in the absence of an object of knowledge, and in the absence of knowledge there results śūnyatā or annihilation. Therefore, mokṣa is always accompanied with objects of knowledge (in the shape of the various forms of the Lord), and its nature is eternal joy and happiness."

Note.—Compare Chhândogya Upaniṣad (VIII. 12. 3).

एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभि-
निष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जदन्कोऽग्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञाति-
भिर्वा नोपजननं स्मरन्निदधं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिच्छ-
रीरे प्राणोयुक्तः ॥

“He, through whose grace, this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form, is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him nor even his own body. And, as a charioteer, is appointed by his master, to drive the carriage, just so is this Prāṇa appointed to drive this chariot of the body.”

So also Ibid. (VII. 25. 2):—“He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self.”

So also in the same Upaniṣad (VII. 26. 2), there is this verse about it :—“The released soul does not see death, nor illness, nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and, it is said, He becomes eleven as well ; nay, He becomes one hundred and eleven and one thousand and twenty.”

So also in the Br. Upaniṣad (I. 5. 9, page 99):—“He, who worships the Supreme Self alone as the Refuge, has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari).”

So also in the Kaṭha Upaniṣad (IV. 15.):—“As pure water poured into pure water becomes like that, O, Gautama, so even the Ātmā (or ruler of all the) Munis, who are knowers, becomes like that Param-Ātman (Brahman, but not identical with him).

Note.—The Ātmā in this verse refers to the chief Vāyu, and it means that this Vāyu, who is Ātmā or Lord of wise sages or Munis, when liberated, only gets *similarity* with the Supreme Self, but not identity with the Supreme.

Similarly, in the Muṇḍaka Upaniṣad (III. 1. 3):—“When the jīva sees the golden-coloured Creator and Lord, as the Person, from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from Avidyā, attains the highest *similarity*.

Note.—These Mantras show that in the highest Mukti, a jīva attains *similarity*, but not identity, with the Supreme Self. This similarity implies that the Mukta experiences all kinds of Bhogas or enjoyments.

So also in the Gītā (XIV. 1 and 2):—"I will again proclaim that Supreme Wisdom, of all wisdom the best, which having known, all the Sages (Munis) have gone hence to the Supreme Perfection.

"Having taken refuge in this Wisdom and being *assimilated* to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution."

So also in a Purāṇa we have the following verse:—

न वर्तते यत्र रजस्तमस्तयोः सर्वत्र मिश्रं न च कालविक्रमः ।

न यत्र माया किमुतापरेदरेरनुवता यत्र सुरासुरार्चिताः ॥

"Where there does not exist either Rajas (Mobility) or Tamas (Inertia), nor does exist where the mixed Sattva, nor where does Time has his power, where even Mâyâ does not go, what to say of others, there exist the Lord Hari and his followers, consisting of Suras and Asuras, who are engaged in the constant worship of that Lord."

So also in the following verse:—

श्यामावदाताः शतपन्नलोचनाः पिशङ्गवज्रासुरचः सुपेशतः ।

All these extracts from Śruti, Smṛiti, Itihāsas, and Purāṇas show that even in Nirguṇa Mukti, there are enjoyments after the attainment of such Mukti.

[An objector says:—"This last extract shows, that Muktas have a body, and so also the extract from the Chhândogya Upaniṣad also shows that the Muktas have various kinds of enjoyments. On the other hand, there are authorities to the effect that the Muktas have no body. How do you reconcile them?" To this the Commentator answers:—]

The Muktas are said to be Aśarīra or bodiless, in this sense that they have no bodies consisting of Prākṛitic matter, namely, of matter consisting of Sattva, Rajas or Tamas. Their bodies are of super-matter, namely, Chidānanda matter, or matter consisting merely of intelligence and bliss. The Muktas have no sense organs, they do not consume any food, nor excrete anything, and their bodies constantly give out sweet scent.

Here ends the commentary on Maitreyī Brāhmaṇam.

SIXTH (VAMŚA) BRĀHMAṆAM.

MANTRA IV. 6. 1.

अथ वंशः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः
 पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौ-
 शिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशि-
 काञ्च गौतमाञ्च गौतमः ॥ १ ॥

अथ Atha, now. वंशः Vamśaḥ, stem. पौतिमाष्यात् from Pautimāṣya ; (we).
 पौतिमाष्यः Pautimāṣyaḥ, Pautimāṣya. गौपवनात् Gaupavanāt, (was the dis-
 ciple) of Gaupavana. गौपवनः Gaupavanaḥ, Gaupavana. पौतिमाष्यात्
 Pautimāṣyāt, (was the disciple) of Pautimāṣya. पौतिमाष्यः Pautimāṣyaḥ,
 Pautimāṣya. गौपवनान् Gaupavanān, (was the disciple) of Gaupavana.
 गौपवनः Gaupavanaḥ, Gaupavana. कौशिकान् Kauśikān, (was the disciple) of
 Kauśika. कौशिकः Kauśikaḥ, Kauśik. कौण्डिन्यात् Kauṇḍinyāt, (was the
 disciple) of Kauṇḍinya. कौण्डिन्यः Kauṇḍinyaḥ, Kauṇḍinya. शाण्डिल्यात्
 Śaṇḍilyāt, (was the disciple) of Śaṇḍilya. शाण्डिल्यः Śaṇḍilyaḥ, Śaṇḍilya.
 कौशिकात् Kauśikāt, (was the disciple) of Kauśika. च Cha, and. गौतमः
 Gautamaḥ, Gautama. च Cha, and. गौतमात् Gautamāt, (was the disciple)
 of Gautama.

1. Now follows the stem :—

- (1) (We) from Pautimāṣya.
- (2) Pautimāṣya from Gaupavana.
- (3) Gaupavana from Pautimāṣya.
- (4) Pautimāṣya from Gaupavana.
- (5) Gaupavana from Kauśika.
- (6) Kauśika from Kauṇḍinya.
- (7) Kauṇḍinya from Śaṇḍilya.
- (8) Śaṇḍilya from Kauśika and Gautama.
- (9) Gautama.

MANTRA IV. 6. 2.

अग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गार्ग्याद्गार्ग्यो गौत-
 माद्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्या-

यणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जा-
बालायनो माध्यन्दिनायनान्माध्यन्दिनायनः सौकरायणात्सौ-
करायणः काषायणात्काषायणः सायकायनात्सायकायनः
कौशिकायनेः कौशिकायनिः ॥ २ ॥

अग्निवेश्यात्, the line from Agniveśya. अग्निवेश्यः Agniveśyaḥ, Agni-
veśya. गार्ग्यात् from Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गार्ग्याद् Gârgyât,
(was the disciple) of Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गौतमाद् Gautamât,
(was the disciple) of Gautama. गौतमः Gautamaḥ, Gautama. सैतवाद्
Saitavât, (was the disciple) of Śaitava. सैतवः Saitavaḥ, Saitava.
पाराशर्यायणाद् Pârâśaryâyanât, (was the disciple) of Pârâśaryâyaṇa.
पाराशर्यायणः Pârâśaryâyaṇaḥ, Pârâśaryayaṇa. गार्ग्यायणात् Gârgyâyanât, (was
the disciple) of Gârgyâyaṇa. गार्ग्यायणः Gârgyâyaṇaḥ, Gârgyâyaṇa.
उद्दालकायनात् Uddâlakâyanât, (was the disciple) of Uddâlakâyaṇa. उद्दालकायनः
Uddâlakâyaṇa. जाबालायनात् Jâbâlâyanât, (was the disciple) of Jâbâlâyaṇa.
जाबालायनः Jâbâlâyaṇaḥ, Jâbâlâyaṇa. माध्यन्दिनायनात् Mâdhyandinâyanât,
(was the disciple) of Mâdhyandinâyaṇa. माध्यन्दिनायनः Mâdhyandinâyaṇaḥ,
Mâdhyandinâyaṇa. सौकरायणात् Saukarâyanât, (was the disciple) of
Saukarâyaṇa. सौकरायणः Saukarâyaṇaḥ, Saukarâyaṇa. काषायणात् Kâṣâ-
yanât, (was the disciple) of Kâṣâyaṇa. काषायणः Kâṣâyaṇaḥ, Kâṣâyaṇa.
सायकायनात् Sâyakâyanât, (was the disciple) of Sâyakâyaṇa. सायकायनः
Sâyakâyaṇaḥ, Sâyakâyaṇa. कौशिकायनेः Kauśikâyaneḥ, (was the disciple) of
Kauśikâyani. कौशिकायनिः Kauśikâyaniḥ, Kauśikâyani.

2. From Agniveśya.

(10) Agniveśya from Gârgya.

(11) Gârgya from Gârgya.

(12) Gârgya from Gautama.

(13) Gautama from Saitava.

(14) Saitava from Pârâśaryâyaṇa.

(15) Pârâśaryâyaṇa from Gârgyâyaṇa.

(16) Gârgyâyaṇa from Uddâlakâyaṇa.

(17) Uddâlakâyaṇa from Jâbâlâyaṇa.

(18) Jâbâlâyaṇa from Mâdhyandinâyaṇa.

(19) Mâdhyandinâyaṇa from Saukarâyaṇa.

(20) Saukarâyaṇa from Kâṣâyaṇa.

(21) Kâṣâyaṇa from Sâyakâyaṇa.

(22) Sâyakâyana from Kauśikâyani.

(23) Kauśikâyani.

MANTRA IV. 6. 3.

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः
 पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाञ्चया-
 स्काञ्चासुरायणस्त्रैवणेस्त्रैवणिरौपजंघनेरौपजजंघनिः आसु-
 रेरासुरिर्भारद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्डेर्माण्डिगौत-
 माद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छा-
 ण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमार-
 हारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो
 वत्सनपातो बाम्भवाद्बत्सनपाद्बाम्भवः पथः सौभरात्पन्थाः
 सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस आभूतेस्त्वाष्ट्रादा-
 भूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम-
 श्विनौ दधीच आथर्वणाद्ध्यङ्ङाथर्वणो दैवादथर्वा दैवी
 मृत्योः प्राध्वत्सनान्मृत्युः प्राध्वत्सनः प्रध्वत्सना-
 त्प्रध्वत्सन एकऋषेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः
 सनारोः सनारुः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः
 परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभुब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ३ ॥ चतुर्थोऽध्यायः ॥ ४ ॥

घृतकौशिकात् Ghṛitakauśikāt, Gṛitakauśika (the line from). घृतकौशिकः
 Ghṛitakauśikah, Gṛitakauśika. पाराशर्यायणात् Pārāśaryāyaṇāt, was the
 disciple) of Pārāśaryāyaṇa. पाराशर्यायणः Pārāśaryāyaṇah, Pārāśaryāyaṇa.
 पाराशर्यात् Pārāśaryāt, (was the disciple) of Pārāśarya. पाराशर्यः Pārāśaryah,
 Pārāśarya. जातूकर्ण्यात् Jātūkarṇyāt, (was the disciple) of Jātūkarṇya. जातूकर्ण्यः
 Jātūkarṇyah, Jātūkarṇya. आसुरायणात् Āsurāyaṇāt, (was the disciple) of
 Āsurāyaṇa. आसुरायणः Āsurāyaṇah, Āsurāyaṇa. च Cha, and. यास्कात्
 Yāskāt, (was the disciple) of Yaska. च Cha, and. त्रैवणिः Traivaṇiḥ, Trai-

vani. त्रैवणेः Traivaneḥ, (was the disciple) of Traivani. औपजङ्घनिः
 Aupajaṅghaniḥ, Aupajaṅghani. औपजङ्घनेः Aupajaṅghaneḥ, (was the
 disciple) of Aupajaṅghani. आसुरिः Āsuriḥ, Āsuri. आसुरेः Āsureḥ, (was
 the disciple) of Āsuri. भारद्वाजः Bhāradvājaḥ, Bhāradvāja भारद्वाजात्
 Bhāradvājāt, (was the disciple) of Bhāradvāja. आत्रेयः Ātreyaḥ, Ātreya.
 आत्रेयात् Ātreyāt, (was the disciple) of Ātreya. मंदिः Māṇḍiḥ, Māṇḍi. मंदिः
 Māṇḍeḥ, (was the disciple) of Māṇḍi. गौतमः Gautamaḥ, Gautama. गौतमात्
 Gautamāt, (was the disciple) of Gautama. वात्स्यः Vātsyah, Vātsya. वात्स्यात्
 Vātsyāt, (was the disciple) of Vātsya. शौण्डिल्यः Śāṇḍilyaḥ, Śāṇḍilya.
 शौण्डिल्यात् Śāṇḍilyāt, (was the disciple) of Śāṇḍilya. कैशोर्यःकाप्यः Kaiśoryaḥ
 Kāpyaḥ, Kaiśorya Kāpya. कैशोर्यात्काप्यात् Kaiśoryātkāpyāt, (was the
 disciple) of Kaiśorya Kāpya. कुमारहारितः Kumārahāritaḥ, Kumārahārita.
 कुमारहारितात् Kumārahāritāt, (was the disciple) of Kumārahārita. गालवः
 Gālavaḥ, Gālava. गालवात् Gālavāt, (was the disciple) of Gālava. विदर्भी
 कैडिन्यः Vidarbhikaṇḍinyaḥ, Vidarbhikaṇḍinya. विदर्भीकैडिन्यात्
 Vidarbhikaṇḍinyāt, (was the disciple) of Vidarbhikaṇḍinya. वत्सनपाद्-
 बाभ्रवः Vatsanapādbābhraṇaḥ, Vatsanapādbābhraṇa. वत्सनपातोबाभ्रवात्
 Vatsanapātobābhraṇāt, (was the disciple) of Vatsanapātobābhraṇa. पंथासौभरः
 Panthāsaubharaḥ, Panthāsaubhara. पंथःसौभरात् Panthāḥsaubharāt, (was
 the disciple) of Panthāsaubhara. अयास्य अंगिरसः Ayāsyā Āṅgirasah, Ayāsyā
 Āṅgirasa. अयास्यादांगिरसात् Ayāsyādāṅgirasāt, (was the disciple) of Ayāsyā
 Āṅgirasa. आभूतिस्त्वाष्ट्रः Ābhūtistvāṣṭraḥ, Ābhūtistvāṣṭra. आभूतेस्त्वाष्ट्रात्
 Ābhūtestvāṣṭrāt, (was the disciple) of Ābhūtistvāṣṭra. विश्वरूपस्त्वाष्ट्रः
 Viśvarūpastvāṣṭraḥ, Viśvarūpastvāṣṭra. विश्वरूपास्त्वाष्ट्रात् Viśvarūpāttvāṣṭrāt,
 (was the disciple) of Viśvarūpastvāṣṭra. अश्विनौ Aśvinau, the two Aśvins.
 अश्विन्याम् Aśvibhyām, (were the disciples) of the two Aśvins. दध्यान्नाथरवणः
 Dadhyañnātharvaṇaḥ, Dadhyañnātharvaṇa. दधीचआथर्वणात् Dadhīcha-
 ātharvaṇāt, (was the disciple) of Dadhyañnātharvaṇa. अथर्वादैवः Atharvādaiv-
 aḥ, Atharvādaiva. अथर्वणोदैवात् Atharvaṇodaivāt, (was the disciple) of
 Ātharvādaiva. मृत्युः प्राध्वंसनः Mrityuḥ Prādhvaṁsanaḥ, Mrityuprādh-
 vaṁsana. मृत्योः प्राध्वंसनात् Mrityoḥprādhvaṁsanāt, (was the disciple of)
 Mrityu prādhvaṁsana. प्रध्वंसनः Pradhvaṁsanaḥ, Pradhvaṁsana. प्रध्वंसनात्
 Pradhvaṁsanāt, (was the disciple of) Pradhvaṁsana. एकर्षिः Ekaṛṣiḥ,
 Ekaṛṣi. एकर्षेः Ekaṛṣeḥ, (was the disciple of) Ekaṛṣi. विप्रचित्तिः
 Viprachittiḥ, Viprachitti. विप्रचित्तेः (was the disciple of) Viprachitti.
 व्याष्टिः Vyāṣṭiḥ, Vyāṣṭi. व्याष्टेः Vyāṣṭeḥ, (was the disciple of) Vyāṣṭi. सनारुः
 Sanāruḥ, Sanāru. सनारोः Sanāroḥ, (was the disciple of) Sanāru. सनातनः
 Sanātanaḥ, Sanātana. सनातनात् Sanātanāt, (was the disciple of) Sanātana.
 सनकः Sanakaḥ, Sanaka. सनकात् Sanakāt, (was the disciple of) Sanaka.
 परमेष्ठी Prameṣṭhī, Parameṣṭhī. परमेष्ठिनः Parameṣṭhinaḥ, (was the disciple

of) Parameṣṭhī. ब्रह्म Brahma, Brahma. ब्रह्मणः Brahmanah, (was the disciple of) Brahman. स्वयम्भुव्रह्मणे Svayambhu Brahmane, to Svayambhu Brahman. नमः Namaḥ, salutations.

- (23) From Ghṛitakaśika.
- (24) Ghṛitakaśika from Pârâsaryâyaṇa.
- (25) Pârâsaryâyaṇa from Pârâsarya.
- (26) Pârâsarya from Jâtûkarṇya.
- (27) Jâtûkarṇya from Âsurâyaṇa and Yâska.
- (28) Âsurâyaṇa from Traivani.
- (29) Traivani from Aupajanghani.
- (30) Aupajanghani from Âsuri.
- (31) Âsuri from Bhâradvâja.
- (32) Bhâradvâja from Âtreya.
- (33) Âtreya from Mânṭi.
- (34) Mânṭi from Gautama.
- (35) Gautama from Gautama.
- (36) Gautama from Vâtsya.
- (37) Vâtsya from Śaṇḍilya,
- (38) Śaṇḍilya from Kaiśorya Kâpya.
- (39) Kaiśorya Kâpya from Kumârahârta.
- (40) Kumârahârta from Gâlava.
- (41) Gâlava from Vidarbhi-kaunḍinya.
- (42) Vidarbhi-kaunḍinya from Vatsanapât Bâbhrava.
- (43) Vatsanapât Bâbhrava from Panthâ Saubhara.
- (44) Panthâ Saubhara from Âyâsya Â girasa.
- (45) Âyâsya Ângirasa from Âbhûti Tvâṣṭra.
- (46) Âbhûti Tvâṣṭra from Viśvarûpa Tvâṣṭra.
- (47) Viśvarûpa Tvâṣṭra from Âśvinau.
- (48) Âśvinau from Dadhyak Âtharvaṇa.
- (49) Dadhyak Âtharvaṇa from Atharvaṇa Daiva.
- (50) Âtharvaṇa Daiva from Mṛityu Prâdhvaṁsana.
- (51) Mṛityu Prâdhvaṁsana from Prâdhvaṁsana.
- (52) Prâdhvaṁsana from Ekarṣi.
- (53) Ekarṣi from Viprachitti.
- (54) Viprachitti from Vyâṣṭi.
- (55) Vyâṣṭi from Sanâru.

- (56) Sanâru from Sanâtana.
- (57) Sanâtana from Sanaka.
- (58) Sanaka from Parameṣṭhin.
- (59) Parameṣṭhin from Brahman.
- (60) Brahman is Svayambhu, self-existent. Adoration to Brahman.

Here ends the Sixth Brâhmaṇam.

THE BHÂSYA ON THE VAMŚA BRÂHMAṆAM.

Sometimes those of superior caste or order may easily receive instructions from those of the inferior caste or order ; and such a conduct is in no way prejudicial to their superiority.

So in this Vamśa Brâhmaṇa the teachers are not always of superior order to the students ; for example, the Âtharvans are in no way of higher order than the two Aśvins.

Here ends the Vamśa Brâhmaṇam.

Here ends the Fourth Adhyâya.



FIFTH ADHYĀYA.

अथ प्रथमं ब्राह्मणम् ।

FIRST BRĀHMAṆAM.

पञ्चमोऽध्यायः ।

MANTRA V. 1. 1.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्ण-
मादाय पूर्णमेवावशिष्यते ॥ ॐ ३ खं ब्रह्म खं पुराणं वायुरं
खमिति ह स्माह कौरव्यायणीपुत्रो वेदोयं ब्राह्मणा विदुर्वे-
दैनेन यद्वेदितव्यम् ॥ १ ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

ॐ Om, the Lord Viṣṇu. अदः Adah, that ; the original one, the Root-form from which all Avatāras descend. पूर्णं Pūrṇam, full. इदम् Idam; this ; the Avatāra-form. पूर्णं Pūrṇam, full ; the whole. पुर्णात् Pūrṇāt, from the Full or Whole ; from the Great Original or Root-form. पूर्णं Pūrṇam, the Full or Whole ; the Avatāra form. उदच्यते Udachyate, issues out ; proceeds. पूर्णस्य Pūrṇasya, of the Full ; coming out of the Great Original, the Root-form. पूर्णं Pūrṇam, the Full, the Avatāra. आदाय Âdāya, taking ; being one with ; withdrawing in Himself. पूर्णं Pūrṇam, the Full ; the Great Original or the Root-form. एव Eva, only. अवशिष्यते Avaśiṣyate, is left ; remains. ॐ Om, woven, in Whom all guṇas are woven. Full in all the qualities ; the Lord Viṣṇu. खं Kham, All-illumination ; All-light. ब्रह्म Brahma, the all-spreading ; all-pervading. खं Kham, the All-bliss. पुराणं Purāṇam, without beginning. वायुरं Vāyuram, the giver of delight to Vāyu. खं Kham, renowned. इति Iti, so. कौरव्यायणीपुत्रः Kauravyāyaṇīputrah, the son of Kauravyāyaṇī; Balabhadra. आहस्म Âha sma, said. अयं Ayam, that ; the Paramātmān. वेदः Vedaḥ, Veda ; of the form of knowledge. ब्राह्मणाः Brāhmaṇāḥ, the Brāhmaṇas. विदुः Viduḥ, know. वेदेन Vedena, through the Veda, through the Lord, called Veda, or All-knowledge. एन Ena, it is instrumental singular of the form of अ " A," which means free from all faults, from this अ, the Alpha. यत् Yat, which. वेदितव्यं Veditavyam, should be known,

1. That (Root-form) is Full, this (Avatâra-form) is full ; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

“Om Brahman is All-light, He is the ancient All-bliss, He is the renowned in whom Vâyû ever-delights ;” thus said Balabhadra, the son of Kauravyâyaṇî. He is called Veda also, or All-knowledge. The Brâhmaṇas knew all that could be known through this Veda (the All-knowledge), called अ (Alpha, the Faultless).—329.

MADHVA'S COMMENTARY.

All the Avatâras of Mahâ Viṣṇu are all full (in all their powers).

(In the previous four Adhyâyas were described certain Vidyâs or methods of meditation. In the last two Adhyâyas are being mentioned miscellaneous matters which are supplementary in a way to those Vidyâs. In a previous Adhyâya it was said that in the Hitâ Nâḍi there dwells the Lord Viṣṇu, in his various Avatâras, having different colours, white, blue, red, green, etc. So the question arises as to whether the original form, the Mûlarûpa, and the Avatâra-rûpa or manifested form, being prior and posterior in time, one must be superior to the other, one must be Pûrṇa or full, and the other must be Apûrṇa or incomplete. To remove this misconception, the Śrûti says that both these forms, the Mûla-rûpa and the Avatâra-rûpa are Pûrṇa or full and Infinite. Therefore, the Commentator says :—)

The Avatâras of Mahâ Viṣṇu are all said to be Pûrṇa or Full. Full is also the Mûla-form, called the Param-rûpam, or the highest form. From this Full or the Highest Form come out Avatâras, who are also Pûrṇas or Full.

All these Avatâras are equally Full or perfect, like the original Form. The specific difference between them and the Mûla Form consists in this, that the one (the Mûla Form) is prior in time, and the other is posterior in time, so far only as manifestation is concerned. One is not superior to the other, because they are One. Neither in time, nor in space, nor in powers, are they superior or inferior to one another, in any respect.

When the Fully belonging to the Mûla Form or the Root-Form, withdraws within Himself the other Pûrṇa or Full, namely, that which is known as the Avatâra-form; then there remains the FULL alone,

(Now arises the question :—At Mahā-pralaya, Brahmā and other high deities, withdraw within themselves all Jīvas lower than themselves. Does the Full (the Root Form), in the same way, withdraw the other or Avatāra Forms within himself ? If so, how can then these Avatāra Forms be said to be full ? To this the Commentator answers :—)

In the case of Avatāras, like Kṛṣṇa and others, the word Laya or dissolution does not mean anything more than their becoming invisible to ordinary human sight, and their ceasing to perform the ordinary Avatāra activities, such as those of protecting the world by lessening the weight of misery and sin under which the world is groaning. The Avatāras do not become Laya in the Mahā Viṣṇu, as the Jīvas become Laya in Brahmā at the time of Pralaya.

(The author now explains the mantra Om Kham Brahma, Kham Pūrṇam, Vāyuram Kham :—)

Viṣṇu is called Om, because in Him are all the qualities woven (otam). He has been called Kham, for the first time, on account of His being *All-light* ; and He has been called Brahman, on account of His being *All-pervading*. He has been called Kham, for the second time, as He is *All-bliss*. He has been called Pūrṇa, because He has no beginning. The Paramātmā is called Vāyura, because He gives delight (ra) to Vāyu. He has been called Kham, for the third time, on account of His being Khyāta or renowned. Rauhīṇya revealed this mantra (Om Kham Brahma, etc.). He is called “Veda,” because His form is knowledge and the Brāhmaṇas know him as Veda or knowledge.

(The next sentence is “Vedenaina yad veditavyam.” It consists of the following words :—“Vedena,” through this Veda or All-knowledge, “ena,” through A (ena is the instrumental singular of अ meaning faultless. This the Commentator now explains.)

On account of being faultless, the Lord is called A. Through this All-knowledge (Veda) and through this A, is to be known everything else which is to be known.

The daughter of Bāhlīka is Rohiṇi. Her son is Balabhadra. Therefore, he is called Kauravyāyaṇī-putra, because Rohiṇi is another name of Kauravyāyaṇī.

Here ends the First Brāhmaṇam.

अथ द्वितीयं ब्राह्मणम् ।

MANTRA V. 2. 1.

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा
मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवा-
निति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति
व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्येयमिति होवाच
व्यज्ञासिष्टेति ॥ १ ॥

त्रयः Trayāḥ, three kinds. प्राजापत्याः Prājāpatyāḥ, the sons of Prajā-
pati Brahmā. देवाः Devāḥ, the Devās or angels or super-human beings.
मनुष्याः Manuṣyāḥ, men or human beings. असुराः Asurāḥ, the Asurās, or
demons or inhuman beings. प्रजापतौ Prajāpatau, the Prajāpati, near
Brahmā. पितरि Pitari, near their father. ब्रह्मचर्यं Brahmacharyam, taking
the vow of a Brahmachârin, or a student. ऊषुः Ūṣuḥ, lived. ब्रह्मचर्यं
Brahmacharyam, the life of a Brahmachârin ; the period of the student
life. उषित्वा Uṣitvā, having lived ; having completed. देवाः Devāḥ, the
Devas. ऊचुः Ūchuḥ, said. भवान् Bhavān, the Venerable Sir. नः Naḥ, to
us. ब्रवीतु Bravītu, be pleased to instruct. इति Iti. तेभ्यः Tebhyāḥ, to
them ; to the Devas. ह Ha, verily. एतत् Etat, this. अक्षरं Akṣaram,
syllable. द Da. da. इति Iti, thus. उवाच Uvācha, said (Brahmā). व्यज्ञासिष्टा
Vyajñāsiṣṭhā, have you all understood. इति Iti, so asked Brahmā. व्यज्ञासिष्म
Vyajñāsiṣma, (we) have understood it इति Iti, thus. ऊचुः Ūchuḥ, said
(the Devas). दाम्यन् Dāmyata, do you all restrain your desires ; be humble
and not egoistic and proud. इति Iti. so. नः Naḥ, to us अत्थ Âttha,
sayest (thou). इति Iti, so said the Devas. ओँ Om, yes. इति Iti, thus. ह
Ha, indeed व्यज्ञासिष्ट Vyajñāsiṣṭha, (you) have all understood. इति Iti.
उवाच Uvācha, replied (Brahmā).

1. The three-fold offspring of Brahmā, viz., the Devas, the men and the demons, lived as Brahmachârins (students) with their father, Prajâpati. After completing Brahmacharya (studentship), the Devas said : " Sir, be pleased to instruct (us)." He told them this single syllable Da, and (asked them) : " Have you all understood it ? " The Devas replied, " We have understood (it). ' Do you be humble,' so you told us." " Yes, you have all understood it," said Brahmā.—330.

MANTA V. 2. 2.

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदे-
वाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति
होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥२॥

अथ Atha, then. एनं Enam, him ; Brahmâ. मनुष्याः Manuṣyâḥ, men. ऊचुः Ūchuḥ, said. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyah, to them ; to the gods. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣṭhâ, have you all understood. इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma, (we) have understood it. इति Iti. ऊचुः Ūchuḥ, said (the men). दत्त Datta, do you all give away be charitable. इति Iti so. नः Naḥ, to us. आत्थ Âttha, sayest (thou). इति Iti, so said the men. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñâsiṣṭha (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ). ह Ha.

2. Then, the men said to Brahmâ: "Sir, be pleased to instruct (us)." He told them the same syllable Da, and (asked them): "Have you all understood it?" The men replied: "We have understood (it) ; 'do you all offer gifts,' so you told us." "Yes, you have all understood it," said Brahmâ.—331.

MANTRA V. 2. 3.

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवा-
क्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दय-
ध्वमिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदे
वैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त
दयध्वमिति तदेतत्रयश्च शिक्षेद्दमं दानं दयामिति ॥ ३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, then. एनं Enam, him ; Brahmâ असुराः Asurâḥ, the Asuras ; the demons. ऊचुः Ūchuḥ, said. ह Ha. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyah, to them ; to the demons. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣṭhâ,

have you all understood it. इति Iti, so asked Brahmā. व्यज्ञासिष्म Vyajñāsiṣma, (we) have understood it. इति Iti. ऊचुः Ūchuḥ, said (the Asuras). दयध्वं Dayadhvam, have clemency; be merciful. इति Iti, so. नः Nah, to us. आत्थ Āttha, sayest (thou). इति Iti, so said the demons. ओं Om, yes. इति Iti. व्यज्ञासिष्ठ Vyajñāsiṣṭha, (you) have all understood. इति Iti. उवाच Uvācha, replied (Brahmā). ह Ha. तत् Tat, therefore. एतत् Etat, this; this instruction. एव Eva, only. एषा Eṣā, this. दैवी Daivī, heavenly. वाक् Vāk, voice. अपि Api, also. स्तनयितुः Stanayitnuḥ, the thunder. अनुवदति Anuvadati, imitates; repeats. द Da. द Da. द Da. इति Iti, in this way. दाम्यत Dāmyata, do you all restrain your desires; be humble. दत्त Datta, do you all give away; be generous. दयध्वं Dayadhvam, be you all clement; be merciful. इति Iti. तत् Tat, therefore. एतत् Etat, these. त्रयं Trayam, three. शिक्सेत् Śikṣet, one should learn; one should practise. दमं Damam, restraint, humility. दानं Dānam, giving away charity. दयां Dayām, clemency; mercy. इति Iti.

3. Then, the Asuras said to Brahmā: "Sir, be pleased to instruct (us)." He told them the same syllable Da, (and asked them): "Have you all understood (it)?" "We have understood (it); 'Be merciful', so did you tell us," replied the Asuras. "Yes, you have all understood it," said Brahmā. Therefore, this thunder, the voice from heaven, repeats (the instruction), "Da" "da," "da;" "Be humble, be charitable, and be merciful." Therefore, let everyone learn these three (virtues), humility, charity and mercy.—332.

MADHVA'S COMMENTARY.

(In this Brāhmaṇam is being taught that which must be practised, in order to gain Mukti, by all living beings in general. The question may arise: The Lord, when He created the Devas, the men and the Asuras, had allotted to them, at the same time, their respective duties. Why did these beings then go to Brahmā to learn their duties? To this the Commentator answers:—)

Viṣṇu had ordained, from before, the duty of giving knowledge to the Devas, as well as the giving of the fruits of Karmas (together with the duties of mercifulness and humility). He had taught men and Asuras all the three duties, namely, charity, humility and mercy. It was, in order to learn the particular duty that they went to Brahmā. The Devas, the men, and the Asuras again went to Brahmā and asked him to teach them, in order that there might be an increase in their merit. The Devas put

the question, because they, already having great power and lordliness, were liable to become proud. So they were taught by Brahmā, the one duty, Dama, as their paramount duty, namely, not to be proud, but to control their Ahaṅkāra. This was taught to the Devas to increase their good qualities of knowledge and devotion. For the Devas are naturally endowed with knowledge from their very beginning, as Aparokṣa or intuitive knowledge; so they were taught this further duty, in order to get *higher* bliss, Mukti. Through ordinary knowledge is obtained the ordinary Mukti, which consists in the cessation of transmigration.

Similarly, to the men was taught the duty of giving charity or Dāna, as the duty of Dama or humility was taught to the Devas. This Dāna was taught to men not to increase their Mokṣa-bliss (as was the case with Devas), but it was taught to them as a *means* of getting knowledge (Jñānam) and, through this knowledge, to get Mukti. The Dānam or giving, ordained to men, is said to be the giving of offerings, etc., to Devas, guests, the poor, etc.

The duty taught to Asuras was Dayā or mercy, not that they might get Mukti, for Asuras can never get Mukti, but this Dayā was taught to the Daityas, in order that it might delay their fall into the Darkness, which is their ultimate goal.

Here ends the Second Brāhmaṇam.

अथ तृतीयं ब्राह्मणम् ।

MANTRA V. 8. 1.

एष प्रजापतिर्यद्दृढदयमेतद्ब्रह्मैतत्सत्यं तदेतत्त्र्यक्षरं-
हृदयमिति हृदित्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं
वेद ददित्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद यमि-
त्येकमक्षरमेति स्वर्गं लोकं य एवं वेद ॥ १ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

एषः Eṣaḥ, he. प्रजापतिः Prajāpatiḥ, Brahmā. It also means the Lord Hari. यत् Yat, who. हृदयं Hṛdayam, Hṛidaya; heart, एतत् Etat, it. ब्रह्म Brahma, the Brahman; the Full. एतत् Etat, it. सत्यं Satyam, the truth. The form of all good qualities. Good. तत् Tat, that. एतत् Etat, this; this name. हृदयं Hṛdayam. Hṛidaya. त्र्यक्षरं Tryakṣaram, consisting of three syllables. इति Iti. हृ Hṛi, Hṛi. It means the acceptor of a share

in the sacrifice. इति Iti, this. एक Ekam, one. अक्षर Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. अस्मै Asmai, to him. स्वाः Svāḥ, kinsmen. च Cha, and. अन्ये Anye, others. च Cha, and. अभिहरति Abhiharanti, bring; supply the objects of desire. द Da, the syllable da; the giver of knowledge. इति Iti, this. एक Ekam, one. अक्षर Akṣaram, the syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows; worships, meditates upon. अस्मै Asmai, to him. स्वाः Svāḥ, kinsmen. च Cha, and. अन्ये Anye, others. च Cha, and. ददति Dadati, give; taking away the objects of his desire from others. यं Yam, the leader or guide to Heaven. इति Iti, this. एक Ekam, one. अक्षर Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. स्वर्ग Svargam, Svarga or heaven: Mukti. लोक Lokam world. एति Eti, goes.

1. He is the Prajāpati (Lord of creatures), who is the Hṛidaya (Heart). He is Brahman, the Full, He is Satya, the Good. That word hṛidaya consists of three syllables. Hṛi is one syllable. To him, who knows Him as Hṛi (the Acceptor of sacrifice), do all his kinsmen and others carry (his objects of desire). Da is another syllable. To him, who knows Him as Da (the Giver of knowledge), do all his kinsmen and others give (his objects of desire). Ya is another syllable. He, who knows Him as Ya (the Leader or guide to Mukti), goes to the Heaven-world.—333.

MADHVA'S COMMENTARY.

(The author now describes the form and nature of the Four-faced Brahmā, mentioned in the previous Brāhmaṇam. In the present Brāhmaṇam, this Brahmā or Prajāpati is called Hṛidaya or heart. The author explains this word, and shows why he is called Hṛidaya. He is so called, because of the three-fold activities denoted by the three syllables of this word; namely, Hṛi, Da, and Ya. Hṛi means that which takes away, it comes from the root Hṛi, meaning to carry away. Da means to give. And Ya comes from the root “I,” and means to go. Therefore, the author says:—)

“Brahmā is called Hṛidaya, because it is He who receives (haraṇa) or realises His share in the sacrifice. Because it is He who gives (dadāti) Jñāna or knowledge, etc., to others; and because it is He who goes (eti) to the Lord Paramātman directly and without any mediation. The man who knows how Brahmā is Hṛidaya, becomes an object of Hṛiti, Dāna and Svarga-Yāna, i. e., his kinsmen supply him with the objects he wishes for, by

collecting them from other persons; his kinsmen give away to him the objects he wishes for; and he goes easily to the Lord Paramâtman." Thus it is in the Nirṇaya.

Though the word Hṛidaya has been applied here to Brahmâ, and though the word Prajâpati has also been so explained, yet these words are applicable to the Supreme Self also, because the epithets Satyam, etc., are primarily the qualities of Brahman.

Here ends the Third Brâhmana.

अथ चतुर्थं ब्राह्मणम् ।

MANTRA V. 4. 1.

तद् धैतद् एतदेव तद् आस सत्यमेव स यो हैतं महद्भजं
प्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकान् जित इन्वसा-
वसद् एवमेतं महद्भजं प्रथमजं वेद सत्यं ब्रह्मेति सत्यं
ह्येव ब्रह्म ॥ १ ॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

तत् (1) Tat, all-pervading, uniform. That. इ Ha, because, verily, said to be. एतत् (1) Etat, this; the Paramâtman. एतत् (2) Etat, this. एव Eva, only. तत् (2) Tat, such. तादृशी like unto that, such like. एव Eva, only : well-known = âkhyam. सत्यं Satyam, the truth; the Lord Vâsudeva. आस Āsa, was. स यः Sa yah, whoever. इ Ha, verily. एतं Etam, this. महद् Mahat, great. यज्ञं Yajñam, the object of worship, worshipful, adorable. प्रथमजं Prathamajam, the first-born. सत्यं Satyam, the true; the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahman. इति Iti. वेद Veda, knows. सः Saḥ, he. इमान् Imān, these. लोकान् Lokān, the worlds; Dharma Jñāna, and Sâdhanbhūmi, mentioned in the Yogaśāstra. जयति Jayati, conquers यः Yah, whoever. एतं Etam, this. महद् Mahat, great. यज्ञं Yajñam, the object of worship. प्रथमजं Prathamajam, the first-born. सत्यं Satyam, the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahman. इति Iti. एवं Evam, in this way. वेद Veda, knows. असौ Asau, that world; Paraloka. जितः Jitaḥ, conquered. इनु Inu, as if, even. असद् Asat, has been. सत्यं Satyam, the Lord Vâsudeva. हि Hi, certainly. ब्रह्म Brahma, the Brahman. एव Eva, only.

1. That (all-pervading and changeless Brahman) is alone, indeed, such (changeless and all-pervading). The same was verily the True, the Lord Vāsudeva. He who knows this Great, Adorable, First-born, as the True Brahman, he conquers all these worlds. That (other world) also has, as if, already, been conquered by him, who knows this Great Adorable, First-born as the True Brahman. (For Vāsudeva, called) Satyam Brahman is True and is, indeed, the only Brahman (the only object of true worship).—334.

MADHVA'S COMMENTARY.

(In this Mantra, the Avatāra of the Lord, called Vāsudeva, is described, because in the previous Brāhmaṇam the word Satyam was used. The Mantra begins with these words:—तदे तदेतदेव तदास सत्यमेव—*tad 'dha etad, etad eva tad asa satyam eva*. There are two Tats and two Etats. "The words Tat (and Etat) in the Mantra mean the Param Brahman, because He is Tat or All-pervading (*tatavât*), as well as Tat (uniform) of the same form, both before and after."

(This explains the first Tat, as having two meanings, namely, all-pervading and uniform. The Lord is called uniform, because He is the same both in the past and in the present. As was said before also, "the Lord Viṣṇu is called Tat, because He is in the same form *now* in the present, as He was before in the past." Or he is called 'Tat, because He is all-pervading (*tatavât*), and He is called Etat, because He is uniform in all times, this present (*etat*) and future (*etat*), as was said before:—"He is called Etat, because as He is *now* so He will be for ever in the *future*." Thus both Tat and Etat are names of the Supreme Lord).

(An objector may say: the adjectives all-pervading and uniform may apply to material objects also. How can then they be exclusively applied to the Lord? To this, the author answers:—)

The Supreme Brahman is verily alone called so, all-pervading and uniform, and nobody else can ever possess these predicates.

(The author next explains the sentence, "*etad tad āsa satyam eva*" by showing its construction:—)

"That which is termed satyam in the verse (*tad etad satyam (āsa)*, was, indeed, that which is called Vāsudeva, the changeless." Thus it is in the Brahma-Tarka.

(The question next arises, if this applies to Vāsudeva, then of what words is this the explanation given by you—"Tadeva Tādriṣam Proktam"

("The Supreme Brahman alone is verily so called")? To this, the author answers :—)

They are the explanations of the words Tad Eva Hi Tat. This shows that the eva, which follows the second etad, in the above sentence tad dha etad, etad eva tad, should be construed with the first Tat, and the second Tat should be read after it. The construction, therefore, of the above sentence stands thus:—तद् एव ह तत् एतद्-एतन् आस सत्यम् एव । Tad eva ha tad etad, etad āsa satyam eva. The word ह in the above is equivalent to हि. Therefore, the author has explained this sentence तद् एव ह एतद् by saying that it is equal to तदेव हि तत्. This तद् is equal to तादृश, and ह is equal to प्रोक्त, and so the whole passage is explained by the author by the verse : तदेव तादृशं प्रोक्तं ॥ Therefore though the second sentence तदेतन् सत्यमेवास looks like one sentence, it must be split up as shown above, and the word तद् should be read as the part of the first sentence and not of this sentence. Because, besides Vāsudeva, there are other forms of the Lord also, such as Saṅkaraṇa, etc., and there is no reason why the Śruti should confine itself to Vāsudeva only which would be the case if तद् were taken as part of the second sentence.

The conclusion, therefore, is that the Śruti should be construed thus :—तद् एव एतद् धैतद्तद् । एतदाससत्यमेव ॥

Therefore, the whole sentence is thus explained :—

That Being, well-known as Nārāyaṇa, is the Param Brahman, and that even who is called the True (Satyam) is the well-known Vāsudeva.

(The author now explains the words Sa Yo Haitam Mahad Yajñam etc. :—)

"The Lord Vāsudeva was born of Himself and from Himself. He who knows this Great Adorable "Satyam Brahma," attains His worlds, and even in this life he becomes a worthy and holy person." Such has been said in the Pradhyaṇa.

(The author again reverts to the explanation of the word Hṛdaya, by quoting the authority of Sat Tattva :—)

"By taking away (haraṇa) his own portion of the sacrificial offering, by giving (Dāna) the fruits of action to men, and by carrying (Yāpāna) them to heaven, the Lord Viṣṇu is called Hṛdaya. He is called Satyam, because all good (Sat) qualities exists in Him. In fact, He is the personification of goodness (Sat)."

Thus it is in Sat Tattva.

(The word Prajâpati primarily applies to the Lord, and this the author shows by quoting an extract from the Guṇa-Parama.

“The word Prajâpati is applied to Brahmâ in the Vedâs, in a secondary sense only. It was He, the lotus-born, with whom the Devas, the Asuras, and men, lived as Brahmachârins. But the Lord Viṣṇu is primarily called Prajâpati or the Lord of all creatures. By getting knowledge of Viṣṇu, all beings get deliverance and go to Svarga, called Hṛidaya. He is called Hṛidaya, because He takes up all offerings (Hṛi), because He gives (Dâna) all true knowledge, and because He takes them to heaven (Ya). He is called Satyam, because His form is that of all good qualities. That Lord Viṣṇu is meant by the words Svarga and Hṛidaya.”

(An objector says: As the word Prajâpati has been explained by you as applying both to Brahmâ and to the Supreme Lord, so cannot the present Mantra be applied to Brahmâ also? To this, the author replies :—)

It cannot apply to Brahmâ, because the epithets found in this Mantra are exclusively applicable to the Supreme Lord.

The Paramâtman is called Satya, because He is Sat, an object of attainment. So He, the Brahman, who has been called Hṛidaya, transformed Himself to Satya or Vâsudeva, Satya is He who is to be attained (sâdanîya) or reached (âsâdya) by those that hanker after Mukti. He who knows Brahman in this way, conquers these lokas or worlds. The meaning of the word Loka-jaya (conquest of worlds) is to get full development in Dharma (धर्म), jñâna (ज्ञान), etc. Indeed, a man who knows the Lord Janârdana in this world, may well be considered as to have almost conquered the next world; for his Mukti is assured. Thus it is in the Guṇa-Parama.

The words जित इन्वसावसत् mean “that next world (denoted by the word asau) has become (असत्=अभवत्) as if (इत्तु) already conquered (जितः).”

Note.—Others have translated these words इत्तु, असौ, असत् as meaning “conquered likewise may that (enemy) be.” They explain the word असौ ‘that’ as applying to enemy. But “that” must be taken as antithesis of इमाँलोकान्; and so असौ must refer to “loka,” and not to “enemy,” which is nowhere mentioned here.

Here ends the Fourth Brâhmaṇam.

अथ पंचमं ब्राह्मणम् ।

FIFTH BRĀHMAṆAM.

MANTRA V. 5. 1.

आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं
 ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवाः स्ते देवाः सत्यमेवोपासते
 तदेतत्त्र्यक्षरं सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं
 यमित्येकमक्षरं प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतद-
 मृतमुभयतः सत्येन परिगृहीतं सत्यभूयमेव भवति नैनं
 विद्वांसमनृतं हिनस्ति ॥ १ ॥

आपः Āpaḥ, the Lord Nārāyaṇ ; He who enjoys or drinks all the qualities (आसम्यक् सर्वान् गुणान् पिबति). This word is always plural in form, though its meaning is singular. एव Eva, only. इद् Idam, of it ; of creation. अग्रे Agre, before. आसुः Āsuḥ, these were ; there was. ताः Tāḥ, those ; that. आपः Āpaḥ, Nārāyaṇa. सत्यं Satyam, the Satya ; Vāsudeva. असृजन्त Asṛijanta, created. सत्यं Satyam, the Satya ; He who has the good qualities. ब्रह्म Brahma, full in all the qualities. Supply " the wise call Him so." ब्रह्म Brahma, Brahman, called Vāsudeva. प्रजापतिं Prajāpatim, the four-faced Brahmā. Supply " created." प्रजापतिः Prajāpatiḥ, Brahmā. देवान् Devān, the Devas. Supply " created." ते Te, those. देवाः Devāḥ, the Devas ; Brahmā and others. सत्यं Satyam, Vāsudava. एव Eva, only. उपासते Upāsate, worship. तत् Tat, that. एतत् Etat, this. सत्यं Satyam, the word Satya. त्र्यक्षरं Tryakṣaram, consisting of three syllables. इति Iti. स Sa, sa ; destroyer. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. ति Ti, the letter त् इ (i) is the अनुबन्ध (Anuvandha) which has been added for the sake of utterance only. यम् Yam, the syllable Ya. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. प्रथमोत्तमे Prathamottame, the first and the last. अक्षरे Akṣare, the two syllables. सत्यं Satyam, (denote) Satyam (which means the Lord Vāsudeva). मध्यतः Madhyataḥ, in the middle ; the letter in the middle, namely, त्. अनृतं Anṛitam, unrighteousness ; expressive of false knowledge ; because it has no vowel or truth in it. तत् Tat, therefore. एतत् Etat, this. अनृतं Anṛitam, the vowel-less syllable ; false knowledge. उभयतः Ubhayataḥ, on both sides. सत्येन Satyena, by the two syllables of the word Satya, by the Lord Vāsudeva, by स and य. There is a pun on the word Satya. परिगृहीतं Parigṛihitam, is contained ;

encompassed. सत्यभूयं Satyabhūyam, the form of Satya; the preponderance of Satya or Vāsudeva. एव Eva, only. भवति Bhavati, is ; becomes. एवं Evam, this. विद्वानम् Vidvānsam, the knower. अनृतम् Anṛitam, false knowledge ; Ajñāna. न Na, not. हिनस्ति Hinasti, does harm.

1. Before this (creation) there was the All-Protector only (the Lord Nārāyaṇa, called Âpas). That All-Protector sent forth Satya, the Remover of Darkness (the Lord Vāsudeva), whom the wise call "Sattyam Brahma." This (Sattyam) Brahma (Vāsudeva) produced the Lord of creatures (Brahmâ). The Lord of creatures (Brahmâ) sent forth the Devas. Those Devas (including Brahmâ) worship this Remover of Darkness only. This word Sattyam consists of three syllables : "Sat" is one syllable ; "T" is another letter and "Ya" is the third syllable. The first and the last syllables form the word "Satya;" the middle one is useless. Therefore, this useless syllable ("T" or false knowledge) is encompassed on both sides by this Remover of Darkness (Vāsudeva), called Sattyam. So there is the predominance of Satya (the Lord Vāsudeva). False knowledge never does him any harm who knows it thus.—335.

Note.—According to Madhva, the three syllables of सत्यम् are (1) सत् (2) त् (3) and यम् ॥ Now, the middle letter त् has no separate distinct existence of its own. It is inserted there for the sake of euphony only. The real meaning-giving syllables are सत् and यम् । The middle त् is thus meaningless and false, in the sense of having no separate existence. If these two syllables are removed, this त् naturally vanishes.

MADHVA'S COMMENTARY.

(This Brâhmanam further describes Vāsudeva, who has been called in the last Brâhmanam the Sattyam Brahma.) The word आपः does not mean here "water," for it being merely a created object, cannot exist in this form of water in Pralaya, for the present chapter deals with creation, after a Pralaya. Nor can the word Âpas refer to Mûla-Prakṛiti into which the Elemental Water is resolved in Pralaya. The next line says that the Âpas created the Sattyam Brahman, and Prakṛiti cannot create Sattyam Brahman. Nor does the word Satya here refer to the four-faced Brahmâ, for the creation of Brahmâ follows in the next line : Brahma Prajâpatim. So the Commentator explains this Brâhmanam on the authority of the Âdhâra) :—

The Lord Nārāyaṇa is called Âpaḥ (आपः), because it is in Him that all the Guṇas (गुणः), or qualities always find shelter. This

word is derived from अ + (prefix) + पृ Pā to protect + अस् as (the affix). That Āpaḥ created His second form Vāsudeva out of Himself. It is Vāsudeva who passes by the name of "Brahma Sattyam." From Vāsudeva was born the four-faced Brahmā ; and from Brahmā were born all the various Devas. (Since Brahmā and other Devas were born from the Lord Vāsudeva), it is therefore, that Brahmā and other Devas all worship Him.

(The author now explains the derivation of Sattyam, as given in the Brāhmaṇam. It consists of three syllables सत्—ति—यम् (of ति Ti the इ (i) is to be dropped.) This स (T) indicates false knowledge, because it spreads or pervades all the Puruṣas. Sat (सत्) the first syllable, means "good," and refers to the Lord Vāsudeva, who is सत् or the All-Good. He is called स (sa), because the Lord Hari destroys (sādayan) Ajñāna (अज्ञान). He is *below* (behind) this Ajñāna, which He diminishes or gradually removes from below. That Vāsudeva is also above this Ajñāna (अज्ञान) and is called य (ya), for He destroys (nāśayan) it from above. The man who knows that the Lord Viṣṇu is Satya, and destroys his ignorance from above and below, is never troubled by false knowledge.

(Though the Mantra says that the *Devas* worship Vāsudeva in this way, it does not mean that *men* are not entitled to this meditation. They also can worship Him in this mode, if they are evolved enough, and so the Commentator says :—)

Worship or meditation of every one must be in accordance with his capacity. In the case of *good* men, this mode of worship leads them to Aparokṣa-jñānam or expansion of intuition, and thus it produces in them its *full* fruit.

But in the case of *men* of *middling* capacity, this mode of worship becomes otherwise, namely, it does not lead to Aparokṣa-jñānam, as in the case of first class men, though all the same it becomes *beneficial* to them. But in the case of a man totally *unfit* for this meditation, it leads to quite an opposite result. By the phrase "opposite result" is meant the uprising of obstacles of various sorts, and not that the worshipper incurs sin (for the worship of God in whatever mode it may be, can never lead to sin)."

Thus it is in the Ādhāra.

MANTRA V. 5. 2.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले
पुरुषो यश्चायं दक्षिणैक्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ

रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन् स यदोत्क्रमि-
प्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः
प्रत्यायन्ति ॥ २ ॥

तत् Tat, that one. यत् Yat, who. सत्यं Satyam, satya; the Lord Vāsudeva, called the Remover of Darkness. तत् Tat, this. असौ Asau, that one. एतस्मिन् Etasmin, this. मण्डले Maṇḍale, in the orb. यः Yaḥ, who. एषः Eṣaḥ, this. पुरुषः Puruṣaḥ, the Puruṣa, the person. सः Sah, he. आदित्यः Âdityaḥ, Âditya; the receiver of the offerings given; the oblation acceptor. अयं Ayam, he. च Cha, also. यः Yaḥ, who. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye; inside the skull. पुरुषः Puruṣaḥ, the Puruṣa, the person. तौ Tau, both. एतौ Etau, these; the Puruṣa in the orb of the sun and the Puruṣa in the right eye. अन्योन्यस्मिन् Anyonyasmin, in each other. प्रतिष्ठितौ Pratiṣṭhitau, remain. रश्मिभिः Raśmibhiḥ, by means of his rays. एषः Eṣaḥ, he; the Lord Hari, who is in the Âditya. अस्मिन् Asmin, in the right eye. प्रतिष्ठितः Pratiṣṭhitaḥ, remains; abides. अयं Ayam, he; the Âtman in the right eye. प्राणैः Prāṇaiḥ, together with the Prāṇas or senses, &c. अमुष्मिन् Amuṣmin, in him; in Âditya. सः Sah, he; the Puruṣa in the right eye. यदा Yada, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave this body. भवति Bhavati, is. एतत् Etat, this. मण्डलं Maṇḍalam, orb. एव Eva, only. शुद्धं Śuddham, pure; devoid of rays. पश्यति Paśyati, sees. एते Ete, these. रश्मयः Raśmayāḥ, rays. एनं Enam, him; the dying. न Na, not. प्रत्यायन्ति Pratyāyanti, make themselves be perceived.

2. That one, who is the Remover of Darkness (satya), is the person who is in this solar Orb. He is called the Âditya, the Acceptor of Oblations. He also is this person who is in the right eye of the Jīva. They both abide in each other. By His rays does the (solar) one abide in the other, (the Jīva); together with the Prāṇas does the other (the Jīva-person) abide in the former. When He, the Person in the right eye, is about to go out (of the body), the Jīva sees the solar orb purely and simply without its rays. The rays are not perceived by the dying person.—336.

MANTRA V. 5. 3.

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिर एकं
शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे

स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति
हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this one. यः Yaḥ, who. एतस्मिन् Etasmin, this. मंडले Maṇḍale, in the solar orb. पुरुषः Puruṣaḥ, the Puruṣa; the Lord Vāsudeva, with the six qualities developed in Him. तस्य Tasya, his. शिरः Śiraḥ, head. भूः Bhûḥ, Bhû; protection इति Iti. शिरः Śiraḥ, the head. एकं Ekam, one. एत एत, this. अक्षरं Akṣaram, syllable; Bhû. एकं Ekam, only one. भुवः Bhuvah, the word Bhuvar. इति Iti. बाहू Bâhû, the two arms. द्वौ Dvau, two. बाहू Bâhû, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akṣare, syllables Bhu and Var, of which Bhu is the right arm, and Var is the left arm. सुवः Suvaḥ, the word Suvar. इति Iti. प्रतिष्ठा Pratiṣṭhâ, the leg. प्रतिष्ठे Pratiṣṭhe, the legs द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which Su is the right leg, and var is the left leg. तस्य Tasya, his. उपनिषत् Upaniṣat, mysterious or secret name. अहः Ahaḥ, the day; the light or Ahar. इति Iti. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows. हन्ति Hanti, destroys. च Cha, as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

3. Of that One who is the Person in this solar orb, the head is named Bhûḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His foot. The feet are two, so two are these syllables. His mystery name is Ahar (the day). Whoever knows this, destroys sin as well as gives up (the Tempter).—337.

MANTRA V. 5. 4.

योऽयं दक्षिणोक्षन्पुरुषस्तस्य भूरिति शिर एकं शिर
एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति
प्रतिष्ठा प्रतिष्ठे द्वे द्वे एते अक्षरे तस्योपनिषदहमिति हन्ति
पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अयं Ayam, this one. यः Yaḥ, who. दक्षिणे Dakṣiṇe, the right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣaḥ, the person; the Lord Vāsudeva, with the six qualities developed in Him. तस्य Tasya, his. शिरः Śiraḥ, head. भूः Bhûḥ, Bhû; protection. इति Iti. शिरः Śiraḥ, the head. एकं Ekam one,

एतत् Eṭat, this. अक्षरं Akṣaram, syllable Bhû. एकं Ekam, only one. भुवः Bhuvaḥ, the word Bhuvar इति Iti. बाहु Bâhû, the two arms. द्वौ Dvau, two. बाहु Bâhû, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akṣare, syllables; Bhu and Var. Of which Bhu is the right arm, and Var is the left arm सुवः Suvaḥ the word Suvar. इति Iti. प्रतिष्ठा Pratiṣṭhâ, the foot. प्रतिष्ठे Pratiṣṭhe, the two feet. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which Su is the right foot, and Var is the left foot. तस्य Tasya, his. उपनिषत् Upaniṣat, mysterious or secret name. अहं Aham, unavoidable; the "I." इति Iti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. हन्ति Hanti, destroys. च Cha, as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

4. Of that One who is the Person in the right eye, the head is named Bhûḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His foot. The feet are two, so two are these syllables. His mystery name is Aham (the Unavoidable). Whoever knows this, destroys sin as well as gives up (the Tempter).—338.

MADHVA'S COMMENTARY.

(This Mantra describes the place in which this Lord Vāsudeva should be meditated upon.)

That Lord Vāsudeva is the Lord Janârdana as dwelling in the Âditya. He is called by the name of Aditya, because it is He who always accepts (âdâna) the Haviḥ हविः or offerings. He also is the Lord who resides in the right eye. Therefore, the Lord Hari has two forms, one in the sun and called Âditya or the Oblation-acceptor, and the other in the right eye. Each of these two forms mutually abides in the other; the microcosmic one with the Prâṇas goes to the sun and the other (the macrocosmic) with His rays enters the eye. When the Lord Viṣṇu residing in the right eye, desires to go out of this jîva body, then, just at the moment of death, the dying jîva sees only the disc of the sun, but not His rays. For, His rays are not then perceived. Some say, that it happens, even seven days before death takes place, and is not confined to the moment of death.

(In the Brâhmaṇam beginning with the Mantras 3 and 4 are described the secret names of the Lord Vāsudeva, who is to be meditated upon in the solar orb and in the right eye. The names of the various members of the Lord are also given herein.)

Of that Viṣṇu, who is in the solar orb, the head is called Bhūh (भूः). It is so named Bhū, because of the protection or bhāvana. [The word (भू) is derived from the root भू (to be); he who causes a thing to exist or protects it, is named Bhūh.] He protects all by His supervision, through His eyes, as well as by His word of *mouth*, and (both these organs are in the head.)

(The word सुवः is now explained :—)

The right arm of the Paramâtman is called सु (Bhu), because of the production or creation; and His left arm is called वाह (वः), because of the destruction. (The word वाह (वः) is derived from the root व (वा), to move, to go.) What is gone is sometimes said to be destroyed, as in "sa gataḥ"—"he is gone or dead." Therefore, व (va) means destruction. The word Suvar is now explained. The word सु (su) means bliss or joy, and वः (vaḥ) means knowledge.

When the Lord Viṣṇu gives Mukti to any being, He lets that being share the bliss and knowledge of His own self. Therefore, सु (su) and वर (var) सुवर (suvar) are said to be the two legs of the Lord. His right leg is named सु (su), and His left leg is named वर (var): therefore, to get to सुवर (suvar) or to get the feet of the Lord, means to get Mukti.

That Lord Viṣṇu is called Aham (अहं), the unavoidable, because He is ever unavoidable by the Jīva, from the fact of His constant companionship of the Jīva. He is always behind the Jīva's consciousness of self. The Lord is also called अहः (ahah), the light, because it is He, who brings all the worlds to Light. He who knows the Lord in this way, destroys all his sins as well as gives them up. He destroys some sins (already committed), while others, like Kali etc., which are inpotentiality, are given up. (That is he leaves or gives up the companionship of beings, like Kali, etc., who incite to sin). Thus it is in the Pravṛtta.

Here ends the Fifth Brāhmaṇam.

अथ षष्ठं ब्राह्मणम् ।

SIXTH BRĀHMAṆAM.

MANTRA V. 6. 1.

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा

ब्रीहिर्वा यवो वा स एष सर्वस्येशानः सर्वस्याधिपतिः सर्व-
मिदं प्रशास्ति यदिदं किंच ॥ १ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अयं Ayam, this. पुरुषः Puruṣaḥ, the Person, the Great Lord, in whom the six qualities are fully developed. पूर्णवद् गुणः ॥ मनोमयः Manomayaḥ, whose essential nature is the possession of highest knowledge, the All-knowledge, hence Omniscient. भाः Bhâḥ, true light; of the form of true light, The All-light, Glorious. सत्यः Satyaḥ, of the form of Satyaḥ, or the All good. यथा Yathâ, as (in size). ब्रीहिः Brîhiḥ, a corn of rice. वा Vâ, or. यवः Yavaḥ, a corn of barley. वा Vâ, or. तस्मिन् Tasmin, that. हृदये Hṛdaye, in the heart. अन्तरं Antara, inside, the Inner. सः Saḥ, that, well-known. एषः Eṣaḥ, this; the Paramâtman सर्वस्य Sarvasya, of all. ईशानः Îśānaḥ, Ruler; Governor. सर्वस्य Sarvasya, of all. अधिपतिः Adhîpatiḥ, overlord. यद् Yat, anything. इदं Idam, this; what is seen. किंच Kiñcha, whatever. इदं Idam, this world. सर्वं Sarvam, all. प्रशास्ति Prasâsti, governs.

1. This Person is the All-knowledge, the All-luminous, and the All-good. He is (to be seen) inside the heart, as small as a corn of rice or of barley. He, verily, is the Ruler of all, and their Overlord. And whatever there exists here, He governs them all.—339.

MADHVA'S COMMENTARY.

(Having described the meditation on the Lord as residing in the Solar Orb and in the right eye, this Brâhmaṇam mentions His attributes and shows that He should also be worshipped and meditated upon in the heart).

(The word mano-maya occurs in this Mantra. The affix maya denotes (1) vikâra or modification, (2) chief or pradhâna and (3) identity or tâtâtmya. The first meaning or vikâra is not to be taken here, for then mano maya would mean, "made from the modification of manas or astral matter." So the Commentator explains this word first, and shows that the affix maya has the second and third meanings only here :—)

The word मनोमय (manomaya) means ज्ञानमय (jñānamaya), the chief (pradhâna) or highest jñâna or knowledge. The affix मय (Maya) expresses also the idea of tâtâtmya or identity or nature. Therefore, Manomaya means mahâ-jñânâtmakaḥ, or He whose essence or self is nothing but the highest and purest knowledge.

He has been called **आ** (Bhā) or light, for, He brings everything to light, i. e., everything is known or becomes the object of our knowledge because of his existence. He is Satyā or **सद्गुणत्मक** (sadguṇātma), or whose essential nature is the quality of goodness. The Lord Viṣṇu is the Ruler of all, and so He is called Praśāsti in the Mantra.

Here ends the Sixth Brāhmaṇam.

अथ सप्तमं ब्राह्मणम् ।

SEVENTH BRĀHMAṆAM.

MANTRA V. 7. 1.

**विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्युद्विद्यत्येनं पाप्मनो य एवं
वेद विद्युद्ब्रह्मेति विद्युदध्येव ब्रह्म ॥ १ ॥**

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

विद्युत् Vidyut, lightning, the tearer asunder; the giver of knowledge; lit. **वि+दो**, to cut, or **विद्** to know. **ब्रह्म** Brahma, the Brahman. **इति** Iti. **आहुः** Āhuḥ, they say; say the wise. **विदानात्** Vidānāt, (1) on account of dividing asunder; (2) on account of giving knowledge to all; or (3) knowing all. **विद्युत्** Vidyut, the giver of knowledge; the tearer; the all-knowing. **यः** Yaḥ, who. **विद्युत्** Vidyut, the giver of knowledge; the sin-separator, the all knower. **ब्रह्म** Brahma, the Brahman. **इति** Iti. **एवं** Evaṃ, thus. **वेद** Veda, knows. **एनं** Enam, such a knower. **पाप्मनः** Papmanah, from sins. **विद्यति** Vidyanti, releases; sets free. **हि** Hi, because. **विद्युत्** Vidyut, the giver of knowledge; the sin-separator; the all-knower. **एव** Eva, only. **ब्रह्म** Brahma, the Brahman.

1. "Vidyut is Brahman," thus say they. He is called Vidyut, because of his being the Vidāna or (1) the All-divider, (2) the All-instructor, and (3) the All-knower. He who knows the Lord as such (namely, as taught in the previous Brāhmaṇam as well as here) as Vidyut Brahman, him He delivers from sin. For, verily, Brahman is Vidyut.—340.

Note.—The word *evam* in this Mantra is apparently redundant. But it indicates that the attributes of the Lord taught in the immediately preceding Brāhmaṇam should be combined with the meditation taught in this Brāhmaṇam. It was for this reason that the last Brāhmaṇam did not teach any fruit of meditation there. It simply declared the attributes of the Lord.

MADHVA'S COMMENTARY.

The wise say that Vidyut is Brahman. He is called Vidyut, because He divides all away from sins, or because He gives all knowledge of His own Self, or because He knows all. Therefore, He is called Vidyut, the All-divider, the All-teacher, and the All-knower.

Note.—The word used in the Commentary to explain the word vidāna is vedāna. It means (1) dividing or paining. The Lord divides away all sins from the sinner; for it is a process of purification. (2) It means also to impart knowledge. The Lord imparts knowledge of His own Self to the Jīva, and thus causes his deliverance. (3) It means also knowing, for the Lord is All-knowing.

He who knows the Lord as the giver of knowledge to all, as the Supreme Ruler of all, him the Lord Hari delivers from all sins and reveals then to His own Self. Thus it is in the Māhātmya.

Here ends the Seventh Brāhmaṇam.

अथ अष्टमं ब्राह्मणम् ।

EIGHTH BRĀHMAṆAM.

MANTRA V. 8. 1.

वाचं धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो
वषट्कारो हन्तकारः स्वधाकारस्तस्य द्वौ स्तनौ देवा उपजी-
वन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः
स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥ १ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

वाचं Vācham, speech; Sarasvatī, the presiding deity of speech. धेनुं Dhenum, as a cow (with a calf). उपासीत Upāsīta, should mediate on. तस्याः Tasyāḥ, her. चत्वारः Chatvāraḥ, four. स्तनाः Stanāḥ, the udders. स्वाहाकारः Svāhākāraḥ, the presiding deity of Svāhā. वषट्कारः Vaṣaṭkāraḥ, the presiding deity of Vaṣaṭ. हन्तकारः Hantakāraḥ, the presiding deity of Hanta. स्वधाकारः Svadhākāraḥ, the presiding deity of Svadhā. तस्यै Tasyai, her; the ordinary form is तस्याः (Tasyāḥ). द्वौ Dvau, two. स्तनौ Stanau, udders. स्वाहाकारं Svāhākāram, the presiding deity of Svāhā. च Cha, and. वषट्कारं Vaṣaṭkāram, the presiding deity of Vaṣaṭ. च Cha, and देवाः Devāḥ, the Devas. उपजीवन्ति Upajīvanti, feed on. हन्तकारं Hanta-

kāram, the presiding deity of Hanta. मनुष्याः Manuṣyāḥ, men. स्वधाकारं Svadhākāram, the presiding deity of Svadhâ. पितरः Pitarah, the pitris; the fathers. प्राणः Prâṇah, the chief Vâyu तस्याः Tasyâḥ, her. ऋषभः Rîṣabhah, bull; husband. मनः Manah, mind; Rudra, its presiding deity. वरसः Vatsah, the calf.

1. Let him mediate on (Sarasvatî the deity of) speech (under the symbol of) a cow (with a calf). Her udders are four, viz., Svâhâ, Vaṣaṭ, Hanta and Svadhâ. On two of her udders, viz., Svâhâ and Vaṣaṭ do the Devas feed; and on Hanta do Men, and on Svadhâ do the Fathers. Prâṇa, the Chief Vâyu, is the bull to her, and (Rudra the deity of) mind is her calf.—341.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches meditation on Sarasvatî, who gives success to all in every kind of meditation.)

The goddess Sarasvatî (सरस्वती) is to be meditated upon in the form of a cow. The Devas and all other intelligent beings feed on her udders. Her husband and lord is the chief Vâyu, and her calf is Sadâśiva (सदाशिव), the presiding deity of mind; so it has been said in the Prabhañjana (प्रभञ्जन).

Here ends the Eighth Brâhmaṇam.

अथ नवमं ब्राह्मणम् ।

NINTH BRĀHMAṆAM.

MANTRA V. 9. 1.

अयमग्निर्वैश्वानरो योयमन्तः पुरुषे येनेदमन्नं पच्यते
यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति
स यदेतत्क्रमिष्यन्भवति नैनं घोषश्च शृणोति ॥ १ ॥

इति नवमं ब्राह्मणम् ॥ ६ ॥

अयं Ayam, this; the one in the stomach. अग्निः Agniḥ, fire. This word consists of two words: अङ्ग (Aṅga), and नि (ni)—the guide or mover of the body. वैश्वानरः Vaiśvânarah, named Vaiśvânara. (वैश्वः Vaiśvah,

of the universe, and आनरः Ānaraḥ, various in form). अयं Ayam, he. यः Yaḥ, who. पुरुषे Puruṣe, in the Puruṣa, in every being. अंतः Antaḥ, inside. येन Yena, by whom. इदं Idam, this. अन्नं Annam, food. पच्यते Pachyate, is digested. इदं Idam, this ; this food. यत् Yat, which. अद्यते Adyate, is eaten by the animals. एषः Eṣaḥ, this. घोषः Ghoṣaḥ, sound ; praise. भवति Bhavati, is. यं Yaṁ which. एतत् Etat, this. कर्णौ Karṇau, the ears. अपिधाय Apidhāya, shutting शृणोति Śṛṇoti, hears. सः Saḥ, he ; the Lord Viṣṇu. यदा Yadā, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave the body. भवति Bhavati, is. एनं Enam, this. घोषं Ghoṣam, sound ; praise. न Na, not. शृणोति Śṛṇoti, hears.

1. This Lord, as dwelling in animal stomachs, and called Agni, is named Vaiśvânara (He who is inside every being). By Him is digested the food which is eaten by the Jīva. In praise of Him is this sound, which (one) hears on closing his ears. When He is about to go out (of the body), one does not hear this sound.—342.

MADHVA'S COMMENTARY.

(This Brāhmaṇam teaches another meditation on the Lord. In order that the word Agni Vaiśvânara may not be mistaken for the physical fire, the Commentator explains these words :—)

The Lord who is in the fire of the stomach is called Agni, the Vivifier of the animal body. He is called Vaiśvânara (वैश्वानर), Vaisva (वैश्व), because He has the qualities of everything of the universe, and He is Ānara (आनर) of various forms, being of separate form in each animal. He is also called Agni, because He is the leader or mover of the limbs of every animal. Vāyu is always singing songs in praise of this Agni which can be heard by every being after closing his ears. So it has been said in the Tantramālā (तन्त्रमाला).

Here ends the Ninth Brāhmaṇam.

अथ दशमं ब्राह्मणम्

TENTH BRĀHMAṆAM.

MANTRA V. 10. 1.

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै
स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते

स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य-
खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स
तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्व आक्रमते स
लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः

॥ १ ॥

इति दशमं ब्राह्मणम् ॥ १० ॥

यदा Yadâ, when. पुरुषः Puruṣah, a knower of aparokṣa ; a Mukta person. अस्मात् Asmât, this. लोकात् Lokât, from the world, from the body. प्रैति Praiti, departs ; leaves. वै Vai, indeed. सः Saḥ, he ; the dying jîva. वायुं Vâyum, Vâyû , Pravaha, the son of the chief Vâyû. He goes first to Archis and, through him, to this conducting angel. आगच्छति Âgachchhati, goes to. सः Saḥ, the Pravaha Vâyû. तस्मै Tasmai, for Him ; for the passing of the dying jñânin. तत्र Tatra, there ; in the world of Vâyû. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. रथचक्रस्य Rathachakrasya, of the wheel of a chariot. खं Kham, hole ; aperture. सः Saḥ, he ; the dying jñânin. तेन Tena, by that ; through that aperture. ऊर्ध्वः Ūrdhvaḥ, the upper region आक्रमते Âkramate, goes to. सः Saḥ, he ; the dying Puruṣa. आदित्यं Âdityam, the sun. आगच्छति Âgachchhati, comes to. सः Saḥ, the sun. तस्मै Tasmai, for him ; for the passing of the dying jñânin. तत्र Tatra, there ; in the world of the sun, through Ahar, etc. विजिहीते Vijihîte, makes an aperture यथा Yathâ, just like लम्बरस्य Lambarasya, of a lambara : a musical instrument. खं Kham, hole ; aperture. सः Saḥ, he ; the dying jñânin. तेन Tena, by that ; through that aperture. ऊर्ध्वः Ūrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. सः Saḥ, he ; the dying aparokṣa jñânin. चन्द्रमसं Chandramasam, the moon. आगच्छति Âgachchhati, comes to. सः Saḥ, the moon. तस्मै Tasmai, for him ; for the passing of the dying jñânin. तत्र Tatra, there ; in the world of the moon. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. दुन्दुभेः Dundubheḥ, of a drum. खं Kham, hole ; aperture. सः Saḥ, he ; the dying Puruṣa तेन Tena, by that ; through that aperture. ऊर्ध्वः Ūrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. सः Saḥ, he ; the dying Puruṣa. अशोकमहिमं Aśokamahimam, where there is only the glory (mahimâ) of the Lord, and no grief. Or it may be split up into two words—अशोकं Aśokam, where there is no grief ; and अहिमं Ahimam, where there is no snow or frost. लोकं Lokam, the world ; the world of Satya or Viṣṇu. आगच्छति Âgachchhati, comes to. तस्मिन् Tasmin, there ; in the world of

Viṣṇu. शाश्वतीः Śāśvatīḥ, eternal; endless. समाः Samāḥ. years. वसति Vasati, dwells.

1. When verily the (Mukta) person departs from this world, he goes to the Pravaha (the Conducting) Vāyu; the Pravaha Vāyu makes there an aperture for him, just like the hole in the wheel of a chariot. Through it, he comes to the higher region, and goes to (the world of) Âditya. There, the Âditya makes an aperture for him, just like the aperture of a lambara. Through it he comes to the upper region, and goes to (the world of) the Moon. There, the Moon makes an aperture for him, just like the aperture of a drum. Through it he comes to the upper region, and goes to the world where there is only the glory of the Lord, and no grief. There he dwells for endless years.—343.

MADHVA'S COMMENTARY.

(In this Upaniṣad (IV. 4. 2) it was mentioned that, at the time of death, the Lord Hari illumines the tip of the heart of the dying jñānin. The same point is further detailed in this Brāhmaṇam, by showing how this Aparokṣajñānin goes out of the body, and through what stages does he pass on his way upwards.)

(This Brāhmaṇam says that after death he goes to Vāyu. The question arises, to what Vāyu is the reference made here? Does it refer to the chief Vāyu or to the minor Vāyu? The Commentator shows that the Vāyu referred to here, is not the chief Vāyu, because otherwise it would conflict with other śrutis. Therefore, the Commentator says:—)

The Vāyu, to which the dying jīva goes at first, is the son of the chief Vāyu, and his name is Pravaha.

(He is one of the Âtivāhika Puruṣas, referred to in the Vedānta Sūtra, IV. 3. 4 —“ The words Archis and the rest are the names of the Âtivāhika Devas or conductors of the soul, because of the indicatory mark in the text.”)

(An objector says: If the Vāyu mentioned in this Brāhmaṇam be a minor Vāyu, then the chief Vāyu, not being mentioned in this chapter, the soul never goes to the chief Vāyu. This would contradict other śrutis. And if you say, that chief Vāyu should be supplied here from other śrutis, then what is the harm if we supply the minor Vāyu from the other śruti and explain the Vāyu mentioned in this Brāhmaṇam as the

chief Vāyu ? To this, we reply, that this would contradict the well-known stages, as fully described in other śrutis. Thus in the Chh. Up., IV. 15. 2., as well as in V. 10. 2, the order of the soul's going to heaven is thus laid down :—" Now, when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane, to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern Six-monthly plane, from the Six-monthly plane to the Annual-plane, from the Annual-plane to the Solar-plane, from the Solar-plane to the Lunar-plane, from the Lunar-plane to the plane of Sarasvatī. (from that they reach to the plane of the Chief Vāyu), who is her Lord and beloved of God." Moreover, this would contradict the order laid down in this very Upaniṣad also. For, in VI. 2. 15, we find the following order :—" Those who thus know this (even Gr̥hasthas), and those who, in the forest, worship faith and the True (Brahman Hiraṇyagarbha), go to light (archis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning (Sarasvatī). When they have thus reached the place of lightning, a spirit (the chief Vāyu) comes near them, and leads them to the worlds of Brahman. In these worlds of Brahman, they dwell, exalted for ages. There is no returning for them." Therefore, the Commentator says :—)

" When the Mukta Puruṣa leaves this gross body, he goes successively to the worlds of Pravaha (प्रवह), the son of the Vāyu, the sun, the moon and Vidyut ; then he gets to the chief Vāyu, and then to the world of the Lord Viṣṇu." This is what has been said in the Brāhmāṇḍa-Purāṇa.

(Therefore, the Vāyu mentioned here, is one of the conducting divinities, as shown in the Vedānta Sūtra, IV. 3. 5. The chief Vāyu comes after Vidyut as mentioned in the sixth Adhyāya of this Upaniṣad (VI 2. 15), as given above. Moreover, this Brāhmaṇam of the present Adhyāya relates to the path taken by the jñānin, and not by ordinary people, when they die. This is shown in the Vedānta Sūtra, IV. 3. 1.)

It must not be imagined that Vāyu is reached at the first stage. For then it would contradict this very Upaniṣad, where (VI. 2. 15) the first stage is " archis," and not Vāyu. Nor can it be said that some reach the Chief Vāyu first, and others reach him later, according to the difference of their evolution (adhikāra), because in the śruti, there is the mention of only *one* path for all jñānins, no difference is made there for different jñānins. (See dve Sṛitīśrīṇavam, &c'. Therefore, the Sūtrakāra, Lord

Bādarāyaṇa, also says in IV. 3. 1, that one alone is the path for all jñānins. Moreover, even the Pravaha Vāyu is not the first stage on the path, and this would be the first stage if we take this Brāhmaṇam literally, without regard to other texts. In fact, the Pravaha Vāyu is the *second* stage on the path, as says a distinct text :—“ He that has departed hence, reaches Vāyu as his second stage.” Therefore, the Lord Bādarāyaṇa also in the Vedānta Sūtra, IV. 2. 2, has said : —“ From the absence and presence of particulars in the texts referring to the attainment to Vāyu, it is concluded that Vāyu is reached in the second stage.” Nor does this contradict the text Br. Up., VI. 2. 15, where the first stage is Archis and the second stage is Ahar, and not Vāyu, for Ahar there refers to the third stage, and we must insert this Pravaha Vāyu, just after Archis and before Ahar. In fact, the order of stages given here is not exhaustive. The full order is thus laid down in the Brahma-Tarka, as quoted by Madhva in his commentary on the Vedānta Sūtra, IV. 3. 5 :—“ He that has departed from this body, first goes to Light only, (2) then to the son of the Chief Vāyu, who is Âtivāhika by name, (3) then to the Day, (4) to the Bright-half of the month, (5) to the Northern progress of the sun, (6) to the Year, (7) to Lightning, (8) to Varuṇa, (9) to Prajāpati, (10) to the Sun, (11) to the Moon, (12) to Vaiśvānara, (13) to Indra, (14) to Dhruva, (15) to the goddess Bhārati, (16) and then to the Chief Vāyu, in due order, and by him he is conducted to the Supreme Spirit.” This Brāhmaṇam must, therefore, be read in the light of the above extract.

Here ends the Tenth Brāhmaṇam.

अथ एकादश ब्राह्मणम् ।

ELEVENTH BRĀHMANAM.

MANTRA V. 11. 1.

एतद्वै परमं तपो यद्व्याधितस्तप्यते परमं ह वै लोकं
जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति
परमं ह वै लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्ना-
वभ्यादधति परमं ह वै लोकं जयति य एवं वेद ॥ १ ॥

इति एकादशं ब्राह्मणम् ॥ ११ ॥

अथ Atha, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapah, penance ; religious austerity. यत् Yat, which. व्याधितः Vyādhitaḥ, a diseased person. तप्यते Tapyate, practises. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, he. परमं Paramam, greatest ; highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; gets to. एव Eva, certainly. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अरण्यं Aranyam, to a forest ; to the cremation ground. हरति Haranti, carry. एतत् Etat, this. वै Vai, indeed. परमं Paramam, great. तपः Tapah, penance ; religious austerity. यः Yaḥ, who एवं Evam, this. वेद Veda, knows ; thinks. सः Saḥ, he. परमं Paramam, the great ; the highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; attains. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अग्नी Agnau, in the fire. अभ्यादधति Abhyādadhati, places. एतत् Etat, this. वै Vai, indeed. परमं Paramam, great. तपः Tapah, penance ; religious austerity, यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, he. परमं Paramam, the great ; the highest. लोकं Lokam, the world ; the world of Viṣṇu. जयति Jayati, conquers ; attains. ह Ha, certainly.

1. (Let a sick man think that) it is, indeed, the greatest penance when he is suffering pain, laid up with illness. He, indeed, conquers the highest world (of Viṣṇu) who meditates on sickness thus.

(Let him meditate, when his corpse will be carried to the cremation ground), that it is, indeed, the highest penance that the corpse is carried to the forest. The highest world does, indeed, he win, who meditates thus on the funeral march.

Let him meditate, when his dead body will be burnt, that it is, indeed, the highest penance that the dead body is put in the fire. The highest world does he, indeed, win, who meditates thus on his coming cremation.—344.

MADHVA'S COMMENTARY.

(This Brāhmaṇam teaches meditation by ailing persons).

(An objector says : How can a person accomplish the necessary acts, in order to get Mokṣa, when he is suffering from disease, etc. ? To this, the answer is, that even when he is stricken with disease, he should think of his illness as if it was a tapas, performed by him in order to pay off the debts of his evil Karmas ; and that the illness was sent to him by the

Lord, in order to purify him. If he takes his illness in this attitude, then the disease itself becomes a means of accomplishing his deliverance. So the Commentator says :—;

He who meditates on disease, as if it was a tapas, performed for the sake of the Lord Viṣṇu, goes thereby to the highest world. (Similarly, he must think (while alive) that when his body will be carried to the cremation ground, and when it would be burnt on the funeral pyre, that these are also austerities practised, in order to please the Lord. Such meditation is also conducive to Mukti.)

(The Upaniṣad says that he should meditate on the carrying of his *dead* body as Tapas. The question arises, how can a dead man meditate on his corpse being carried for burning? To this, the Commentator answers :—)

Even when he is not actually suffering from any illness, let him think that all the past sufferings or the future pains were and will be so many austerities, performed in order to please the Lord Viṣṇu (and this should be his mental attitude even in health.) Thus he will get the highest state. (And so all his death scenes, such as carrying the body to the cremation ground, and its burning there, when thus thought of, become Tapas. Let him think that the carrying his body to the cremation ground is his taking the Vow of Vānaprastha, or going to the forest, and of the burning of his body as the Tapas of entering the fire.)

(Now arises the question, if this meditation alone were the means of giving Mukti, then a man need not know Brahman. To this, the author answers :—)

Only he goes to the highest, by this meditation, who knows the essential nature of Viṣṇu, and not at all otherwise.

(Now arises the question, does the person who knows the Lord Viṣṇu require to practise this three-fold meditation on, (1) disease, (2) funeral march, (3) cremation, or is it sufficient for him to practise the previous meditations, already taught in the preceding chapters, or should he combine all meditation? To this, the author answers :—)

(The necessary condition of obtaining Mukti is to know the nature of the Lord. All meditations become fruitful only then.) To a person who knows the nature of the Lord, even one single meditation is enough to accomplish his deliverance, how much more so if he combines all meditations? But, in the case of a person who does not know the Lord,

the combination even of all meditations would be useless. Therefore, knowing the Lord Keśava rightly, and performing even one meditation for which a man is fit, one undoubtedly gets deliverance after seeing the Lord Hari. Thus it is in Brahma-Tarka.

Here ends the eleventh Brāhmaṇam.

अथ द्वादशं ब्राह्मणम्

TWELFTH BRĀHMAṆAM.

MANTRA V. 12. 1.

अन्नं ब्रह्मेत्येक आहुस्तन्न तथा पूयति वा अन्नमृते
प्राणात्प्राणो ब्रह्मेत्येक आहुस्तन्न तथा शुष्यति वै प्राण
ऋतेऽन्नादेते हत्वेव देवते एकधाभूयं भूत्वा परमतां गच्छत-
स्तद्गु स्माह प्रातृदः पितरं किंस्विदेवैवं विदुषे साधु कुर्यां
किमेवास्मा असाधु कुर्यामिति स ह स्माह पाणिना मा
प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति तस्मा
उ हैतदुवाच वीत्यन्नं वै वि अन्ने हीमानि सर्वाणि भूतानि
विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि
रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि
भूतानि रमन्ते य एवं वेद ॥ १ ॥

इति द्वादशं ब्राह्मणम् ॥ १२ ॥

अन्नं Annam, food ; Brahmā, the presiding deity of food. ब्रह्म Brahma, the Brahman ; the independent. इति Iti, so. एके Eke, some. आहुः Āhuḥ, say. तत् Tat, that. न Na, not. तथा Tathā, so. अन्नं Annam, food ; the body of Brahmā. वै Vai, indeed. प्राणात् Prāṇāt, Prāṇa ; the chief Vāyu. ऋते Rite, without. पूयति Pūyati, becomes putrid ; decays. प्राणः Prāṇaḥ, Prāṇa ; the chief of the Vāyus. ब्रह्म Brahma, the Brahman ; the independent. इति Iti, so. एके Eke, some. आहुः Āhuḥ, say. तत् Tat ; that. न Na, not. तथा Tathā, so. प्राणः Prāṇaḥ, Prāṇa ; the body of the chief

Vāyu. वै Vai, indeed. अन्नात् Annāt, food. ऋते Rīte, without. शुष्यति Śuṣyati, becomes thin ; dries up. तु Tu, but ; on the other hand. एते Ete, these. देवते Devate, two gods ; Anna and Prāṇa. एकधाभूय Ekadhābhūyam, union, interpenetrating each other. भूत्वा Bhūtvā, getting. एव Eva, only. परमतां Paramatām, superiority ; predominance. गच्छतः Gachchhataḥ, get. तस्मात् Tasmāt, therefore. प्रातृदः Prātrīdaḥ, the son of Vasiṣṭha ; Prātrīda being another name of Vasiṣṭha. पितरं Pitaram, father ; Vasiṣṭha. आहस्य Āha sma, asked. ह Ha. किं क्विन् Kimsvit, what. एव Eva, only ; it is. एवं Evam, so. विदुषे Vīduṣe, to the knower. साधु Sādhu, good ; gently. कुर्यां Kuryām, can (I) do ; can (I) behave. किं Kim, what. एव Eva, it is. अस्मै Asmai, to him. असाधु Asādhu, badly. कुर्यां Kuryām, can (I) do ; can (I) behave. इति Iti. सः Saḥ, that प्रातृदः Prātrīdaḥ, the son of Prātrīda ; the son of Vasiṣṭha. पाणिनामा Pāṇināmā, of the name of Pāṇi. It is not two words, आहस्य 'with his hand,' and मा 'not.' According to this latter reading, it would mean "The father said to him, beckoning with his hand, 'Not so, O Prātrīda.'" आहस्य Āha sma, said ; asked. एनयोः Enayoh, of these two ; of the Brahmā and Vāyu. कः Kaḥ which. एकधाभूय Ekadhābhūyam, the state of unity ; union. भूत्वा Bhūtvā, having got. परमतां Paramatām, superiority. गच्छति Gachchhati, gets. इति Iti. तस्मै Tasmai, to him ; to Prātrīda. एतत् Etat, this ; the following. उवाच Uvācha, said ; replied. उ U, an interjection of surprise. ह Ha. वि Vi, one who causes to enter. (विश् Viś, to enter, with a causative sense क्विप् (kvip), with the omission of the last letter : the श् of विश् is elided). इति Iti. अन्नं Annam, food ; the four-faced Brahmā, the presiding deity of it वै Vai, indeed. वि Vi, the entrance. हि Hi, because. इमानि Imāni, these सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. अन्ने Anne, in food ; in Brahmā. विष्टानि Viṣṭāni, enter. रं Ram, Ra ; one who causes to take delight. (रम् (Ram) to take delight, with a causative sense क्विप् kvip). इति Iti. प्राणः Prāṇaḥ, the chief of Vāyu. वै Vai, indeed. रं Ram, Ra ; the delight. हि Hi, because. प्राणे Prāṇe, in Prāṇa ; on account of Prāṇa. इमानि Imāni, these. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. रमते Ramante, take delight. यः Yaḥ, who. एवं Evam, this. वेद् Veda, knows अस्मिन् Asmin, in him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. विशन्ति Viśanti, enter. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, beings. रमते Ramante, take delight. ह Ha.

1. Some say that Food (Brahmā) is independent. That is not so ; for, indeed, without Prāṇa (the body of) Brahmā would become putrid. Some say that Prāṇa is independent. That is not so ; for, without Brahmā (the body of) Prāṇa would dry up. But when these two deities get union, then they both

obtain perfection. Therefore, Pratrīda's son said to his father, "What service can I do to one who knows this or what dis-service can I do to him?"

The son of Pratrīda, whose name was Pāṇi, then asked, "Which of these two deities stands more in need of this union to obtain perfection?"

He answered him :—"One is Vi or the Abode. For Brahmā is, indeed, Vi or the Abode, for in, (it is), that all these beings do enter. The other is Ra, or Delight. Prāṇa is, indeed, the Ra or Delight, because it is owing to this Prāṇa that all these beings experience delight. All these beings do enter into him, and take delight in him, who knows thus."—345.

MADHVA'S COMMENTARY.

(Now the śruti teaches meditation on Brahmā and Vāyu. It uses the words Annam (food) and Prāṇa (life). But these two words should not be taken in their ordinary sense. Therefore, the Commentator says :—)

Brahmā alone is the presiding deity of food, and so he is denoted here by the word Annam. Similarly the chief Vāyu is called Prāṇa, and so Prāṇa here denotes the chief Vāyu.

(The śruti next says that 'these two deities, when they have become one, reach that highest state.' It should not be taken to mean that Brahmā and Vāyu become identical. Therefore, the author explains it thus :—)

These two, Brahmā and Vāyu, when they interpenetrate each other, then they go to the highest state (and not when they become identical). In fact, Ekadhā-Bhūyam does not mean becoming one.

(Therefore, the Commentator says :—)

When these two interpenetrate each other, and become always well established therein (then they become highly potent).

(An objector says: What is the good of one interpenetrating the other? Is not Brahmā or Vāyu by himself capable of accomplishing the highest end? To this, the śruti says, 'Without life, the body becomes putrid, and without food, the life dries up.' The Commentator explains these two sentences :—)

Even the body of Brahmā would become putrid, if Vāyu were not to enter into it, and, similarly, the body of Vāyu would get dried up quickly, in the absence of Brahmā.

(The śruti next says, "thereupon Prātrīda, said to his father, etc." The question arises, who is this Prātrīda, and who is his father? To this, the Commentator answers:—)

The son of Vasiṣṭha, named Pāṇi, knowing this (interpenetration of Brahmā and Vāyu) addressed his father Vasiṣṭha thus.

Note.—Thus Prātrīda is the name of the son of Vasiṣṭha. In a subsequent sentence he is called Pāṇi. This Pāṇi, addressing his father, said:—*Kim svid eva evam viduṣe*, etc. The word *Kim* is taken by some as an interrogative pronoun, and they translate the sentence thus:—"Shall I be able to do any good to one who knows this, or shall I be able to do him any harm?" And they explain it by saying, "Is he not so perfect in knowledge that nothing can harm him?" This is wrong. The word *Kim* is not an interrogative pronoun here. It is used in the sense of "what" and so the author explains it thus:—

To a person who knows Brahmā and Vāyu, what is the use of my doing any good or injury to him? By trying to do him injury or threatening him with injury, I cannot bring him under my control; and, similarly, I cannot control him by flattering him and doing him good services. For, he being perfect, cannot be injured, and he having obtained all that he had to obtain, there is nothing which he wants, and so I can give him nothing, for he has known the highest Lord Hari. Thus having praised the glory of the knower of Brahmā and Vāyu, Pāṇi, the son of Vasiṣṭha, thus spoke to his father:—"When Brahmā and Vāyu enter into each other, who is the person who stands most in need of such entering? Is it Brahmā, or is it Vāyu? To this question, Vasiṣṭha, otherwise called Prātrīda, replied:—"Both Brahmā and Vāyu stand in need of this entrance into each other, because Brahmā must enter into Vāyu, since, without such entrance, he cannot get delight; for Vāyu gives delight to Brahmā; and, similarly, the Vāyu must enter into Brahmā, in order to get an abode, for, without Brahmā, Vāyu would have no place to rest in. Therefore, both Brahmā and Vāyu stand in need of each other, and, therefore, they must interpenetrate each other, and not that one stands in greater need than the other. Thus it is in the Sandhāna.

Here ends the twelfth Brāhmaṇam.

अथ त्रयोदशं ब्राह्मणम् ।

THIRTEENTH BRĀHMAṆAM.

MANTRA V. 13. 1.

उक्थं प्राणो वा उक्थं प्राणो हीदꣳ सर्वमुत्थापयत्युद्धा-
स्मादुक्थविद्वोरस्तिष्ठत्युक्थस्य सायुज्यꣳ सलोकतां जयति
य एवं वेद ॥ १ ॥

उक्थं Uktham, the Uktha; the upraiser. Supply उपासीत Upāsita, should one meditate on. प्राणः Prāṇaḥ, Prāṇa, the chief Vāyu. वै Vai, indeed. उक्थं Uktham, the Uktha; the upraiser. हि Hi, because. प्राणः Prāṇaḥ, the Prāṇa. हृद् Idam, this. सर्वं Sarvam, all. उत्थापयति Utthāpayati, causes to rise up. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. उक्थवित् Ukthavit, possessing the knowledge of Uktha, or Prāṇa. वीरः Vīraḥ, hero; a heroic son. Literally, Vīra (वीर) means virtuous. Vīra corresponding to Latin Vir. अस्मै Asmai, to him. उत्तिष्ठति Uttiṣṭhati, rises up; is born. ह Ha. उक्थस्य Ukthasya, of Vāyu, the upraiser. सायुज्यं Sāyujyam, union; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, conquers; gets.

1. Let one meditate on the Uktha, the Uplifter. Prāṇa, indeed, is the Uktha and causes all this to be lifted up. Whoever knows this, to him is born a hero possessing the knowledge of Uktha, and he gains the same world with the Uktha, the Uplifter.—346.

MANTRA V. 13. 2.

यजुः प्राणौ वै यजुः प्राणे हीमानि सर्वाणि भूतानि
युज्यन्ते युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः
सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ २ ॥

यजुः Yajuḥ, the Yajuḥ; the place of joining. Supply उपासीत Upāsita, should one meditate on. प्राणः Prāṇaḥ, Prāṇa; the chief Vāyu. वै Vai, indeed. यजुः Yajuḥ, the Yajus. हि Hi, because. प्राणं Prāṇe, is Prāṇa. हीमानि Imāni, these. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. युज्यन्ते Yujyante, are joined; are united. यः Yaḥ, whoever. एवं

Evam, this. वेद Veda, knows. अस्मै Asmai, of him. The usual form is अस्या Asya. श्रेष्ठाय Śraīṣṭhyāya, for superiority ; for excellence. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. युज्यन्ते Yujyante, are united. यजुषः Yajusaḥ, of Prāṇa ; the place of joining. सायुज्यं Sāyujyam, union ; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, gets ; conquers.

2. Let one meditate on the Yajus, the Uniter, Prāṇa is, indeed, Yajus, the Uniter ; for, in Prāṇa, do all these beings unite. For his excellence do all these beings unite. Whoever knows this, gets the same nature and the same world as that of Yajus, the Uniter.—347.

MANTRA V. 13. 3.

साम प्राणो वै साम प्राणे होमानि सर्वाणि भूतानि
सम्यञ्चि सम्यञ्चि हारमै सर्वाणि भूतानि श्रेष्ठाय कल्पन्ते
साम्नः सायुज्यं सलोकतां जयति य एवं वेद ॥ ३ ॥

साम Sāma, the Sāman, the harmonizer. Supply उपासीत Upāsita, should one meditate on. प्राणः Prāṇaḥ, Prāṇa ; the chief Vāyu. वै Vai, indeed. साम Sāma, the Sāman, the equalizer. हि Hi, because. प्राणे Prāṇe, in Prāṇa ; on account of Prāṇa. इमानि Imāni, these. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. सम्यञ्चि Samyañchi, harmonize. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. अस्मै Asmai, for him. सर्वाणि Sarvāṇi, all. भूतानि Bhūtāni, the beings. सम्यञ्चि Samyañchi, harmonize ; do not quarrel. श्रेष्ठाय Śraīṣṭhyāya, for superiority. कल्पन्ते Kalpyante, are able ; procure ; strive. साम्नः Sāmnah, of Sāman, of the harmonizer. सायुज्यं Sāyujyam, union ; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, gets ; conquers.

3. Let one meditate on the Sāman, the Harmonizer. Prāṇa is, indeed, the Sāman ; because it is owing to the Prāṇa that all these beings do harmonize with one another. For him are all these beings harmonized, whoever knows this and for his superiority do (they) all combine. He gains the same nature and the same world with the Sāman, the Harmonizer,—348.

MANTRA V. 13. 4.

क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः
क्षणितोः प्रक्षत्रमक्षत्रमाप्नोति क्षत्रस्य सायुज्यं सलोकतां
जयति य एव वेद ॥ ४ ॥

इति त्रयोदशं ब्राह्मणम् ॥ १३ ॥

क्षत्रं Kṣatram, the Protector. Supply उपासीत Upāsita (one should meditate on). प्राणः Prāṇaḥ, Prāṇa; the chief Vāyu. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. हि Hi, because. प्राणः Prāṇaḥ, Prāṇa. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. प्राणः Prāṇaḥ, the Prāṇa; the chief Vāyu. क्षणितः Kṣaṇitaḥ, from the wound. एनं Enam, this; the jīva. त्रायते Trāyate, protects. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. प्रक्षत्रं Prakṣatram, protection from Prāṇa. अक्षत्रं Akṣatram, protection from nobody else, other than Prāṇa. माप्नोति Prāpnoti, gets. क्षत्रस्य Kṣatrasya, of the Protector. सायुज्यं Sāyujyam, union; the same nature. सलोकतां Salokatām, the same loka or world. जयति Jayati, conquers; gets.

4. Let one meditate on the Kṣatra, the Protector. Prāṇa is, indeed, the Kṣatra; because it is, indeed, Prāṇa who protects. Prāṇa protects him (the jīva) from all hurts. Whoever knows this, obtains protection from the Kṣatram only and protection from no body else, and he gains the same nature and the same world with the Kṣatram, the Protector.—349

MADHVA'S COMMENTARY.

Because, before attaining Mokṣa, every one must have recourse to Vāya, who will take him to the Lord; it is, therefore, that Vāyu raises or leads the Jīva up to Mukti. So he is called Uktha (उक्थ), the uplifter (utthāpana). Vāyu is called Yajus (यजुः), because in him all must join, and all must have recourse to him, for attaining Mukti. He is called Kṣatram (क्षत्रं), because he protects (*tra*), from injuries (kṣat). Vāyu is also called Sāman, because it is he who is the harmonizer (सम्यक्स्वकारणात्). It is thus that Vāyu is called the lord of everything in the world.

Here ends the thirteenth Brāhmaṇam.

अथ चतुर्दशं ब्राह्मणम्

FOURTEENTH BRĀHMANAM.

MANTRA V. 14. 1.

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरं ह वा एकं
गायत्र्यै पदमेतदु हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावदु
जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhûmiḥ, the earth. The word Bhûmi consists of two syllables, भू and मि. अंतरिक्षं Antarikṣam, the middle space; the sky. The word Antarikṣa consists of four syllables, अन्. त. रि and क्षं. द्यौः Dyauḥ, the heaven. The word Dyau (pronounced दि—Di, and औ—au) consists of two syllables. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâṇi, vowels; syllables. गायत्र्यै Gâyatryai, of Gâyatrî. The ordinary form is गायत्र्याः Gâyatryâḥ. एकं Ekam, one; the first. पदं Padam, foot. The first foot of the Gâyatrî is तत्सवितुर्वरेण्यं (Tat saviturvareṇyam). अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well known. अस्याः Asyâḥ, her; of Gâyatrî. एतत् Etat, this. The implied meaning of this foot. एतत् Etat, this; the foot refers to Aniruddha, who presides in Bhûmi, the earth, Antarikṣa, the middle region and Svarga, the heaven. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; Lord Hari in the form of Aniruddha, to whom the first foot of Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, he. त्रिषु Triṣu, three. लोकेषु Lokeṣu, in the worlds. यावत् Yâvat, whatever. तावत् Tâvat, all of them. जयति Jayati, gets. ह Ha.

1. The words Bhûmi (earth), An-ta-ri-kṣa (sky) and Dyau (pronounced Di and Au, heaven) constitute eight syllables. Of eight syllables is the first foot of Gâyatrî. This one foot of hers is verily That (Lord Hari as Aniruddha). Whoever knows this foot of hers in this way, gets mastery over all that exists in the three worlds.—350.

MANTRA V. 14. 2.

ऋचो यजूंषि सामानीत्यष्टावक्षराण्यष्टाक्षरं ह वा
एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावतीयं त्रयी विद्या

तावद् जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

रिचः Rīchaḥ, the Rīk Veda ; the word Rī-cha यजूषि Yajūṣi, the Yajur Veda. The word Ya-jūṣi. सामानि Sāmāni, the Sāma Veda, the word Sā-mā-ni. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarāṇi, vowels ; syllables गायत्र्यै Gayatryai, Gāyatrī. एकं Ekam, one ; the second. पदं Padam, the foot. The second foot of the Gāyatrī is—भर्गोदेवस्य धीमहि Bhargodevasya dhimahi. अष्टाक्षरं Aṣṭākṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyāḥ, her ; of Gāyatrī. एतद् Etat, this ; the implied meaning of this foot. एतत् Etat, this ; this foot refers to Pradyumna, who presides in the Rīk, the Yajuh, and the Sāma Vedas. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyāḥ, her ; of Gāyatrī. एतद् Etat, this. पदं Padam, foot ; the Lord Hari in the form of Pradyumna, to whom the second foot of the Gāyatrī refers. एवं Evam, in this way. वेद Veda, knows ; meditates on. सः Saḥ, he. यावती Yāvatī, whatever. इयं Iyam, this. त्रयी Trayī, of the three Vedas. विद्या Vidyā, knowledge. तावत् Tāvat, all of it. जयति Jayati, gets. ह Ha.

2. The words Rī-chas, Yâ-jûm-ṣi and Sâ-mâ-ni contain eight syllables. Of eight syllables is the second foot of Gāyatrī. This foot of hers is verily That (Lord Hari as Pradyumna). Whoever knows this foot of hers in this way, gets all the knowledge which can be obtained from the three Vedas.—351.

MANTRA V. 14. 3.

प्राणोऽपानोऽव्यान इत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं
गायत्र्यै पदमेतद् वैवास्या एतत्स यावदिदं प्राणि तावद्
जयति ॥ ३ ॥

प्राणः Prāṇaḥ, the Prāṇa Vāyu ; the word Prā-ṇa. अपानः Apānaḥ, the Apāna Vāyu. The word A-pā-na. अव्यानः Vyānaḥ, the Vīyāna Vāyu. The word Vi-āna. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarāṇi, vowels ; syllables. गायत्र्यै Gayatryai, of Gāyatrī. एकं Ekam, one ; the third. पदं Padam, foot ; the third foot of the Gāyatrī is धियो यो नः प्रचोदयात् Dhiyoyonah prachodayāt. अष्टाक्षरं Aṣṭākṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyāḥ, her ; of Gāyatrī. एतद् Etat, this ; the implied meaning of this foot. एतद् Etat, this ; this foot refers to Saṁkarṣaṇa who presides in Prāṇa, Apāna and Vyāna. एव Eva, only.

उ U, certainly. ह Ha. यः Yaḥ, whoever. आद्याः Asyāḥ, her ; of Gâyatrî. एतत् Etat, this. पदं Padam, foot ; the Lord Hari in the form of Saṅkarṣaṇa, to whom the third foot of Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows ; meditates on. सः Saḥ, he. यावत् Yâvat, whatever इदं Idam, this. प्राणि Prâṇi, animals. तावत् Tâvat, all of them. जयति Jayati, gets. ह Ha.

3. The words Prâ-ṇa, Apâ-na and Vy-â-na (pronounced Vi-â-na) contain eight syllables. Of eight syllables is the third foot of Gâyatrî. This foot of hers is verily that (Lord Hari as Sankarṣana). Whoever knows this foot of hers in this way, gets mastery over all that breathe.—352.

MANTRA V. 14. 4.

योऽस्या एतदेवं पदं वेदाथास्या एतदेव तुरीयं दर्शतं पदं
परो रजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शतं पदमिति
ददृश इव ह्येष परोरजा इति सर्वमुह्येवैष रज उपर्युपरि
तपत्येव* हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं
वेद ॥ ४ ॥

अथ Atha, then; and. आस्याः Asyāḥ, her ; of Gâyatrî. तुरीयं Turīyam, the fourth. पदं Padam, foot. The implied meaning of the fourth foot of the Gâyatrî, Om (ओं). एतत् Etat, this. एव Eva, only. दर्शतं Darśatam, what is called Darśata ; the seen, the bright. एषः Eṣaḥ, he. परोरजाः Parorajāḥ, beyond the Rajaḥ or Prakṛiti ; the Lord Vāsudeva. यः Yaḥ, who. तपति Tapati, shines. यत् Yat, what. वै Vai, indeed. चतुर्थं Chaturtham, the fourth. तत् Tat, that. तुरीयं Turīyam, the meaning of Turīya. दर्शतं Darśatam, darśata. पदं Padam, pada. इति Iti, so he is called. हि Hi, because. एष Eṣaḥ, he. ददृशे Dadṛśe, is seen. इव Iva, as if. परोरजाः Parorajāḥ, Parorajā. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, he ; Vāsudeva. सर्वं Sarvam, all. उ U. रजः Rajaḥ, the Prakṛiti. उपर्युपरि Uparyupari, above ; beyond and very close. एव Eva, indeed. तपति Tapati, shines. यः Yaḥ, whoever. आद्याः Asyāḥ, her ; of Gâyatrî. एतत् Etat, this. पदं Padam, foot ; him to whom this foot refers. एव Eva, only. वेद Veda, knows ; meditates on. सः Saḥ, he. एवं Evam, in this way ; like the one meditated on. एव Eva, only. श्रिया Śrīyā, with prosperity. यशसा Yaśasā, with fame. तपति Tapati, shines.

4. There is her fourth foot. (It speaks of) This (Him) only, who is called Darśata (the seen). He is beyond Prakṛiti, (He) who shines (there). What is the fourth is that which is (meant by) Turīya (of the mantra). Darśatam Padam (He has been called in the mantra), because He is seen as it were. Parorajâh, He has been called in the mantra, because He shines above all Prakṛiti and very close to her. So does shine with prosperity and fame, (he) who meditates on this foot of hers only.—353.

MANTRA V. 14. 5.

सैषा गायत्र्येतस्मिन् स्तुरीये दर्शतेपदे परोरजसि प्रतिष्ठिता
तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्मा-
ददिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य
एवं ब्रूयादहमदर्शमिति तस्माएवश्रद्धध्याम तद्वै तत्सत्यं
बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादा-
हुर्बलं सत्यादोगीय इत्येवंवैषा गायत्र्यध्यात्मं प्रतिष्ठिता
सा हैषा गयास्तत्रे प्राणा वै गयास्तत्प्राणास्तत्रे तद्ग-
यास्तत्रे तस्माद्गायत्री नाम स यामेवामू सावित्रीमन्वा-
व स यस्मा अन्वाह तस्य प्राणास्तत्रायते ॥ ५ ॥

सा Sâ, that. एषा Eṣâ, this. गायत्री Gâyatrî, Gâyatrî. Śrî or Sarasvatî is the presiding deity of Gâyatrî एतस्मिन् Eta-min, this. तुरीये Turīye, the fourth. दर्शते Darśate, the seen. पदे Pade, in the foot. परोरजसि Parorajasi, which is beyond the Prakṛiti. प्रतिष्ठिता Pratiṣṭhitâ, is founded ; rests. तत् Tat, that ; spoken of in the previous mantra. एतत् Etat, this ; the world spoken of as Bhû, Antarikṣa, etc. वै Vai, indeed. सत्ये Satye, in truth ; in Śeṣa, the presiding deity of Satya. प्रतिष्ठितं Pratiṣṭhitam, rests. चक्षुः Chakṣuḥ, the eye ; the sun is the presiding deity of the eye. वै Vai, indeed. सत्यं Satyam, the truth ; Śeṣa. इ Ha, it is well-known. चक्षुः Chakṣuḥ, the eye. वै Vai, indeed. सत्यं Satyam, the truth. इ Ha, it is well-known to all. तस्मात् Tasmât, therefore. यत् Yat, when. इदानीं Idânîm, now-a-days. द्वौ Dvau, two. विवदमानौ Vivadamânau, quarrelling persons.

एयातां Eyātām, come. अहं Aham, I. अदर्शं Adarśam, have seen. अहं Aham, I. अश्रोत्रं Aśrauṣam, have heard. इति Iti. यः Yaḥ, whoever. एव Eva, only. ब्रूयात् Brūyāt, should say. अहं Aham, I. अदर्शं Adarśam, have seen it. इति Iti. तस्मै Tasmai, him. एव Eva, only. अद्दध्याम् Śraddadhyāma, (we) believe. तत् Tat, that ; just spoken. एतत् Etat, this. वै Vai, certainly. सत्यं Satyam, the truth ; Śeṣa. बलं Bale, on power, on strength. प्रतिष्ठितं Pratiṣṭhitam, rests. प्राणः Prāṇaḥ, the Prāṇa. वै Vai, indeed. बलं Balam, power ; strength. तत् Tat, therefore. प्राणे Prāṇe, on Prāṇa. प्रतिष्ठितं Pratiṣṭhitam, rests तस्मात् Tasmāt, therefore ; because satya rests on strength. बलं Balam, Prāṇa, the Prāṇas. सत्यात् Satyāt, more than the truth : more than Śeṣa. ओजीयः Ojīyaḥ, mightier. इति Iti. एव Evam, so. आहुः Āhuḥ, say the wise. एषा Eṣa, this. गायत्री Gâyatrī, Gâyatrī ; Śrī, the presiding deity of Gâyatrī. अध्यात्मं Adhyātman, in Lord Hari ; on the Ātman. प्रतिष्ठिता Pratiṣṭhitā, rests. सा Sā, that. एषा Eṣā, this ; Śrī, the presiding deity of the Gâyatrī. गवां Gavān, Gayas तत्रे Tatre, protects. ह Ha. प्राणाः Prāṇāḥ, the five Prāṇa. Apāna, etc. वै Vai, indeed. गवाः Gayāḥ Gayas. तत् Tat, that is. प्राणान् Prāṇān, the Prāṇas तत्रे Tatre, protects. तत् Tat, of the worshipper. गयान् Gayān, the Prāṇas. तत्रे Tatre, protects. तस्मात् Tasmāt, therefore. गायत्री Gâyatrī, Gâyatrī ; the protectress of the Prāṇas of the worshipper. नाम Nāma, by name. सः Saḥ, he ; who is the Pararajā, Viṣṇu. याम् Yām, whom. अमूं Amūm, this. एव Eva, only. सावित्री Sāvitrīm, Sāvitrī ; she who rests on the Savitā. अन्वाह Anvāha, speaks. सा Sā, she ; Sāvitrī. एषा Eṣā, Gâyatrī. एव Eva, only. सः Saḥ, Viṣṇu. यस्मै Yasmai, to whom ; to the Brahmā. अन्वाह Anvāha speaks. तस्य Tasya, his ; of Brahmā. प्राणान् Prāṇān, the Prāṇas. त्रायते Trāyate, protects.

5. That Gâyatrī rests on this fourth foot, called the Darśata foot which is beyond the Rajah (or Prakṛiti). These worlds, (Bhû, Antarikṣa, etc., spoken of in the previous mantra), rest on Satya (the Truth). The eye is, indeed, the Truth. It is known to all that the eye is truly the Truth. Therefore, now-a-days, when two persons come quarrelling (one saying)—“I have seen it,” and (the other saying) “I have heard it ;” we believe him alone who would say, “I have seen it.” This Truth, just spoken, certainly rests on power. The Prāṇas are, indeed, the power. Therefore, the Truth rests on Prāṇas ; so the wise say that Prāṇas are mightier than the Truth. This Gâyatrī rests on the Ātman (the Lord Hari). It is well-known that she, Gâyatrī, just spoken of, protects the

Prâṇas. The Prâṇas are, indeed, the Gayas. Therefore, "she protects the Gayas" means she protects the Prâṇas. So she is Gâyatrî (the protectress of the Gayas) by name. He, (the Lord Hari, who is beyond the range of Prakṛiti), it is whom they call this Sâvitṛî, and this (Sâvitṛî) is certainly that (Gâyatrî). He protects the Prâṇas of him (i.e., of Brahmâ), for whom He speaks.—354.

MANTRA V. 14. 6.

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वा-
चमनुब्रूम इति न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूया-
ददिह वा अप्येवंविद्वद्भिव प्रतिगृह्णाति न हैव तद्गायत्र्या
एकं च न पदं प्रति ॥ ६ ॥

एके Eke, some. तां Tām, that; just spoken. एका Ekām, this. सावित्री Sâvitṛî, Sâvitṛî अनुष्टुभं Anuṣṭubham, Anuṣṭup; the presiding deity of the mantra—तत् सवितुर्वेणीमहे वयं देवस्य भोजनं । अत्रैतत् सर्वं धातमनुष्टुभं भगवस्य श्रीमहि ॥ अन्वाहुः Anvâhuḥ, call. वाक् Vāk, the speech, the mantra तत्सवितुः वृणीमहे, etc. अनुष्टुप् Anuṣṭup, Anuṣṭup. तत् Tat, therefore. वाचं Vâcham, the speech; the mantra, अनुब्रूम Anubrûma, we shall call (Sâvitṛî). इति Iti. तथा Tathâ, so-such. न Na, not. कुर्यात् Kuryât, should do. गायत्री Gâyatrî, Gâyatrî. एव Eva, only. सावित्री Sâvitṛî, Sâvitṛî. अनुब्रूयात् Anubrûyât, should speak; should call. यदि Yadi, if. एवंविद् Evamvit, the knower of this. बहु Bahu, many. अपि Api, even. प्रतिगृह्णाति Pratigṛhṇâti, receive gifts. इव Iva, as if. तत् Tat, that; gifts taken गायत्र्याः Gâyatryâḥ, of Gâyatrî. एकं Ekam, one. पदं Padam, foot. प्रति Prati, towards. च Cha, even. न Na, not. वै Vai, indeed. ह Ha, it is certain.

6. Some call this Sâvitṛî Anuṣṭup. The Vāk,—that mantra—is the Anuṣṭup. Therefore, we should call that mantra Sâvitṛî. That must not be done. One may call Gâyatrî Sâvitṛî. If the knower of this should, indeed, take many gifts, 'that is not certainly sufficient for even one foot of the Gâyatrî.—355.

MANTRA V. 14. 7.

स य इमां स्त्रीं लोकान्पूर्णां प्रतिगृह्णीयात् सोऽस्या

एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयो विद्या यस्तावत्प्र-
तिगृह्णीयात्सोऽस्या एतद्वितीयं पदमाप्नुयादथ यावदिदं
प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुया-
दथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति
नैव केनच नाप्यं कुतः एतावत्प्रतिगृह्णीयात् ॥ ७ ॥

सः Saḥ, that. यः Yaḥ, who; viriñcha. इमान् Imān, these. पूर्णान् Pūrṇān, full. त्रीन् Trīn, three. लोकान् Lokān, worlds. प्रतिगृह्णीयात् Pratiḡrīhñīyāt, should receive; should receive from Viṣṇu. सः Saḥ, he. अस्याः Asyāḥ, her, of Gâyatrî. एतत् Etat, this. प्रथमं Prathamam, the first. पदं Padam, foot; the result of the worship of the first foot of the Gâyatrî. आप्नुयात् Âpnuyāt, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ. इयं Iyam, this. यावती Yâvatî, as much as. त्रयो Trayî, of the three Vedads. विद्या Vidyâ, knowledge; learning. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratiḡrīhñīyāt, should receive; should receive from the Lord Viṣṇu. सः Saḥ, he. अस्याः Asyāḥ, her; of Gâyatrî. एतत् Etat, this. द्वितीयं Dvitiyam, the second. पदं Padam, the foot; the result of the worship of the second foot of the Gâyatrî. आप्नुयात् Âpnuyāt, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ यावत् Yâvat, as much as. इदं Idam, this. प्राणि Prâṇi, living being; life. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratiḡrīhñīyāt, should receive; should receive from the Lord Viṣṇu; should become master. सः Saḥ, he. अस्याः Asyāḥ, her; of Gâyatrî. एतत् Etat, this. तृतीयं Tṛitiyam, the third. पदं Padam, the foot; the result of the worship of the third foot of the Gâyatrî. आप्नुयात् Âpnuyāt, should get. अथ Atha, again. अस्याः Asyāḥ, her; of Gâyatrî. एतत् Etat, this. एव Eva, only. तुरीयं Turīyam, the fourth. दर्शतं Darśatam, the seen. पदं Padam, the foot. परोरजाः Parorajāḥ, the one beyond the raja of Prakṛiti एषः Eṣaḥ, he. यः Yaḥ, who. तपति Tapati, shines. केनचन Kenachana, by anybody. न Na, not. एव Eva, ever. आप्यं Âpyam, to be obtained कुतः Kutah, whence. उ U, Oh; it is an interjection of surprise. एतावत् Etâvat, so much. प्रतिगृह्णीयात् Pratiḡrīhñīyāt, should receive.

7. He (Viriñcha) who grasps these three worlds wholly, may get the first foot of Her. Again, he who grasps as much as there is of the knowledge of the three Vedas, may get the second foot of Her. Again, he who grasps as much as there is of the living being, may get the third foot of Her,

On the other hand, He who is shinning there, is the fourth,—the seen (Darśata) foot of Hers,—the one who is beyond the Prakṛiti, not ever obtainable by anybody. Oh ! whence should one comprehend Him, who is so great ?—356.

MANTRA V. 14. 8.

तस्या उपस्थानं गायत्र्यस्येकपदो द्विपदी त्रिपदी चतुष्प-
दपदसि नहि पदसे नमस्ते तुरीयाय दर्शताय पदाय परोर-
जसेऽसावदो मा प्रापदिति यं द्विष्यादसावस्मै कामो मा
समृद्धीति वा न हैवास्मै सकामः समृध्यते यस्मा एवमुपति-
ष्ठतेऽहमदः प्रापमिति वा ॥ ८ ॥

तस्याः Tasyāḥ, her ; of Gâyatrî. उपस्थानं Upasthānam, praise. गायत्रि Gâyatri, Oh, Gâyatrî. एकपदी Ekapadî, of one foot. अ A, उ U, म Ma नाद (Nāda), विन्दु (Vindu), घोष (Ghoṣa). शांत (Śānta) and अतिशांत (Atiśānta). असि Asi, thou art. द्विपदी Dvipadî, of two feet; each foot of the Gâyatrî, with Om. त्रिपदी Tripadî, of three feet; the whole of the mantra, without Om (ओं). चतुष्पदी Chatuṣpadî, of four feet; the whole of the Gâyatrî mantra with Om. (ओं) अपदी Apadî, without foot ; unobtainable. असि Asi, thou art. हि He, because. न Na, not. (सं) पदसे (Sam) padyase, thou art com- prehended. नमः Namaḥ, salutations. ते Te, thy. तुरीयाय Turiyāya, fourth. दर्शताय Darśatāya, the seen. पदाय Padāya, to the foot. परोरजसे Parorajase, beyond the Rajas, or Prakṛiti. असौ Asau, this man. अदः Adah, this ; the object of desire. मा Mā, not. प्रापत् Prāpat, may get. इति Iti, with this feeling. वा Vā, or. असौ Asau, this. कामः Kāmaḥ, the object of desire. अस्मै Asmai, for this man. मा Mā, not. समृद्धि Samriddhi, be abundant. इति Iti, with this feeling. यत् Yat, whom. द्विष्यात् Dviṣyāt, curses the worshipper. सः Saḥ, that. कामः Kāmaḥ, the object of desire. अस्मै Asmai, for that man. न Na, not. एव Eva, ever. ऋध्यते Rīdhyate, becomes abundant. ह Ha, certainly वा Vā, or. अहं Aham, I. अदः Adah, this object प्रापम् Prāpam, may get. इति Iti, with this feeling. यस्मै Yasmai, for which object of desire. एवं Evam, in that manner. उपतिष्ठते Upatiṣṭhā- te, (a man) praises ; worships. Supply अस्मै स काम ऋध्यते ह (Asmai sa kama rīdhyate ha)—that object of desire certainly abounds for him.

8. Hers is this praise: Oh ! Gâyatrî, thou art of one foot, of two feet, of three feet, of four feet, thou art unobtainable,

for thou art never obtained. Salutations be to thy fourth foot, called Darśata, the seen, (and which is) beyond the range of Prakṛiti. Should the worshipper curse that this man may not obtain the objects of his desire, or that this object of his desire may not abound for him; the object of that man's desire certainly does not abound for him. Or, when a man praises the Gâyatrî, as before, with this feeling that I may get this object of desire, (the object of his desire abounds for him).—357.

MANTRA V. 14. 9.

एतद् वै तज्जनको वैदेहो बुद्धिलमाश्वतराश्विमुवाच
यन्नुहो तद्गायत्रीविदब्रूया अथ कथं हस्तीभूतो वहसीति
मुखं ह्यस्याः सम्राणं विदांचकारेति होवाच तस्या अग्नि-
रेव मुखं यदिह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव
तत् संदहत्येव ह वैवैवविददपि बह्विव पापं कुरुते सर्व-
मेव तत्संप्रसाय शुद्धः पूतोऽजरोऽमृतः संभवति ॥ ९ ॥

इति पञ्चमस्य चतुर्दशं ब्राह्मणम् ॥ १४ ॥

तत् Tat, that. एतत् Etat, this; वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. आश्वतराश्विम् Āśvatarāśvim, the son of Āśvatarāśva. बुद्धिः Budhīlam, Budhī'a by name. उवाच Uvācha. said. वै Vai, indeed. ह Ha. यत् Yat, that. नु Nu, now. गायत्रीविद् Gâyatrīvit, the knower of the Gâyatrî. ब्रूयाः Brûthāḥ callest thyself. तत् Tat, that; thy word हो Ho, strange; surprising. अथ Atha, then. कथं Katham, why. हस्ती Hastî, (Lit.) an elephant; here it means a fool. भूतः Bhûtaḥ, being. वहसि Vabasi, dost carry; dost carry the sin of taking gifts. इति Iti. हि Hi, because. सम्राट् Samrât, Oh, Sovereign. अस्याः Asyāḥ, her; of Gâyatrî. मुखं Mukham, the mouth; the presiding deity of the first foot न Na, not. विदांचकार Vidānchakāra, knew; I do know. इति Iti. उवाच Uvācha, (Budhīla) said. ह Ha. तस्याः Tasyāḥ, her; of Gâyatrî. मुखं Mukham, mouth; the presiding deity of the first foot. अग्निः Agniḥ, fire; Paraśurāma. एव Eva, only. यद्यपि Yadyapi, if. अग्नौ Agnau, in the fire; in Paraśurāma. बहु Bahu, many. इव Iva, like. अभ्यादधति Abhyādadhati, throws. ह Ha. वै Vai, indeed. सर्वं Sarvaṁ, all. एव Eva, only. तत् Tat, that. संदहति Samdahati,

burns. एवं Evam, similarly. एवंविद् Evamvit, the knower of this ; whoever knows that the first foot of the Gâyatrî is Agni. यद्यपि Yadyapi, if. बहु Bahu, many. इव Iva, like. पापं Pâpam, sin. कुरुते Kurute, commits. तत् Tat, that ; that sin. सर्वं Sarvam, all. एव Eva, certainly. संसाय Sampâya, consuming. शुद्धः Śuddhaḥ, clean. पतः Pâtaḥ, pure. अजरः Ajarah, without decay. अमृतः Amṛtaḥ, immortal. सम्भवति Sambhavati, becomes. एव Eva, certainly.

9. It was, indeed, that Janaka, the king of the Videhas, asked Buḍila, the son of Âśvatarâśva, " It is very strange, that thou callest thyself the knower of the Gâyatrî ; why then being a fool (like an elephant) dost thou carry (the burden of sin of accepting gifts) ? " " Oh, sovereign, I did not know (the presiding deity) Her mouth," replied Buḍila. Fire is her mouth. If a large quantity (of fuel) is put in fire, it burns the whole of it ; similarly, if the knower of the Gâyatrî commits a great amount of sin, he consuming all of the sin, becomes clean and pure, and is without decay and immortal.—358.

Here ends the fourteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The Lord Puraṣottama, who is in the Rîgveda, in the Yajurveda, and in the Sāmaveda, is spoken of by the second foot of the Gâyatrî mantra ; while by the first foot of the same, He is denoted as dwelling in the earth, in the middle region, and in the heaven-world. By the third foot of the Gâyatrî is spoken of the Lord, who is in Vâyu (in Prâṇa, Apâna, etc). The fourth foot of the Gâyatrî is the Praṇava (प्रणव), Om (ॐ). The Lord Bhagavân, who is in (Śrî dwelling in) the orb of the sun, is the subject of the fourth foot of the Gâyatrî. It is to be understood that He dwells there in the goddess Ramâ, whose nature is that of Sattva. She is the sentient Prakṛiti, and is called also " rajas." The Lord who is there, is superior to and beyond this sentient Prakṛiti or " rajas." This Prakṛiti is called in the Vedas Rajas, " because she gives pleasure or delight to all living beings. The Lord is, therefore, called Parorâjās, the one who is beyond the Chetanâ Prakṛiti. When a man knows this Lord, he gets permanent mastery over all the worlds, all the Vedas and over all the living beings ; and he gets fame and prosperity as well. The only person fit for worshipping this Gâyatrî is the four-faced Brahmâ Viriñcha. Therefore, it is that Brahmâ alone can fully worship her and get the fruits thereof in full. Other people worship her partly, accord-

ing to their capacities, and partial is the result they derive from such worship. Should a Dvija (द्विज) acquire capacity for worshipping the Gâyatrî, he shall not be as fit as Viriñcha is ; and, therefore, all the fruits are enjoyed by the Viriñcha alone.

A twice-born person is certainly not unfit to meditate on the Lord by means of the Gâyatrî. Though he is fit (Yogya), yet he is not the highest fit person, for there is no fit person, in the highest sense of the word, to worship Gâyatrî, except Brahmâ ; because to Brahmâ alone belongs the full and complete reward of such meditation ; others get only partial result.

(The author now takes up the sentence तुरीयं दर्शतं पदं परीरजाय एव तपति). The construction of this sentence is this:—Yah Parorajas Tapati Sa Turiya-padena Pranavena Padyate. It means He who is called Parorajas shines there, He is to be obtained through the fourth foot of the Gâyatrî, namely, through Pranava. Though the word Turiyam is separated from the word Padam, by the word Darśatam, yet Padam should be read with Turiyam, as if Darśatam did not exist. The words Dadriṣa-Iva are equivalent to Driṣṭa-Iva, meaning “as if seen.” The Lord Viṣṇu, who is in the disc of the sun, is as if seen ; so He may be called to be seen. And because people can see the disc of the sun consisting of his rays, so it is figuratively said that Viṣṇu is seen (though, as a matter of fact, He is not actually seen). To the same effect is the following extract from the Traividya:—The Lord Viṣṇu, residing in the orb of the sun, is there, as if standing visible before the sights of all, because every one sees the sphere of light, when the sun rises (and the Lord Viṣṇu is within this sphere).

(The author now explains the words—सर्वं सुखे वैवराज उपर्यु परि तपति । The Commentator also explains why the Lord is called Paro-rajah:—)

The words Sarvam-rajah mean the entire Prakṛiti. Those that are versed in the Vedas, called the Prakṛiti, by the term, the Rajas, the giver of delight, because it is she who is the sole cause of delight of all beings, and the Lord Viṣṇu is superior to her even ; therefore, He is called Parorajas, “the one beyond the Rajas.”

(The Commentator now explains the sentence in the fourth mantra—सैषा गायत्र्येत स्मिथं स्तुरीये दर्शते पदे रजसि प्रतिष्ठिता. He explains what is the denotation of the word Gâyatrî here :—)

The chief presiding deity of Gâyatrî is Śrî ; whilst Brahmâni, who depends on Brahmâ, being his consort, is not the chief deity of Gâyatrî,

Brahmâ, again, depends on Śrî, the *chief* deity of the Gâyatrî, and she depends on the Parorajas, the Lord beyond the Rajas. This is also in the same.

(तद्वै तत्सत्ये प्रतिष्ठितं—These words are explained by others as meaning “that this fourth foot rests on the Satyam.” This is, however, wrong, for the “Turîyam Padam” is independent of everything, and does not rest on any one. Moreover, the words “Tad Vai Tat” do not allude, and cannot allude, to this Turîyam Padam. The Commentator, therefore, explains these words :—)

The word *Etat* in the Mantra (*Tadvai tat satye pratiṣṭhitam*) has been used for *Jagat*, ‘the world.’ This can be known from the context, for, it refers to the “world,” spoken of previously in the Mantra (*Bhûmîr-antarîkṣam dyau, etc.*).

(In this Mantra occur the words “*Chakṣur Vai Satyam.*” The word *Chakṣur* does not denote the physical “eye,” nor its macrocosmic counterpart, the sun ; for the sun has already been mentioned along with *Antarikṣa*, etc.; but it means the presiding deity of the solar orb. Therefore, the Commentator says, on the authority of *Prakâśikâ* :—)

Verily, this world depends on *Chakṣus* namely, on the presiding deity of the sun, called *Virâṭ*, or otherwise *Śeṣa*. Both *Virâṭ* and *Śeṣa* denote one and the same being. The deity *Śeṣa* in his turn rests on *Vâyu*, because he is stronger in power than *Śeṣa*. This *Vâyu*, called *Balam*, or “the strong one,” is said also to be *Satyam*. The *Satyam* is the name of the chief *Vâyu*. It is composed of two words, “*Sat*” and *Yam*. “*Sat*” means the *Good one*, he who is free from all faults. *Yam* means “to go,” “to enter.” He, in whom the “*Sat*” goes or enters, is called *Satyam*. Since the Lord *Hari* is well-known to enter or go into *Vâyu*, therefore, the *Vâyu* is called *Satyam*, or “the Temple of the Good.” This *Vâyu*, “the Temple of the Good,” in his turn, rests on the goddess *Gâyatrî*, namely, the Goddess *Śrî*. In her turn, this chief *Gâyatrî* or *Śrî* rests in the Lord *Hari*, who is the presiding Over-Lord of all *Âtmans* or *Selves*. In this Supreme *Âtman* is refuged the Supreme *Gâyatrî* or the Goddess *Śrî*.

(The *śruti* next explains why she is called *Gâyatrî* :—)

She is called *Gâyatrî*, because she protects all the *Prâṇas*. The word ‘*Gaya*’ means life or *Prâṇa*, and *Tri* means protect. She, who protects all the *Prâṇas*, is called *Gâyatrî*.

(The Commentator now explains the words सवामे वामधं सवित्री मन्वाः—). Gāyatrī is also called Sāvitrī, and they both are the names of the Parorajah, Viṣṇu, behind the Prakṛiti. The name Sāvitrī itself speaks that she is the Lord Janārdana, for, He is called Savitrī (सवित्र्), the Progenitor of all. And Sāvitrī is she who depends on the Savitrī, the Progenitor. The sun is also called Sāvitrī, but it is because he is the symbol of the Lord Savitrī, the Great Progenitor. It is the custom that the symbol also passes by the name of what it is the symbol of.

Sāvitrī who has derived her name from Savitrī, the Great Progenitor Viṣṇu, protects the Prāṇas of Brahmā, who has also derived his name from the Brahman, the Great Lord Viṣṇu. Brahmā is certainly the son of Sāvitrī (when he is the son of the Savitrī, the Great Progenitor); whilst other beings are the sons of Brahmā. The Rik mantra, containing the word वृणीम (vṛṇīma), (i.e., the अनुष्टुप् Anuṣṭup) certainly speaks of the same thing as does the Gāyatrī; but that mantra (the Anuṣṭup mantra) cannot be the symbol or substitute of the Gāyatrī. Those that know the mouth (the first foot) of the Gāyatrī mantra, are fit to hold such a high position as that of Viriñcha. They are not subject to any sort of sin derived from the acceptance of gifts. Those that know only the one foot of the Gāyatrī, cannot derive perfect pleasure from the acceptance of gifts. A man may be accepted to complete the result of the knowledge of the feet of the Gāyatrī, only when he has acquired the knowledge of the worlds from the Lord Viṣṇu, spoken of in the first foot of the Gāyatrī, when he has acquired the knowledge of the three Vedas spoken of in the second foot, and when he has acquired the knowledge of the births of various Viriñchas in all the beings spoken of in the third foot. The fourth foot of the Lord Bhagavān, of which the Praṇava is the only mantra, is all-pervading Lord Vāsudeva. That foot cannot be obtained by anybody. The three feet of the Gāyatrī speak of Aniruddha, Pradyumna and Saṅkarṣaṇa respectively. Brahmā alone may get to Vāsudeva, when he gets Mukti; but nobody else can. Aniruddha presides in the worlds (spoken of in the first foot), Pradyumna presides in the Vedas (spoken of in the second foot) and Saṅkarṣaṇa presides in Vāyu (spoken of in the third foot). On pervading (comprehending) these three and with the strength of the knowledge of the Gāyatrī and strong with the strength of Praṇava (ॐ) and seeing the Lord Vāsudeva, Brahmā gets Mukti; but he never pervades (comprehends) the Lord Vāsudeva; the reason why he cannot pervade (comprehend) the Lord Vāsudeva, is that the Lord is infinite. The Lord, who is in the orb of the sun, is beyond Prakṛiti of the three colours,—red, white and black; and externally He is beyond Prakṛiti, consisting of the three guṇas (गुणः)—Sattva, Rajas and Tamas. Therefore, He is called Parorajah

(परोरजः), the Lord on the other side of the Prakṛiti. It has been said in the Prakāśikā also that “ completely incapable of being pervaded (wholly incomprehensible) is the Lord Vāsudeva, when even Brahmā himself cannot pervade or comprehend Him.” The words तावद् (Tāvat) and एतावद् (Ētāvat) in the mantra meaning “ So much and this much, ” have been used in order to express an idea of perfect comprehension or grasping, just as we do wholly grasp anything in our hand. The Gāyatrī has within her eight Akṣaras (अक्षराः) or vowels. With the Praṇava प्रणवः, there are four varieties of Gāyatrī. Beginning with A अ and ending in Atiśānta अतिशान्तं i.e., अ (A), उ (U), म (Ma), नाद् (Nāda), विन्दु (Vindu), घोष (Ghoṣa), शान्त (Śānta) and अतिशान्त (Atiśānta), the Praṇava ओँ is the Gāyatrī of one foot. When the Praṇava ओँ is added before each foot of the Gāyatrī mantra, she is called द्विपदी (Dvipadī, of two feet). The Gāyatrī is त्रिपदी त्रिपदी or of three feet, when the three feet of the mantra itself are taken into consideration. When the Praṇava ओँ is added to the mantra, she is called चतुष्पदी चतुष्पदी or of four feet. She is not comprehended or fully known by anybody else, except Brahmā, and, therefore, she is called अपदी अपदी or the incomprehensible. Thus worshipped, does the Gāyatrī fulfil one's desires, or does not fulfil the desires of his enemies. At the time of worshipping the Gāyatrī, the worshipper should have such feelings in his mind—“ Let not this man get this thing, or let this thing, be abundant for this man. ” If a man wishes to have his own desires fulfilled, he should worship with this idea prevailing in his mind—“ May I get that thing. ” Then Gāyatrī will certainly fulfil his desires. When the Lord Puruṣottama is worshipped with the Gāyatrī mantra by Brahmā, He gives him the Brahmāpada ब्रह्मपद and Mukti, according to his capacity. He also gives him liberation from all sorts of sins, specially of the sins arising from the acceptance of gifts. If others worship Him with the Gāyatrī, He gives them Mukti, according to their respective capacities. It should be said here that the Lord Viṣṇu presides in the mouth (first foot) of the Gāyatrī. The Lord, who is always in the fire, is Viṣṇu, and He passes by the name of Agni, which means अग्रणी (अग्रणी) or the leader, and He is, therefore, the superior. When the Lord Hari, who presides in the mouth of the Gāyatrī, is known, it is then that the knowledge of the Gāyatrī bears fruit, otherwise the knowledge does not bear complete fruit. One should try his best to know the Lord, who presides at the mouth of the Gāyatrī. Then it is, when He has been known, that He removes all the sins, just as He burns all things residing inside fire. It has been said in the Gāyatrī saṁhitā—“ Rāma, the axe-holder, is eternal bliss, and is of the colour of fire.”

Here ends the Bhāṣya on the fourteenth Brāhmaṇam.

अथ पंचदशं ब्राह्मणम् ।

FIFTEENTH BRĀHMAṆAM.

MANTRA V. 15. 1.

हिरण्यमयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्न-
पावृणु सत्यधर्माय दृष्टये ॥ १ ॥

हिरण्यमयेन Hiraṇmayena, gold-like ; luminous. पात्रेण Pātreṇa, by the disc of the sun. It consists of two words—पा (Pā) and त्र (Tra); पा (Pā) means the drinker of water and त्र (Tra) means the Protector or saviour of the world from darkness. The sun is called पात्र (Pātra), because he sucks up water and removes darkness from the earth. सत्यस्य Satyasaya, of the Truth ; of one possessing the quality sat. मुखं Mukham, face. Here the word has been used for the whole body. अपिहितं Apihitam, covered ; Hid. पूषन् Pūṣan, oh Pūṣan ; the one who is full in all the qualities. त्वं Tvam, thou. सत्यधर्माय Satyadharmāya, for me, who is given to the meditation on Satya. दृष्टये Dṛṣṭaye, for seeing ; so that I may see Thee. तत् Tat, that ; thy body. अपावृणु Apāvṛiṇu, uncover ; unveil.

1. The entrance to the True is covered by a shining disk ; that (disk) do thou, O Pūṣan, remove, for me, who is devoted to the True, that I may see Thee.—359.

MADHVA'S COMMENTARY.

The phrase “ By the golden disc ” means by “ the solar orb.” The phrase, “ Of the true,” denotes “ of Viṣṇu.” By this solar photosphere is constantly hidden the body of the Lord. Pūṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-dharmas, the Lover of the True.

Note.—The word hiraṇmaya “ like a golden,” i.e., full of light, effulgent. The word pātra means that which drinks (pā) the water and saves (tra) the world. Therefore, the whole phrase hiraṇmayena patreṇa means “ by the solar disk,” which is refulgent as gold, and which saves the world by evaporating waters and raining them back. The word satyasaya means, of Him who is full of सत् of good qualities. He is inside the solar orb, and His body is covered by the solar disk. O Pūṣan, remove the veil from Thy face, that I may see Thee. I, who am a Satya-dharma, who constantly meditate on Thee, the Satya.

MANTRA V. 15. 2.

पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन् समूह तेजो ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥ २ ॥

पूषन् Pūṣan, Oh, Pūṣan ; the one full in all the qualities. एकर्षे Ekarṣe, Oh, thou possessing knowledge about all things. यम Yama, Oh, thou

governor of all. सूर्य Sūrya, Oh, sun ; Oh the acceptor of water. Prājāpatya, Oh, thou who art known only by Prajāpati. रश्मीन् Raśmīn, the rays ; my consciousness of Self. व्यूह Vyūha, stretch ; enlarge. तेजः Tejah, brightness ; the knowledge of external things. समूह Samūha, stretch ; enlarge. यत् Yat, that. ते Te, thy. कल्याणतमं Kalyāṇatamam, most auspicious. रूपं Rūpam, form. तत् Tat, that. ते Te, through thy favour. पश्यामि Paśyāmi, (I) may see.

2. O All-full, O Sole-wise, O All-judge, O Goal of the Wise, O the Lord of Prajāpati, expand my knowledge of the self, and increase my knowledge of the non-self, so that, through Thy grace, I may see that form of Thine which is the most auspicious.—360.

MADHVA'S COMMENTARY.

The word Ekārṣe means, O thou, who art principally (eka). all knowledge and wisdom (Riṣi). The word ekārṣi is thus the name of Viṣṇu. Hari is called Yama, because He controls and punishes all. He is the Great Judge. He is called Sūrya, because He is the Goal of the wise (sūris). He is called Prājāpatya, because He is specially the Goal of Hiranyagarbha Prajāpati.

Note.—The raśmīn and tejas have no reference to the rays of the sun and his heat and light rays. For no amount of enhancing of the light and heat rays of the sun will give one the divine vision. Therefore, raśmīn is translated as “knowledge of the self—” expansion of raśmīn means the expansion of consciousness. While the expansion of tejas means controlling the non-self, getting more and more power over the forces of nature. In short, it is a prayer for the expansion of one's consciousness and the growth and purification of one's vehicles. When the raśmīn and the tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of Good-vision.

MANTRA V. 15. 3.

योऽसावसौ पुरुषः सोऽहमस्मि । वायुरनिलममृतमथेदं
भस्मान्तं शरीरम् ॥ ३ ॥

असौ Asau, that. पुरुषः Puruṣaḥ, the Puruṣa. यः Yaḥ, who. असौ Asau, in Prāṇa. सः Saḥ, he. अहं Aham, the unavoidable. अस्मि Asmi, Prāṇa and, therefore, capable of being measured. This word consists of two words—अस् (As), meaning अस्तु (Asu), the Prāṇa, and मि (Mi), meaning मेय (Meṃ), capable of being measured. Complete the sentence by तच्च पश्यामि (Tamecha Paśyāmi)—so that I may see him also. अथ Atha, if ; though. इदं Idam, this ; the body. भस्मांतं Bhasmāntam, such as ends in ashes.

अनिलम् Anilam, dependent on the Lord. अ (A), Viṣṇu. This word consists of two words—अ (A) meaning the Lord Viṣṇu and **निलम्** (Nila) meaning support. Therefore, the word means, He whose support is the Lord Viṣṇu. **वायुः** Vāyuh, the Prāṇa. **अमृतम्** Amṛitam, deathless ; nectar-like.

3. That yonder person who dwells in Asu (Life), is known by the name of Aham, “I” (*i.e.*, the Supreme) and Asmi, “I am” (*i.e.*, the only standard of existence).

Though this body be reduced to ashes, the Indwelling Spirit, the Lord, does not die ; He is immortal : nor does the Jīva die. For the Vāyu has become immortal, because Brahman dwells in him (why should not then the jīva be immortal in which also the Lord dwells?).—361.

MADHVA'S COMMENTARY.

He is called **अहम्** Aham, because He is not discardable (aheya). In other words, “Aham” means “the Supreme,” He is called “Asmi,” because He dwells in all beings, and thus He is the measure (ma) of their existence (as)—(their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, is apart from all His devotees (jīvas), though ensouling all.

Note.—Though the words aham and asmi are used in the Mantra, and ordinarily they would mean “I am He,” lest one should fall into this error of identifying himself with the Lord, the author says **स्वयं तु सर्वजीवेश्वरोऽव्यतिरिक्तः परोऽहिरः** “Hari the Supreme, is quite separate from all jīvas, however devoted they may be to Him. In ecstasy one may exclaim, “I am He”—but as a truth, the jīva can never become He.”

Of the two **असौ** in the above verse, one is a pronoun nominative singular of **अस**, and means, ‘that,’ the other **असौ** is the locative singular of the noun **असु** meaning ‘life,’ *i.e.*, in the life.

Note.—The meaning of the verse is that the well-known person who resides in the Prāṇa, also dwells in His devotees as aham and asmi, *i.e.*, He is the very “I” and the very “I am” of the devotees. He is Pūṣan, etc., and is then called by the name of Pūṣan, Yama, Ekaṣi, &c. He, though in all these, is one alone, and does not become differentiated, owing to the differences of beings, in whom He resides.

The Brahman is one in all.

Because the Supreme Lord is in Vāyu so Vāyu has become an Immortal, (how great must He be whose very presence makes others immortal)—how great must be the Immortality of the Supreme, then ? The word **अनिलम्** is compounded of two words A, meaning Brahman, and **निलयानम्**, abode. The Vāyu is called Anilam, because he is the abode of Brahman (Brahma-dhāma): or because he is supported by Brahman.

Note.—It has been said before that the Supreme Lord, dwelling in the jīva, is eternal existence and of most auspicious form. A doubt arises : when the man dies and his body is reduced to ashes, what becomes of the Lord ? Does he also die, like the jīva ? This verse removes the doubt. Though this body is reduced to ashes, yet the Supreme Lord within it is not tainted with the faults of dying, &c. Why ? Anilam, etc. When Vāyu, by merely taking refuge in Brahman, has become an Immortal, how can that Brahman, the giver of Immortality to others, be Himself subject to death ? But how is Vāyu immortal ? This is answered by Śrī Madhva, by a quotation.

Vāyu is called Immortal, because His knowledge does not get obscured even in the Pralaya. (In the case of other jīvas, there is an obscuration of consciousness in the Pralaya).

Note.—The knowledge here refers to the functional knowledge obtained through the vṛttis or modifications of the vehicles. Such functional knowledge or Vṛtti-jñāna persists in the case of Vāyu alone in Pralaya. In the case of other jīvas, they cease to function then. The functional knowledge of Bhārati also remains unaffected by Pralaya. Vāyu and Bhārati also go to sleep, but they are not completely unconscious : they dream. Their functional knowledge in the Pralaya is something like our dreams : i.e., their Manas remains active, though their external functioning ceases, while in the case of other jīvas, there is total unconsciousness in Pralaya, something like deep sleep.

For thus says Ramā Samhita :—"The Lord Himself is the Chief Immortal (others are immortal in a secondary sense only.)"

The Supreme Self is alone the Eternal, with his Nāda (or voice ever vibrating through the eternities of the Pralaya).

Note.—The word Immortal is primarily applied to the Lord alone, for two reasons, that His body never falls off : and His knowledge never gets obscured. Even the highest jīvas, like Vāyu, lose their bodies at the Pralaya, and there takes place some diminution in their knowledge. They cannot carry their consciousness intact through the Great Pralayaic sleep. The word सनातन is another form of सनादन "Along with Nāda, whose Nāda constantly vibrates."

Some take this verse as a prayer of the dying man ; asking that his vital breath should leave his body and that the latter should be reduced to ashes, and that the vital breath should join the eternal. This explanation is open to the objection that a thing which is inevitable is never prayed for ; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that when Vāyu has become immortal, by the mere indwelling of the Lord in him, *a fortiori* the Lord must be immortal ; and His immortality is beyond all question.

But, says an objector, the verse has two words only, "Vāyu" and "amṛitam." It does not say "in the Vāyu there is the Lord, and so the Vāyu is immortal." How do you read all this meaning into it ? To this,

it is answered, that the word anilam suggests the above explanation. This word literally means "that whose support or refuge is Brahman, called अ." The Vāyu is called anila, because he has the Lord for this Refuge.

MANTRA V. 15. 4.

ॐ ३ क्रतो स्मर कृतः स्मर क्रतो स्मर कृतः स्मर ॥४॥

ओं Om, Oh, thou, whose symbol is Om. Or, it may mean, Oh, thou, that has the qualities, such as immortality, &c. क्रतो Krato, Oh, thou, of the form of pure knowledge. स्मर Smara, remember me ; do remember that I worship Thee. कृतं Kṛitam, the deeds ; the worship and meditation, &c., that I did. स्मर Smara, do remember, so that Thou mayest be favourably disposed towards me. क्रतो Krato, Oh, thou of the form of pure knowledge. स्मर Smara, remember me ; do remember that I may remember Thee. कृतं Kṛitam, the deeds ; the worship and meditation that I did. स्मर Smara, do remember so that Thou mayest be favourably disposed towards me.

4. Om! Oh, thou, of the form of pure knowledge, do remember (me); do remember my deeds; Oh, thou, of the form of pure knowledge, forget me not, do not forget what I did for winning Thy favour.—362.

[It may also mean:—O, All-pervading Creator, remember me. Have mercy on me. O, Soul, remember thy duty.]

MADHVA'S COMMENTARY.

In the Brahma-Tarka it is declared :—"The phrase, 'O Viṣṇu, remember Thy devotees,' means have mercy on Thy devotees: for, memory in reference to the Omniscient Lord, has no meaning. He always remembers or rather knows everything: for past, present and future are one to Him: His knowledge is Eternal. Therefore, "remember" is not to be taken here in its literal sense, but in the sense of "Have compassion upon Thy devotee."

Note.—When a thing passes out of perception, then arises the memory of it from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception—in fact, all objects owe their being to His perception of it. So the Lord has no Memory, but Eternal perception and cognition: for the essential nature of the Lord is eternal knowledge. This portion of the verse is a prayer to the Lord, symbolised as Om, to have compassion on His worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary—performing diligently one's duty and praying for the mercy of the Lord.

MANTRA V. 15. 5.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि

विद्वान् । युयोध्यस्मज्जुहुराणमेना भूयिष्ठां ते नमउक्तिं विधेम
॥ ५ ॥

इति पञ्चदशं ब्राह्मणम् ॥ १५॥

इति पञ्चमोऽध्यायः ॥ ५ ॥

अग्ने Agne, Oh, thou, whose symbol is the fire ; or, it may mean, Oh, thou, first leader or animator of our body. The contracted form of अग्रणी (Agraṇi). अस्मान् Asmân, us. सुपथा Supathâ, by a good road ; by the way called अर्चि (Archi), &c. राये Rāye, for wealth ; for the wealth of Mokṣa. नय Naya, lead ; guide. देव Devam, Oh Lord. विश्वानि Viśvâni, all. वयुनानि Vayunâni, our knowledge ; the range of our knowledge. विद्वान् Vidvân, since thou knowest. जुहुराणम् Juhurâṇam, contracting. एनः Enaḥ, sin. अस्मात् Asmât, from us. युयोधि Yuyodhi, take away ; separate. ते Te, to thee. भूयिष्ठां Bhûyiṣṭhâm, great ; good many. नम उक्तिं Nama uktim, the word namaḥ ; the word of salutation. विधेम Vidhema, shall say ; (we) shall repeat.

5. O Agni, lead us by that Path (from which there is no going back), the good Path, in order that we may get the treasure of Salvation. O God, Thou knowest all our efforts for salvation. Remove from us the degrading sin. We offer Thee salutations, over and over again.—363.

Here ends the fifteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The word (वयुनं) vayunam means 'knowledge.' The word is used in this sense in the following line, addressed by Dhruva to the Lord, in the Bhâgavata Purâṇa—tvad dattayâ vayunayâ idam achasta viśvam—"This all is energised by the knowledge given by Thee."

The word "asmân," 'us' should be repeated after Juhurâṇam. This last word does not mean crooked, but degrading, making small. जुहुराणम् एनः means the sin that degrades us, makes us small. The verbs युयोधि is imperative second person of the root yuyu, meaning to separate. Separate from us our sins, which degrade us and throw us back into Samsara. As says the Skanda Purâṇa:—"Remove from us that sin which makes us look very small (i.e., causes re-birth), and be thou our Leader to make us acquire the treasure of salvation—thus prayed the Monarch Manu to Lord Yajña,"

Note.—This shows that the Lord can forgive sins, and give salvation, in spite of all karmas. This is a prayer for Mokṣa, after one has obtained Sākṣât-kâra.

The Almighty Hari sees the world hiding His face behind the orb of the sun, called Pâtra (पात्र). The disc of the sun is called Pâtra by the wise, because the sun sucks up water from the earth and keeps the world from darkness. The Lord Viṣṇu is called Pûṣaṇ, the Full, because He is full in all the qualities. He unveils His face only to him, who is devoted only to him, but to nobody else. The Lord Hari is called Ekaṛiṣi (एकऋषि), because there is none whose knowledge is as His. He is called Yama (यम), because He governs all ; because He accepts water, so He is called Sûrya. He is Prâjâpatya (प्राजापत्य), because He is known by Prajâpati or Brahmâ alone. The Puruṣa, who is in Prâṇa, is the Lord Aham,—the unavoidable—because no one can avoid being conscious of Him, as long as his consciousness lasts. The Lord is called Asmi (अस्मि), because He is Asu (अस्तु) or Prâṇa, and at the same time Mi (मि) or Meva (मेव), measurable. The Lord Viṣṇu is called A (अ), the Pure; because there is no touch of impurity in Him. Vâyu is called Anila (अनिल), because the Lord A (अ), Viṣṇu, is His Nila (निल) or support, i.e., he depends on the Lord Viṣṇu for his existence. Vâyu is also Amṛita, Deathless or immortal. When Vâyu is Amṛita, simply because he depends on the Lord Viṣṇu for his existence, it is useless to say of the Amṛitatva or immortality of the Lord Viṣṇu. The Lord Janârdana is called Kratu (क्रतु), because He is All-knowledge. He is called Agni, because He is the leader or animator of the limbs of the animals. The Lord has been called Vayunâni Vidvân (वयुनानि विद्वान्), the knower of our knowledges, because He is the best of all that have knowledge or who can know.

Here ends the Bhâṣya on the fifteenth Brâhmaṇam.

Here ends the Fifth Adhyâya.

षष्ठोऽध्यायः ॥

SIXTH ADHYÂYA.

FIRTS BRÂHMANAM.

MANTRA VI. 1. 1

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च
स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां
भवत्यपि च येषां बुभूषति य एवं वेद ॥ १ ॥

यः Yah, whoever. ज्येष्ठः Jyestham, the oldest. च Cha, and. श्रेष्ठः Śreṣṭham, the best. च Cha, and. वेद Veda, knows. वै Vai, indeed. ह Ha. स्वानां Svânām, among his peers. ज्येष्ठः Jyestham, senior. च Cha, and. श्रेष्ठः Śreṣṭham, of highest position. च Cha, and. भवति Bhavati, becomes. प्राणः Prāṇah, prāṇa. वै Vai. ज्येष्ठः Jyestham, the oldest (in years). च Cha, and. श्रेष्ठः Śreṣṭham, the best in quality. च Cha, and. अपि च Api cha, moreover; even in Mukti. यः Yah, who. एव Evam, this. वेद Veda, knows. येषां Yeṣām, among whom. बुभूषति Bubhūṣati, desires to be. स्वानां Svânām, among his peers. ज्येष्ठः Jyestham, the oldest. च Cha, and. श्रेष्ठः Śreṣṭham, the best. च Cha, and. भवति Bhavati, becomes.

1. He who knows verily the oldest and the best, becomes himself the oldest and best among his peers. Prāṇa is, indeed, the oldest and the best (one). He who knows this becomes, even in Mukti, the oldest and the best among his peers whom he longs for.—364.

MANTRA VI. 1. 2.

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै
वसिष्ठा वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं
वेद ॥ २ ॥

यः Yah, who. वै Vai, indeed. वसिष्ठां Vasiṣṭhām, the best of the dwellers. वेद Veda, knows. स्वानां Svânām, among his own people. वसिष्ठः Vasiṣṭhaḥ, the best dweller. भवति Bhavati; becomes. ह Ha. वाक् Vāk,

speech ; Agni, the presiding deity of speech. वै Vai, indeed. वसिष्ठः Vasiṣṭhā, the best dweller. अपिच Api cha, and ; even in Mukti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣām, among whom. बुभूषति Bubhūṣati, desires to be. स्वांनो Svānām, among his peers. वसिष्ठः Vasiṣṭhaḥ, the best dweller. भवति Bhavati, becomes.

2. He who verily knows the best of the dwellers, becomes himself the best of the residents among his own people. Vāk or speech, indeed, is the best of the dwellers. He who knows this becomes, even in Mukti, the best dweller among his kinsmen whom he desires.—365.

MANTRA VI. 1. 3.

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति
दुर्गे चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति
प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

यः Yaḥ, who. वै Vai, indeed. प्रतिष्ठां Pratiṣṭhām, the firm support or firm rest. वेद Veda, knows. समे Same, on level ground. प्रतितिष्ठति Pratiṣṭiṣṭhati, stands firmly. दुर्गे Durgē, in high places, difficult of access; in heaven, etc. प्रतितिष्ठति Pratiṣṭiṣṭhati, stands firmly. ह Ha. चक्षुः Chakṣuḥ, the eye ; the sun is the presiding deity of the eye. वै Vai, indeed. प्रतिष्ठा Pratiṣṭhā, the firm standing place. हि Hi, because. चक्षुषा Chakṣuṣā, by the help of the eye. समे Same, on level ground. च Cha, and. दुर्गे च Durgēcha, in high inaccessible places also. प्रतितिष्ठति Pratiṣṭiṣṭhati, stands firm. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. समे Same, on the level ground. प्रतितिष्ठति Pratiṣṭiṣṭhati, stands firm. दुर्गे Durgē, in high inaccessible places. प्रतितिष्ठति Pratiṣṭiṣṭhati, stands firm.

3. He who knows the firm Stay, stands firmly on the level ground, and stands firmly in high inaccessible places. The eye is, indeed, the firm standing place. With the help of the eye one stands firm on level ground and on high inaccessible places. He who knows this stands firm on level ground and stands firm in inaccessible places.—366.

MANTRA VI. 1. 4.

यो ह वै संपदं वेद सञ्हास्मै पद्यते यं कामं कामयते
श्रोत्रं वै संपत् श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः सञ्हास्मै

पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

यः Yah, who. वै Vai, indeed. संपद् Sampadam, wealth; the wealth in the form of the knowledge of the Vedas. वेद् Veda, knows. ह Ha. यं Yam, whoever. कामं Kāmam, the object of desires. कामयते Kāmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha. श्रोत्रं Śrotram, the ear; Indra, the presiding deity of the ear. वै Vai, indeed. संपत् Sampat, wealth. हि Hi, because. श्रोत्रे Śrotre, in the ear. इमे Ime, these. सर्वे Sarve, all. वेदाः Vedāḥ, the Vedas. अभिसंपन्नाः Abhisampannāḥ, are treasured. यः Yah, who. एवं Evam, this. वेद् Veda, knows. यं Yam, whatever. कामं Kāmam, the object of desire. कामयते Kāmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha.

4. Whoever knows the sampat,—the sole cause of the knowledge of the Vedas,—to him comes, indeed, the object, which he wishes for. The ear is, indeed, the cause of the knowledge of the Vedas; for, in the ear are all these Vedas treasured. Whoever knows this, to him comes the object which he wishes for.—367.

MANTRA VI. 1. 5.

यो ह वै आयतनं वेदायतनं स्वानां भवत्यायतनं जनानां मनो वा आयतनमायतनं स्वानां भवत्यायतनं जनानां य एवं वेद ॥ ५ ॥

यः Yah, whoever. ह Ha. वै Vai, truly. आयतनं Āyatanam, the refuge; the home. वेद् Veda, knows. स्वानां Svânām, of his people. आयतनं Āyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânām, of the other people. आयतनं Āyatanam, the refuge. मनः Manah, the mind; the deities Śeṣa, Suparṇa and Rudra. वै Vai, indeed. आयतनं Āyatanam, the refuge. यः Yah, whoever. एवं Evam, this. वेद् Veda, knows. स्वानां Svânām, of his people. आयतनं Āyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânām, of the other people. आयतनं Āyatanam, the refuge.

5. He who truly knows the refuge, becomes a refuge of his people and a refuge of other people. The mind is, indeed, the refuge. Whoever knows this, becomes a refuge of his own and also of other people.—368.

MANTRA VI. 1. 6.

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभी रेतो वै
प्रजापतिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

यः Yah, who. ह Ha. वै Vai, indeed. प्रजापतिं Prajâpatim, the Lord of creatures. वेद Veda, knows. ह Ha. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. रेतः Retah, semen ; Vâruṇa is the presiding deity of semen. वै Vai, indeed. प्रजापतिः Prajâpatiḥ, the Lord of creatures. यः Yah, who. एवं Evam, this. वेद Veda, knows. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. ह Ha.

6. Whoever truly knows the Prajâpati, the Lord of creatures, becomes rich with sons and descendants and with animal possessions. Semen is, indeed, the Prâjapati, [the cause of generation.] Rich with sons and descendants and animal possessions, does he become who knows this.—369.

MANTRA VI. 1. 7.

ते हेमे प्राणा अहं श्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः
को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदं शरीरं
पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

ते Te, those ; the above-mentioned. ह Ha. हेमे Ime, those. प्राणाः Prâṇâḥ, Prâṇa and other gods. अहं Aham, I. श्रेयसे Śreyase, the best ; the superior. विवदमानाः Vivadamânâḥ, disputing. ब्रह्म Brahma, to the Brahman ; to Nârâyana. जग्मुः Jagmuḥ, went. ह Ha. तत् Tat, there. उचुः Ūchuḥ, (they) said. ह Ha. नः Naḥ, among us. कः Kaḥ, which. वसिष्ठः Vasiṣṭhaḥ, the best ; the superior. इति Iti. तत् Tat, the Brahman. उवाच Uvâcha, said. ह Ha. वः Vaḥ, amongst you all. यस्मिन् Yasmin, whichever. उत्क्रान्ते Utkrânte, going out. इदं Idam, this. शरीरं Śarîram, the body ; the body of Brahmâ. पापीयः Pâpîyaḥ, sinful ; dead and impure : [a corpse]. मन्यते Manyate, is regarded. वः Vaḥ, amongst you all. सः Saḥ, he. वसिष्ठः Vasiṣṭhaḥ, the best ; the superior. इति Iti.

7. [Every one amongst] these Prâṇa and other gods, above-mentioned, once quarrelling, [said] “ I am the best.” They went to the Brahman (for decision). There they said, “ Which

of us is the best of us ? ” The Brahman replied, “ He is the best of you, on whose going out the body is considered impure (*i.e.*, dead).—370.

MANTRA VI. 1. 8

वाग्धोञ्चक्राम सा संवत्सरं प्रोष्यागत्योवाच कथमशकत
मदृते जीवितुमिति ते होचुर्यथा कला अवदन्तो वाचा
प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो
मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

वाक् Vāk, vāk ; the speech. उच्चक्राम Uchchakrāma, went away ; departed. इ Ha. सा Sā, she ; the speech. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being absent ; having sojourned. आगत्य Āgatya, coming back. उवाच Uvācha, said. मत् Mat, me. कृते Rīte, without. जीवितुं Jivitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they ; the other gods. ऊचुः Ūchuḥ, said. इ Ha. यथा Yathā, just as. अकलाः Akalāḥ, the mute. वाचा Vāchā, by means of the organ of speech. अवदन्तः Avadantaḥ, without speaking. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणन्तः Prāṇantaḥ, living ; breathing. चक्षुषा Chakṣuṣā, by means of the eye. पश्यन्तः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वन्तः Śṛṇvantaḥ, hearing. मनसा Manasā, by means of the mind. विद्वांसः Vidvānsaḥ, knowing ; thinking. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamānāḥ, generating. एवं Evam, in this way. अजीविष्म Ajīviṣma, (we) have lived. इति Iti. वाक् Vāk, the speech. प्रविवेश Praviveśa, got into the body. इ Ha.

8. Then the (deva of) speech went out, and remaining absent for a whole year and on coming back, she said, “ How were you able without me ? ” They said, “ Just as the mute (live) (though) not speaking by the organ of speech, breathing with Prāṇa, seeing with the eye, hearing with the ear, thinking with the mind, generating with semen, so have we lived.” Then the (deva of) speech got into the body.—371.

MANTRA VI. 1. 9.

चक्षुर्होञ्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत
मदृते जीवितुमिति ते होचुर्यथा अन्धा अपश्यन्तश्चक्षुषा

प्राणन्तः प्राखेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वांसो
मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः

॥ ६ ॥

चक्षुः Chakṣuḥ, the (deva of sight), eye. उच्चक्राम Uchchakrāma, went out. ह Ha. तद् Tat, that ; the eye. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मद् Mat, me. ऋते Rîte, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशक्त Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ūchuḥ, said. ह Ha. यथा Yathâ, just as. अंधाः Andhâḥ, the blind. अपश्यन्तः Apaśyantaḥ, though not seeing. चक्षुषा Chakṣuṣâ, by means of the eye. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणतः Prâṇantaḥ, living ; breathing. वदन्तः Vadantaḥ, speaking. वाचा Vâchâ, by means of the organ of speech. श्रोत्रेण Śrotrēṇa, by means of the ear. शृण्वन्तः Śṛiṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांसः Vidvâṁsaḥ, knowing ; thinking. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. चक्षुः Chakṣuḥ, the eye. प्रविवेश Praviveśa, got into the body. ह Ha.

9. Then (the deva of) sight went out. On being away (from the body) for a whole year and on coming back, he said, "How were you able to live without me?" They said, "Just as the blind (live) (though) not seeing by the organ of the eye, breathing with Prâṇa, speaking by the organ of speech, hearing with the ear, thinking with the mind, generating with semen; so have we lived." Then (the deva of) sight got into the body.—372.

MANTRA VI. 1. 10.

श्रोत्रं ५ होत्रक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथम-
शक्त मद्गते जीवितुमिति ते होचुर्यथा बधिरा अशृण्वन्तः
श्रोत्रेण प्राणन्तः प्राखेन वदन्तो वाचा पश्यन्तश्चक्षुषा
विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेत प्रविवेश
ह श्रोत्रम् ॥ १० ॥

श्रोत्रं Śrotram, the (deva of hearing) ear. उच्चक्राम Uchchakrāma, went

out. इ Ha. तत् Tat, that ; the ear. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said. मत् Mat, me. कृते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how. अशक्त Aśakata, (you) were able. इति Iti. ते Te, they ; the other gods. ऊचुः Ūchuḥ, said. इ Ha. यथा Yathā, just as. बधिराः Badhirāḥ, the deaf. अशृण्वन्तः Aśṛiṇvantaḥ, though not hearing. श्रोत्रेण Śrotreṇa, by means of the ear. प्राणेन Prāṇena, with the help of the Prāṇa. प्राणतः Prāṇantaḥ, living ; breathing. वाचा Vāchā, by means of the organ of speech. वदन्तः Vadantaḥ, speaking. चक्षुषा Chakṣuṣā by means of the eye. पश्यन्तः Paśyantaḥ, seeing. मनसा Manasā, by means of the mind विद्वांसः Vidvāṁsaḥ, knowing ; thinking. रेतसा Retasā, by means of semen. प्रजायमानाः Prajāyamānāḥ, generating. एवं Evam, in this way. अजीविष्म Ajīviṣma, (we) have lived. इति Iti. श्रोत्रं Śrotram, the ear. प्रविवेश Praviveśa, got into the body. इ Ha.

10. The (deva of) hearing then went out. On being away (from the body) for a whole year and on coming back, he said, "How were you able to live without me?" They said, "Just as the deaf (live) (though) not hearing by the organ of the ear, breathing with Prāṇa, speaking by the organ of speech, seeing with the eye, knowing with the mind, generating with semen; so have we lived." Then the (deva of) hearing got into the body.—373.

MANTRA VI. 1. 11.

मनो होञ्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्त
मदृते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषाशृण्वन्तः
श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः

॥ ११ ॥

मनः Manaḥ, the (deva of) mind. उचक्राम Uchchakrāma, went out. इ Ha. तत् Tat, that ; the mind. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Āgatya, coming back. उवाच Uvācha, said. मत् Mat, me. कृते Rite, without. जीवितुं Jīvitum, to live. कथं Katham, how. अशक्त Aśakata, (you) were able. इति Iti. ते Te, they ; the other gods. ऊचुः Ūchuḥ, said. इ Ha. यथा Yathā, just as. मुग्धाः Muḡdhāḥ, the idiots ; children of six months. अविद्वांसः Avidvāṁsaḥ, not

knowing. मनसा Manasâ, by means of the mind. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वतः Śṛiṇvantaḥ, hearing. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajiviṣma, (we) have lived. इति Iti. मनः Manaḥ, the mind. प्रविवेश Praviveśa, got into the body. ह Ha.

11. The (deva of) mind then went out. On being away (from the body) for a whole year and on coming back, he said, "How were you able to live without me?" They said, "Just as the idiots (live) (though) not thinking by means of the mind, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, generating with semen; so have we lived." Then the (deva of) mind got into the body.—374.

MANTRA VI. 1. 12.

रेतो हाञ्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत
मदृते जीवितुमिति ते हाचुर्यथा क्लीबा अप्रजायमाना रेतसा
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः
श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥ १२ ॥

रेतः Retah, the seed; semen. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; semen. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Ūvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ūchuḥ, said. ह Ha. यथा Yathâ, just as. क्लीबाः Klibâḥ, the impotent people. रेतसा Retasâ, by semen. अप्रजायमानाः Aprajâyamânâḥ, not generating. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वन्तः Śṛiṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांसः Vidvâṃsaḥ, knowing; thinking. एवं Evam, in this way. अजीविष्म Ajiviṣma, (we) have lived. इति Iti. रेतः Retah, semen. प्रविवेश Praviveśa, got into the body. ह Ha.

12. (The deva of) the seed then went out. On being away (from the body) for a whole year and on coming back, he said, "How were you able to live without me?" They said, "Just as the impotent people (live) (though) not generating by means of semen, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, knowing with the mind; so have we lived." Then the seed got into the body.—375.

MANTRA VI. 1. 13.

अथ ह प्राण उत्क्रमिष्यन् यथा महासुहयः सैन्धवः
पट्वीशशंकून्त्संवृहे देवः हैवेमान् प्राणान्त्संववर्ह ते होचुर्मा
भगव उत्क्रमीर्न वै शक्यामस्त्वद्वृते जीवितुमिति तस्यो मे
बलिं कुरुतेति तथेति ॥ १३ ॥

अथ Atha, then. यथा Yathâ, just as. महासुहयः Mahâsuhayah, a big and good horse. सैन्धवः Saindhavaḥ, born in Sindhu. पट्वीशशंकून् Patvîśaśaṅkûn, the tether pegs. संवृहेत् Samvṛihet, shakes off. एवं Evam, in this way. एवं Evam, just. प्राणः Prâṇaḥ, the chief of the Vâyus. उत्क्रमिष्यन् Utkramiṣyan, when about to go out. इमान् Imân, these. प्राणात् Prâṇân, the vâyus, speech, etc. संववर्ह Sambabarha, shook off. ह Ha. ते Te, they; the speech, etc. ऊचुः Ūchuḥ, said. ह Ha. भगवः Bhagavaḥ, Oh venerable Sir. मा Mâ, not. उत्क्रमः Utkramiḥ, depart; go away from the body. त्वत् Tvat, thee. ऋते Rite, without. जीवितुं Jivitum, to live. न Na, not. शक्यामः Śakṣyâmaḥ, shall be able. इति Iti. तस्य Tasya, that; who is superior to you all. मे Me, to me. बलिम् Balim, offering. कुरुत Kuruta, give. इति Iti. तथा Tathâ, so. इति Iti.

13. Then the chief Prâṇa, on being ready to go off, shook off these vâyus, just as a noble and good horse, born in the country of Sindhu, shakes off the tether pegs. "Do not go out, Oh venerable Sir," said they, "we shall not, indeed, be able to live without thee." "Do you then offer oblations to me," (said the Prâṇa). "So let it be," (said the vâyus).—376.

MANTRA VI. 1. 14.

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसि-
ष्ठोऽसीति यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षु-

यद्वा अहं संपदस्मि त्वं तत्संपदसीति श्रोत्रं यद्वा अहमाय-
 तनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजापतिरस्मि
 त्वं तत्प्रजापतिरसीति रेतस्तस्यो मे किमन्नं किं वास इति
 यदिदं किंचाश्वभ्य आकृमिभ्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो
 वास इति न ह वा अस्यान्नं जग्धं भवति नान्नं परि-
 गृहीतं य एवमेतदन्नस्यान्नं वेद तद्विद्वान्सः श्रोत्रिया अशि-
 ष्यन्त आचामन्त्यशित्वाचामन्त्येतमेव तदनमनग्नं कुर्वन्तो
 मन्यन्ते ॥ १४ ॥

इति षष्ठे प्रथमं ब्राह्मणम् ॥ १ ॥

सा Sâ, the aforesaid. वाक् Vâk, speech. उवाच Uvâcha, said. इ Ha.
 यत् Yat, that. अहं Aham, I. वसिष्ठः Vasiṣṭhâ, the best of the dwellers.
 अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. वसिष्ठः Vasiṣ-
 ṭhah, the best of the dwellers. अस्मि Asi, art. वै Vai, truly. इति Iti. यत्
 Yat, that. अहं Aham, I. प्रतिष्ठा Pratiṣṭhâ, the firm standing place. अस्मि
 Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. प्रतिष्ठः Pratiṣṭhah,
 the firm standing place; firm footing. अस्मि Asi, art. वै Vai, truly. इति
 Iti. चक्षुः Chakṣuḥ, the eye. यत् Yat, that. अहं Aham, I. सम्पत् Sampat,
 wealth. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. सम्पत्
 Sampat, wealth. अस्मि Asi, art. वै Vai, truly. इति Iti. श्रोत्रं Śrotram, the
 ear. यत् Yat, that. अहं Aham, I. आयतनं Âyatanam, the shelter. अस्मि
 Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. आयतनं Âyatanam, the
 shelter. अस्मि Asi, art. वै Vai, truly. इति Iti. मनः Manah, the mind. यत् Yat, that.
 अहं Aham, I. प्रजापतिः Prajâpatiḥ, the cause for generating. अस्मि Asmi,
 am. तत् Tat, that is because. त्वं Tvam, thou. प्रजापतिः Prajâpatiḥ, the
 cause for generating. अस्मि Asi, art. वै Vai, truly. इति Iti. रेतः Retah,
 semen. उ U, oh. तस्य Tasya, of such a nature. मे Me, mine. किं Kim,
 what. अन्नं Annam, food. किं Kim, what. वासः Vâsah, clothes. इति Iti,
 this was said by the Prâṇa. आ Â, up to; as far as. श्वभ्यः Śvabhyah,
 the dogs. आ Â, up to. कृमिभ्यः Kṛimibhyah, worms. आ Â, up to.
 कीटपतङ्गेभ्यः Kîtapatāṅgebhyah, insects and flies. यत् Yat, anything. किंच
 Kiñcha, whatever. इदं Idam, this. Supply अद्यते Adyate, is eaten. तत्
 Tat, that. ते Te, thy. अन्नं Annam, food. वा Vâ, and. आपः Âpah, water;
 the water drunk by them. वासः Vâsah, clothes. इति Iti; so said the
 Vâyus. यः Yah, whoever. अन्नस्य Annasya, of Prâṇa, the chief of the

Vāyus. एतत् Etat, this. अन्नं Annam, food. एवं Evam, in this way. वेद Veda, knows. अस्य Asya, his. अनन्नं Anannam, improper food; prohibited food. जग्धं Jagdham, eaten. न Na, not. भवति Bhavati, is. वै Vai, truly. ह Ha. अनन्नं Anannam, prohibited food. परिगृहीतं Parigrihitam, accepted. तत् Tat, that. विद्वान् Vidvānsaḥ, the knower. श्रोत्रियाः Śrotriyaḥ, the scholars of the Vedas. आशिष्यन्तः Āśiṣyantaḥ, when about to eat their food. आचामन्ति Āchāmanti, sip water. तत् Tat, by that, by the sip of water. एतं Etam, this. अन्नं Annam, Prāṇa; the chief of the Vāyus. अनग्नं Anagnam, dressed; clothed. कुर्वन्तः Kurvantaḥ, making. मन्यन्ते Manyante, think. तस्मात् Tasmāt, therefore. एवं Evam, of this. विद्वान् Vidvān, the knower. अशिष्यन् Aśiṣyan, when about to eat. आचामेत् Āchāmet, should sip water. अशित्वा Aśitvā, after eating. च Cha, and. आचामेत् Āchāmet, should sip water.

14. That speech said, "I am the best of the dwellers, it is truly because thou art the best dweller." The eye said, "I am the firm support, it is truly because thou art the firm support." The ear said, "I am the wealth, it is truly because thou art the wealth." The mind said, "I am the shelter, it is truly because thou art the shelter." The semen said, "I am the cause of generation, it is truly because thou art the cause of generation." (The Prāṇa said), "What are, then, the food and clothes of mine, who is such?" (They said), "Anything whatever is eaten (by the beings) up to dogs, up to worms, up to insects and flies, this is thy food, and water is thy cloth." No prohibited food is eaten by him, no prohibited food is accepted by him, who thus knows this to be the food of this Prāṇa. The Vedic scholars who know this, take a sip of water when about to eat their food, and take a sip of water after finishing their eating; and they think that they are making thereby this Prāṇa dressed with clothes. Therefore, who knows this, should take a sip of water just when about to eat, also should take a sip of water after his eating.—377.

Here ends the first Brāhmaṇam.

MADHVA'S COMMENTARY.

Vāyu was the leader of the Devas, without whom they were all unable to preserve their existence. The devas quarrelled over their superiority; every one said—"I am superior (to others)." Thus quar-

telling, they went to the Lord Nārāyaṇa. The Lord said—"Amongst you he must be regarded to be superior on whose departure the others will not be able to maintain their existence." On hearing this, all the gods came back. They all went out of the body separately, one after the other, in order to ascertain which was their chief. Suparṇa, Śeṣa, Rudra, Indra, Sūrya, &c., went out separately, one after the other, of the body of Brahmā, but the body did not become a corpse; the rest of the gods remained in the body, even though one went out of it a time. When Prāṇa was about to go out of the body, the rest of the gods could not maintain their position there. Brahmā cannot exist without Prāṇa, and Prāṇa cannot exist without Brahmā. They are mutually dependent upon each other; how could then the rest live without Prāṇa? Then all the gods admitted that Prāṇa was their superior.

Here ends the Bhāṣya on the first Brāhmaṇam.

NOTE.

This Brāhmaṇa is almost word for word the same as Chapter V, Khaṇḍa I, of the Chhândogya Upaniṣad. So Madhva has not commented fully on this Brāhmaṇa here, because he has already done so in his Bhāṣya of the Chhândogya Upaniṣad. For facility of reference we reproduce that Commentary here.

It is thus said in the Prabhāva :—"He who knows that the Vāyu is the Best and the Oldest of all the Devas, becomes, on attaining mukti, the best and the oldest among his equals."

"He who knows the Vāyu as the Best of the Dwellers (Vasiṣṭha), becomes best among those who dwell near Him. He who knows Him as the firm rest (Pratiṣṭhâ=stable), stays firmly in any one place that he may choose to stay in. (That is, he can dwell in *any* place that he likes, and dwell there permanently, if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vāyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vāyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and, figuratively only, that Agni is called the most neighbourly, or that the Sun-god is called the most firm, or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhāva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nāma pratyakṣam. The word here does not mean "that which is the object of perception,"

but that which is in every sense (*prati+akṣa*), that which is the real agent in all the sense-activities.

This *Prāṇa* alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within): and it is separate also from every sense. (Even without the help of the separate sense, *Prāṇa* alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings.) In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) *Prāṇa* alone, through the *manas*: hence there is no memory of that period.

Mind is under *Rudra*. But in an infant under six months, *Rudra* does not take possession of the mind. Hence all psychic activities are performed during that period by *Prāṇa* alone. Consequently, there is no memory, for the ordinary *Rudra*-dominated mind does not enter into those activities.

“Similarly, in the state of *Turiya* (the Trance and Release) all perceptions take place through *Prāṇa* alone (and not through different senses.)”

In the state of *Mukti*, the Sense-Devas vanish. It is through this Universal Sensory *Prāṇa* that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how *Prāṇa* performs all sense-functions without the senses. Next arises the question, since the *Rudra*-controlled mind is not in *Mukti*, how does the man remember the world experiences in that state? The organ of memory is not there, but memory still is active.

“The memory, however, (is retained) there (in Release) by controlling the *Prāṇa*.”

Prāṇa being the store-house of all memories, all memories are recovered in *Mukti* by controlling this *Prāṇa*. But how can any one control *Prāṇa*, who is the highest Being in the universe, next to God? To this, the Commentator answers.

“The phrase ‘controlling the *Prāṇa*’ means getting His grace by entire devotion to Him. When *Prāṇa* is thus controlled (*i.e.*, becomes gracious), the *manas* is controlled, and consequently, all the senses. Thus it is in the same.

[This explains the memory of the *Muktas*: and telergy and other sense-activities of persons in a state of trance or catalepsy.]

The *Prāṇa* or *Ana* (as it is styled in this Upaniṣad passage) is called *Pratyakṣa*, because He is in all the sense organs. The word *Pratyakṣa* would thus mean the Universal Sensory.

Note.—In the state of *Mukti*, the *Jīva* is in his highest vehicle, called the *Svarūpa-indriya*, all other vehicles drop down before *Mukti* is reached. This *Svarūpa-indriya* is the body of the Christ or *Prāṇa*. It is through it that the *Prāṇa* works; no lower devas

can work through this Svarûpa-deha. But the Mukta is one who has obtained the grace of Prâṇa, and hence through Prâṇa recovers all his memories of past lives.

The Śruti next says that he who knows Prâṇa thus, to him everything is an object of food—he can eat everything. This is *primâ facie* a paradox, for man can never eat every thing. The man, therefore, could not have been referred to in this Śruti passage.

“Rudra is said to be the only person capable of having the full knowledge of Prâṇa principally, therefore, he is the real All-eater : other persons can know Prâṇa partially only, according to their capacities, more or less ; and so, secondarily, they are said to be also all-eaters.” (*Ibid.*)

The Śruti next mentions that food and garment are given to the Prâṇa by the Devas. Was Prâṇa without food, or dress before; and does he depend upon the Devas for his food and clothing? To this, it is answered, that Prâṇa had all these, but it is offered to him in the same sense as offerings are given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

“As to Viṣṇu belongs all food and raiment and He is Independent of all : but men offer to Him pûjâ with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas in ancient time offered food and raiment to the Prâṇa.” Thus it is in Karmânupûrvî.

The Śruti (mantra 2, khaṇḍa 2) says : “Therefore, wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked.” This *primâ facie* would mean that a man who performs the Âpoṣana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

“A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâṇa, surely gets divine dress in Heaven and in Release.” Thus it is in the Prabhañjana.

The Śruti then says :—“If you were to tell this to a dry stick, branches would grow, and leaves spring from it.” This miraculous power of the Prâṇa Vidyâ is true only if the dry stick had the capacity to understand the Prâṇa Vidyâ. Since the Jîvas are in every object, a dry stick may have also a Jîva. If that Jîva is capable of understanding the Prâṇa Vidyâ, then this miraculous effect would occur.

“If a stick that is deserving of this knowledge, hears of the Prâṇa Vidyâ, then his branches would grow and leaves spring : and after that he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt about it.” Thus it is in the Prâṇa Saṃhitâ.

In khaṇḍa 2, mantra 5, is taught the mantras for offering *homa* to the Prâṇa, under the name of Jyêṣṭha and Śreṣṭha. Then it is further said that he who offers oblations to Prâṇa in this manner, becomes the oldest and the best. Lest one should think that one becomes so in this world only, the Commentary explains it by showing that it is in the next world also that he becomes Jyêṣṭha, Śreṣṭha.

“Having offered oblation to the Prāṇa with the mantras, ‘Jesṭhāya Svāhā,’ ‘Śreṣṭhāya Svāhā,’ the worshipper, undoubtedly, becomes the oldest and the best among his peers, both in this world and the next: there is no question about it.” (*Ibid*).

Next comes a mantra, addressed to Sāvitrī, see khaṇḍa 2, mantra 7. The subject-matter of these two Khaṇḍas is, however, the Prāṇa and his glorification. How is it that the sun-god Sāvitrī is brought in here? It looks irrelevant. The Prāṇa here is identified with Sāvitrī, say some Commentators. The author shows that Sāvitrī here means the Creator, the Lord God Viṣṇu Himself.

The Rik “Tat Savitur Vṛiṇīmahe Vayam Devasya Bhojanam,” means, “We obtain (Vṛiṇīmahe Vayam) from the God Sāvitrī, *i.e.*, from the Creator of all, namely from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts).”

In fact, the word bhojana is here from the root $\sqrt{\text{bhuj}}$ “to protect,” “to enjoy.” It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of “all enjoyments.”

The latter part of the Rik is “Śreṣṭham Sarvadhātāmam, Turam Bhagasya Dhīmahī.” The word bhagasya means, “of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities.”

The word ‘bhaga’ literally means, primarily, lordliness and cognate attributes. Here it means and includes all the *div* attributes which go to make one a Bhagavat.

Turam means servant: and refers Vāyu. Śreṣṭham, the best; Sarvadhātāmam, of all supporters the highest.

The whole Rik thus means:—“We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely, on Vāyu), for he is the best and highest among the supporters.”

The Commentator now quotes an authority, for his above explanation.

“Having meditated on the Vāyu, the servant of Nārāyaṇa, as the best of all, may we get all enjoyments from Viṣṇu, the Creator of the universe.” (*Ibid*).

SECOND BRĀHMAṆAM.

MANTRA VI. 2. 1.

श्रेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम
स आजगाम जैवलिं प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद

कुमार ३ इति स भो ३ इतिप्रतिशुश्रावानुशिष्टोन्वसि पित्रे-
त्योमिति होवाच ॥ १ ॥

आरुण्यः Āruṇyāḥ, the son of Āruṇi, who was the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, Śvetaketu. पञ्चालानां Pañchālānām, of the (rulers of the land) of Pañchālas. परिषद् Pariṣadam, the meeting of the wise men; assembly. आजगाम Ājagāma, went. वै Vai, indeed. ह Ha. सः Saḥ, he Śvetaketu. परिचरयमाणं Parichārayamāṇam, being served by the dependents. It would mean better—who caused himself to be served by students, i.e., who keep students. जैबलिं Jaibalim, the son of Jibala. प्रवाहणं Pravāhaṇam, Pravāhaṇa. आजगाम Ājagāma, came to. तं Tam, him; Śvetaketu. उदीक्ष्य Udikṣya, seeing. कुमार Kumāra, Oh Kumāra; Oh youth. इति Iti. अभ्युवाद Abhyuvāda, said; receive. सः Saḥ, he, Śvetaketu. भो Bho, yes, reverend Sir. इति Iti. प्रतिशुश्राव Pratiśuśrāva, said in reply. नु Nu, is it. पित्रा Pitṛā, by the father. अनुशिष्टः Anuśiṣṭaḥ, instructed. असि Asi, thou art. इति Iti, so (asked the king). ओं Om, yes. इति Iti. उवाच Uvācha, said. ह Ha.

1. Once, Svetaketu, the son of Āruṇa, came to the assembly of the wise of the Pāñchālas. He came to Pravāhaṇa, the son of Jibala, who used to keep students. On seeing him, he received him saying, "Oh youth." "Oh yes, my reverend Sir," replied Śvetaketu. "Is it that thou art instructed by thy father?" (asked Pravāhaṇa Jaibali). "Yes," (replied Śvetaketu).—378.

MANTRA VI. 2. 2.

वेत्थ यथेमाः प्रजाः प्रयन्त्यो विप्रतिपद्यन्ता ३ इति नेति
होवाच वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति
हैवोवाच वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रय-
द्भिर्न संपूर्यता ३ इति नेति हैवोवाच वेत्थो यतिभ्यामा-
हुत्याथ हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३
इति नेति हैवोवाच वेत्थो देवयानस्य वा पथः प्रतिपदं
पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते
पितृयाणं वापि हि न ऋषेर्वचः श्रुतं । द्वे सृती अशृणवं

पितॄणामहं देवानामुत मर्त्यानां । ताभ्यामिदं विश्वमेज-
त्समेति यदन्तरा पितरं मातरं चेति नाहमत एकं च न
वेदेति होवाच ॥ २ ॥

यथा Yathâ, how ; by which way. इमाः Imâh, these. प्रजाः Prajâh, people. प्रयत्यः Prayantyah, when departing ; when dying. विप्रतिपद्यन्ते Vipratipadyante, go to the particular places, according to their karma. वेत्थ Vettha, dost thou know. इति Iti, so asked Pravâhâṇa Jaibali. न Na, no. इति Iti. उवाच Uvâcha, said (Śvetaketu.) ह Ha. उ U, Oh, my son. यथा Yathâ, how ; by which way. इमं Imam, this. लोकं Lokam, world. पुनः Punah, again. आपद्यन्ते Âpadyante, come to ; return. वेत्थ Vettha, dost thou know. इति Iti, so asked Pravâhâṇa. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh, my son. यथा Yathâ, how ; why. एवं Evam, in this way. पुनः पुनः Punah-punah, again and again. प्रयद्भिः Prayadbhiḥ, departing ; dying. बहुभिः Bahubhiḥ, by many. असौ Asau, that ; the other. लोकः Lokah, the world ; Paraloka. न Na not. संपूर्यते Sampûryate, is filled. वेत्थ Vettha, dost thou know. इति Iti, so asked Pravâhâṇa Jaibali. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh, my son. यतिथ्यां Yatithyâm, by how many. आहुत्यां Âhutyâm, sacrificial offerings. हुताय Hutâyâm, being offered. आपः Âpah, the Jîva, who has the body made of water, etc. पुरुषवाचः Puruṣavâchah, what is called Puruṣa. भूत्वा Bhûtvâ, becoming. समुत्थाय Samutthâya, being born ; having been raised into life. वदन्ती Vadantî, act. वेत्थ Vettha, dost thou know. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh, my son. देवयानस्य Devayânasya, for going to the gods. पथः Pathah, of the way. प्रतिपदं Pratipadam, means. वा Vâ. वेत्थ Vettha, dost thou know. पितॄयानस्य Pitṛiyânasya, for going to the Pitṛis or fathers. वा Vâ, or. यत् Yat, which. कृत्वा Kṛtvâ, doing, adopting. देवयानं Devayânam, for going to the gods. पन्थानं Panthânam, way ; path. वा Vâ. प्रतिपद्यन्ते Pratipadyante, get. वा Vâ, or. पितॄयानं Pitṛiyânam, for going to the Pitṛis or fathers. अपि Api, moreover. ऋषेः Ṛṣeḥ, of the Ṛṣi. वचः Vachah, the word. न Na, not. श्रुतं Śrutam, has been heard. हि Hi, indeed. अहं Aham, I. मर्त्यानां Martyânâm, of the mortal beings ; prescribed for men. द्वे Dve, two. सृती Sṛitî, paths. पितॄणां Pitṛiṇâm, of the fathers. उत Uta, and. देवानां Devânâm, of the gods. अशृण्वं Aśṛiṇavam, have heard. ताभ्यां Tâbhyâm, by those two paths. इदं Idam, this. विश्वं Viśvam, the world. यत् Yat, which. अन्तरा Antarâ, between. पितरं Pitaram, the father ; the heaven. मातरं Mâtaram, the mother ; the earth. च Châ,

and. एजत Ejat, moving. समेति Sameti, unite ; come to the creation of Brahmā. इति Iti, so asked Pravâhaṇa Jaibali. अहं Aham, I. अतः Atah, on this point. एकं Ekam, one. च Cha, even. न Na, not. वेद Veda, know. इति Iti, so. उवाच Uvâcha, said (he). ह Ha.

2. "Dost thou know, how these creatures (of the world), when they die, go to (other worlds)?, (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu). "Dost thou know, Oh my son, how do they come back to this world?" "No," said (he again). "Dost thou know, Oh my child, why the other world is not filled, though many are going there again and again?" "No," said (he again). "Dost thou know, Oh my son, how many times the offerings being offered up in the libation, the Jîva that has the body wrapped in water (and other elements), having been raised into life and becoming what is called a Puruṣa (Man), begins to act?" (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu again). "Dost thou know, Oh my son, the means of the path for going to the Devas or for going to the Fathers, by adopting which men get the path for going to the gods or for going to the Fathers? Didst thou ever hear of the words of the Rîṣi? 'I have heard of the two paths of the mortals,—(one) for going to the Pitris, and (the other) for going to the gods. By those two paths this world that moves between the heaven and the earth comes to (within) the creation of Brahmâ?" (asked Pravâhaṇa). "Not even one, do I know of this," said Śvetaketu.—379.

MANTRA VI. 2. 3.

अथैनं वसत्योपमन्त्रयांचक्रे नादृत्य वसतिं कुमारः प्रदु-
द्राव स आजगाम पितरं तꣳ होवाचेति वाव किल नो
भवान्पुरानुशिष्टानवोचदिति कथꣳ सुमेध इति पञ्चमा प्रश्नान्
राजन्यबन्धुरप्राक्षोत्ततो नैकंचन वेदेति कतमे त इतीम
इति ह प्रतीकान्युदाजहार ॥ ३ ॥

अथ Atha, then. एनं Enam, him ; Śvetaketu. वसत्या Vasatyâ, for dwelling near the teacher. उपमन्त्रयांचक्रे Upamantrayâñchakre, told. कुमारः

VI ADHYĀYA, II BRĀHMAṆA, 4.

Kumāraḥ, the lad. वसति Vasatiṃ, dwelling at the house of the teacher. अनादृत्य Anādritya, disregarding. प्रदुद्राव Pradudrāva, went away. सः Saḥ, he. पितरं Pitaram, to (his) father. आजगाम Âjagāma, came. तं Tam, him ; to his father. उवाच Uvācha, said. इति Iti. वाव Vāva, was it not that. किल Kila. भवान् Bhavān, thou ; the respected sire. नः Naḥ, us ; me. पुरा Purā, lately. अनुशिष्टान् Anuśiṣṭān, instructed. अवोचत् Avocat, said. इति Iti, so said Śvetaketu. सुमेधः Sumedhaḥ, intelligent ; Oh my intelligent son. कथं Katham, why, what is the matter. इति Iti, so said the father. राजन्यबन्धुः Rājanyabandhuḥ, the fellow of a Rājanya, the pseudo-kṣatriya. मा Mā, me. पंच Pañcha, five. प्रश्नान् Praśnān, questions. प्राक्षीत् Prākṣit, asked. ततः Tataḥ, of them. एकं चन Ekañchana, one. न Na, not. वेद Veda, (I) know. इति Iti. कतमे Katame, what. ते Te, they ; those questions. इति Iti, so asked his father. इमे Ime, these are those five questions. इति Iti. प्रतीकानि Pratikāni, the sentences : the words. उदाजहार Udājahāra, reproduced, repeated. ह Ha.

3. Then (Pravāhaṇa Jaibali) invited him to live (with him) as a student. The youth, disregarding to live as a student, went away. He came to his father and said to him, " Was it not, my respected sire, that thou toldst me that I was fully instructed ?" " Why, my intelligent son ?" (asked his father). " That fellow of a Kṣatriya asked me five questions, not even one of them could I answer" (said Śvetaketu). " What are they ?" (asked his father). " They are these," said he, and repeated the words (questions).—380.

MANTRA VI. 2. 4.

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच
वेद सर्वमहं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं
वत्स्याव इति भवानेव गच्छत्विति स आजगाम गौतमो
यत्र प्रवाहणस्य जैवलेरास तस्मा आसनमाहृत्योदकमाहार-
यांचकाराथ हास्मा अर्घ्यं चकार तं होवाच वरं भगवते
गौतमाय दक्ष इति ॥ ४ ॥

सः Saḥ, he ; the father. उवाच Uvācha, said. ह Ha. तात Tāta, Oh my son. त्वं Tvam, thou. नः Naḥ, from me. तथा Tathā, exactly in that way. जानीथाः Jānīthāḥ, shouldst know. यथा Yathā, in which way. अहं

Aham, I. यत् Yat, whatsoever. किञ्चन Kiñchana, anything. वेद् Veda, know. तत् Tat, that. अहम् Aham, I. सर्वं Sarvam, all. तुभ्यं Tubhyam, to thee. अवोचं Avocham, have said. तु Tu, but; then. प्रेहि Prehi, come. तत्र Tatra, there; to Pravâhaṇa, Jaibali. प्रतीत्य Pratitya, going. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachârin; student. वत्स्यावः Vatsyâvah. shall live (we both). इति Iti, so said the father. भवान् Bhavân, thou. एव Eva, only. गच्छतु Gachchhatu, do go. इति Iti, so said the son. सः Sah, that. गौतमः Gautamaḥ, Gautama; the father. आजगाम Âjagâma, came. यत्र Yatra, where. जैबलेः Jaibaleḥ, the son of Jaibala. प्रवाहणस्य Pravâhanasya, of Pravâhaṇa. (Supply गृहं grîham, house, after it.) आस Âsa, was. सः Sah, he; Pravâhaṇa. तस्मै Tasmai, for him; for Gautama. आसनं Âsanam, a seat. आहृत्य Âhritya, bringing. उदकं Udakam, water. आहरयान्चकार Âharayañchakâra, caused to be brought. अथ Atha, then. अस्मै Asmai, to him. अर्घ्यं Arghyam, arghya. चकार Chakâra, gave. ह Ha. तं Tam, him; Gautama. उवाच Uvâcha, said (the King.) ह Ha. भवते Bhavate, respected. ते Te, to thee. गौतमाय Gautamâya, to Gautama. वरं Varam, a boon; a special grant. ददमः Dadmaḥ, (we) give; (we promise). इति Iti.

4. He said, "My dear son, thou shouldst learn from me, exactly in the same way in which I know anything, all of which I have told thee. Come, then, we shall live a life of Brahmachârins (students), after going there." "Let my respected sire go alone," (said the son). That Gautama went there where was the house of Pravâhaṇa, the son of Jibala, who brought a seat for him and caused water to be brought. Then he gave him Arghya, and he said to him—"I promise a special grant to thee, respectable Gautama."—382.

MANTRA VI. 2. 5.

स हेवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते
वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः Sah, he; Gautama. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this. वरः Varah, the boon. मे Mo, to me. प्रतिज्ञातः Pratijñâtaḥ, promised. तु Tu, but. यां Yâm, which. वाचं Vâcham, words; questions. कुमारस्य Kumârasya, of the youth; of my son. अन्ते Ante, near. अभाषथाः Abhâsathâḥ, didst say. तां Tâam, that. मे Me, to me. ब्रूहि Brûhi, do say; do explain. इति Iti.

5. He said, "Thou hast promised me this boon. Do

explain to me those words (questions) that thou didst ask that youth."—383.

MANTRA VI. 2. 6.

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥६॥

सः Sāh, he; Pravâhaṇa. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. तत् Tat, that; the questions to thy son. दैवेषु Daiveṣu, regarding the Devas or gods. वै Vai, indeed. मानुषाणां Mānuṣāṇām, among men; among the worldly things. वरेषु Vareṣu, on the boons; on the grants. ब्रूहि Brûhi, speak; ask. इति Iti.

6. He said, "That is, indeed, Gautama, about the gods; ask of boons about worldly possessions."—384.

MANTRA VI. 2. 7.

स होवाच विज्ञायते हस्तिहिरण्यस्योपात्तं गो अश्वानां दासीनां प्रवाराणां परिधानस्य मा नो भवान् बहोरनन्तस्यापर्यन्तस्याभ्यवदान्योऽभूदिति स वै गौतम तीर्थेनेच्छासा इत्युपैम्यहं भवन्तमिति वाचाह स्मैव पूर्व उपयन्ति स होपायनकीर्त्योवास ॥ ७ ॥

सः Sāh, he; Gautama. उवाच Uvâcha, said. ह Ha. हस्तिहिरण्यस्य Hastihiranyasya, of elephants and gold. गोअश्वानां Go-aśvânām, of cows and horses. दासीनां Dâsînām, of the female slaves. प्रवाराणां Pravârâṇām, of wrappers and garments. परिधानस्य Paridhânasya, of clothes. उपात्तं Upâttaṁ, getting possession. विज्ञायते Vijnâyate, is known. बहोः Bahoh, possessed of many qualities. अनन्तस्य Anantasya, everlasting. अपर्यन्तस्य Aparyantasya, of the infinite Lord. भवान् Bhavân, thou. अवदान्यः Avadânyah, miser; not liberal. नः Nah, us. अभि Abhi, towards. मा Ma, not. भूत् Bhût, be. इति Iti. गौतम Gautama, Oh Gautama. सः Sāh, such; if thou art really desirous. तीर्थेन Tirthena, according to the Śâstra, or right method. The real meaning of word तीर्थ (Tirtha) is the teacher. Therefore, it should mean as from a teacher, i.e., accepting me as thy teacher. इच्छसीः Ichchhâsi, wish, wish to learn. इति Iti. अहं Aham, I. भवन्तम् Bhavantam, to thee. उपैमि Upaimi, come as a student. पूर्वे Pârve, students of former times. वाचा Vâchâ, with mild or polite words; with words of vow. उपयन्तिः Upayantisma, became students. एव Eva, only. इ

Ha. सः Saḥ, he; Gautama. उपायनकीर्त्या Upāyanakīrtyā, after uttering the words; after taking the vow. उवास Uvāsa, lived as a student. ह Ha.

7. He said—"My possessions of elephants and gold, cows and horses, of female slaves, of the clothes and garments are known to thee. Do not be niggardly towards me (about the knowledge) of the Lord (Hari) who is Infinite, Everlasting and of many qualities." "Oh Gautama, thou art so earnest, wishest thou to know it according to the right method?" (So asked Pravāhaṇa Jaibali). "I come to thee (as a student)," said Gautama. The students of former times became students after taking of vows, so he, after taking vows, lived as a student.—385.

MANTRA VI. 2. 8.

स होवाच यथा नस्त्वं गौतम मापराधास्तव च पिता-
महा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां
त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्या-
तुमिति ॥ ८ ॥

सः Saḥ, he; Pravāhaṇa. उवाच Uvācha, said. ह Ha. गौतम Gautama, Oh Gautama. त्वं Tvam, thou. नः Naḥ, us; me. मा Mā, not. यथा Yathā, suchwise. अपराध्यः Aparādhyah, hold guilty. च Cha, and. तव Tava, thy. पितामहाः Pitāmahāḥ, grandfathers. यथा Yathā, as well. इयं Iyam, this. विद्या Vidya, knowledge, called Pañchāgnividya. इतः Itah, this; this time. पूर्वं Pūrvam, before. कस्मिंश्चन Kasminśchana, any. ब्राह्मणे Brāhmaṇe, in a Brāhmaṇa. यथा Yathā, rightly; in his proper form. न Na, not. उवास Uvāsa, lived; there was तु Tu, but अहं Aham, I. तां Tām, that; that Pañchāgnividya. तुभ्यं Tubhyam, to thee. वक्ष्यामि Vaksyāmi, shall speak; shall instruct. हि Hi, for. तु Tu, but. कः Kaḥ, who. एवं Evam, thus. ब्रुवन्तम् Brūvantam, speaking. प्रत्याख्यातुम् Pratyākhyātum, to refuse. अर्हति Arhati, is able. इति Iti.

8. He said, "O Gautama, do not make me guilty (because I brought thy son's ignorance to light); and let not thy forefathers do so as well. This science was not (known) in its proper form by any Brāhmaṇa before this time. But

I shall instruct thee this science ; who can refuse it to thee who speakest in this way ? ”—386.

MANTRA VI. 2. 9.

असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो
धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्ने-
तस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुत्यै सोमो राजा
संभवति ॥ ९ ॥

गौतम Gautama, Oh Gautama. असौ Asau, this. लोकः Lokah, world. वै Vai, indeed. अग्निः Agnih, the sacrificial fire ; the eater. It is derived from अद् (Ad), to eat. तस्य Tasya, of it ; of that fire. आदित्यः Âdityah, the sun. एव Eva, only. समित् Samit, the fuel ; that which burns. रश्मयः Raśmayah, the rays. धूमः Dhûmah, the smoke. अहः Ahah, the day. अर्चिः Archih, the flame. दिशः Diśah, the quarters. अङ्गाराः Aṅgârâh, coals, embers. अवान्तरदिशः Avāntaradiśah, the within-lying quarters. विस्फुलिङ्गाः Visphuliṅgâh, the sparks. तस्मिन् Tasmin, just spoken. एतस्मिन् Etasmin, in this. अग्नौ Agnau, in the fire ; in the Lord Agni. देवाः Devâh, the gods ; the presiding deities. श्रद्धां Śraddhîm, faith ; with faith. जुह्वति Juhvati, throw. तस्याः Tasyâh, that. आहुत्यै Âhutyai, from the thing offered. The ordinary form is आहुतेः (Âhuteḥ). सोमः Somah, the moon ; of the moon. राजा Râjâ, the king. संभवति Sambhavati, come forth.

9. “ This world, Oh Gautama, (is like the sacrificial) fire. The sun is (like) its fuel. The rays (of the sun) are (like) the smoke. The (light of the) day is (like) its flame. The quarters are (like) its coals. Within-lying quarters are (like) its sparks. In this aforesaid fire, the devas offer their oblations (with) faith. From that offering thrown, does the moon, the king (of the forefathers), come forth.”—387.

Note.—The above is the literal interpretation of the verse. But for the true meaning of the verse, see p. 334 of the Chhândogya Upanisad (S. B. II., Vol., III), which is reproduced below.

The Lord in Heaven appears as the Sun, which illumines the whole heaven : and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically, it is Nârâyana. The terror-inspiring form of the Lord in Heaven is Vāsudeva, the Rays that proceed from the Sun ; all evil is destroyed by the vibration of these rays ; the day in Heaven is the Saṅkarṣaṇa and called archih or light or the adorable ; the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven

are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit, *i.e.*, Nārāyaṇa.

Dhūma=smoke=the Awe inspiring, *i.e.*, Vāsudeva.

Archis=flame or light=the Adorable, *i.e.*, Sañkāraṇa.

Aṅgāra=the live-coals=the Thriller, *i.e.*, Pradyumna.

Visphuliṅga=the sparks=the Inspirer, *i.e.*, Aniruddha.

The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA VI. 2. 10.

पर्जन्यो वाऽग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि
धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मि-
न्नेतस्मिन्नग्नौ देवाः सोमश्च राजानं जुह्वति तस्या आहुत्यै
वृष्टिः संभवति ॥ १० ॥

गौतम Gautama, Oh Gautama. पर्जन्यः Parjanyaḥ, cloud. वै Vai, indeed. अग्निः Agniḥ, the fire. तस्य Tasya, of it. संवत्सरः Samvatsaraḥ, the year. समित् Samit, the fuel ; he who burns. अब्राणि Abhrāṇi, the clouds. धूमः Dhūmaḥ, smoke. विद्युन् Vidyut, lightning. अर्चिः Archiḥ, the flame. अशनिः Aśaniḥ, the thunderbolt. अङ्गाराः Aṅgārāḥ, the coals. ह्रादुनयः Hṛādunayaḥ, the thunders. विस्फुलिङ्गाः Visphuliṅgāḥ, the sparks ; the all-pervading Lord. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवाः Devāḥ, the gods ; the Devas. सोमं Somam, the moon. राजानं Rājānam, the king. जुह्वति Juhvati, throws. तस्याः Tāsyāḥ, that. आहुत्यै Āhutyai, from the thing offered. वृष्टिः Vṛṣṭiḥ, the rain. संभवति Sambhavati, becomes ; springs forth.

10. " Oh Gautama, Parjanya is (like) the fire ; the year is (like) its fuel ; the clouds are (like) the smoke ; the lightning is (like) the flame ; the thunderbolt is (like) its coals ; the thunders are (like) its sparks. In this aforesaid fire, the gods offer Soma, the king of the forefathers. From this offering does rain spring forth."—388.

MANTRA VI. 2. 11.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो
रात्रिरर्चिश्चन्द्रमाऽङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेत-

स्मिन्नग्नौ देवाः वृष्टिजुह्वति तस्या आहुत्यै अन्नः संभवति
॥ ११ ॥

गौतम Gautama, Oh Gautama. अयं Ayam, this. लोकः Lokah, world ; the earth. अग्निः Agnih, fire ; the sacrificial fire. वै Vai, indeed. तस्य Tasya, of it. पृथिवी Prithivī, the earth. एव Eva, only. समित् Samit, fuel. अग्निः Agnih, fire ; the sacrificial fire. धूमः Dhūmah, smoke. रात्रिः Rātriḥ, the night. अर्चिः Archiḥ, the flame. चन्द्रमाः Chandramāḥ, the moon. अंगाराः Aṅgārāḥ, the coals. नक्षत्राणि Nakṣatrāṇi, the stars. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवाः Devāḥ, the gods. वृष्टिम् Vṛṣṭim, the rain. जुह्वति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Āhutyai, from the thing offered. अन्नं Annam, food. संभवति Sambhavati, springs forth.

11. "Oh Gautama, this world is (like) the fire ; this earth itself is (like) its fuel ; the fire is (like) its smoke ; the night is (like) its flame ; the moon is (like) its coals ; the stars are (like) its sparks. In this aforesaid fire, the gods throw rain as an offering. From this offering does food spring forth."—389.

MANTRA VI. 2. 12.

पुरुषो वाऽग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो
वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ
देवा अन्नं जुह्वति तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

गौतम Gautama, Oh Gautama. पुरुषः Puruṣah, the Puruṣa ; the man. वै Vai, indeed. अग्निः Agnih, the sacrificial fire. तस्य Tasya, of it. व्यात्तम् Vyāttam, the open mouth. एव Eva, only. समित् Samit, fuel. प्राणः Prāṇah, the Prāṇa. धूमः Dhūmah, the smoke. वाक् Vāk, speech. अर्चिः Archiḥ, the flame. चक्षुः Chakṣuḥ, the eye. अंगाराः Aṅgārāḥ, the coals. श्रोत्रं Śrotram, the ear. विस्फुलिङ्गाः Viṣphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवाः Devāḥ, the gods. अन्नं Annam, the food. जुह्वति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Āhutyai, from the thing offered. रेतः Retah, the semen. संभवति Sambhavati, springs forth.

12. "Oh Gautama, the Puruṣa is (like) its fire ; his yawning is (like) its fuel ; the Prāṇa is (like) its smoke ; the

speech is (like) its flame ; the eye is (like) its coals ; the ear is (like) its sparks. In this aforesaid fire the gods throw the food as an offering. From this offering does semen spring forth."—390.

MANTA VI. 2. 13.

योषा वा अग्निर्गौतम तस्या उपस्थ एव समिल्लोमानि
धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलि-
ङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुत्यै
पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा म्रियते ॥ १३ ॥

गौतम Gautama, Oh Gautama. योषा Yoṣā, woman. वै Vai, indeed. अग्निः Agniḥ, the sacrificial fire. तस्याः Tasyāḥ, her. उपस्थः Upasthaḥ, the haunch. एव Eva, only. समित् Samit, the fuel. लोमानि Lomāni, the hairs. धूमः Dhūmaḥ, the smoke. योनिः Yoniḥ, the organ of generation. अर्चिः Archiḥ, the flame. यत् Yat, which. अन्तःकरोति Antaḥkaroti, co-habitation. ते Te, they. अङ्गाराः Aṅgārāḥ, the coals. अभिनन्दाः Abhinandāḥ, the fits of enjoyment. विस्फुलिङ्गाः Visphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवाः Devāḥ, the gods. रेतः Retāḥ, the semen. जुह्वति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुषः Puruṣaḥ, the man ; a being. संभवति Sambhavati, springs forth. सः Saḥ, he. जीवति Jīvati, lives. यावत् Yāvat, as long as. जीवति Jīvati, lives. अथ Atha, again. यदा Yadā, when. म्रियते Mriyate, dies—391.

MANTRA VI. 2. 14.

अथैनमग्नये हरन्ति तस्याग्निरेवाग्निर्भवति समित्समि-
द्धधूमो धूमोऽर्चिरर्चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गास्त-
स्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति तस्या आहुत्यै पुरुषो
भास्वरवर्णः संभवति ॥ १४ ॥

अथ Atha, then. एव Enam, him ; the dead. अग्नये Agnaye, to the fire (the funeral pile). हरन्ति Haranti, take ; carry. तस्य Tasya, his ; of the dead, i.e., in which the dead body is burnt. अग्निः Agniḥ, the fire. एव Eva,

only. अग्निः Agniḥ, the sacrificial fire. भवति Bhavati, is. समित् Samit, fuel. समित् Samit, the sacrificial fuel. धूमः Dhūmah, the smoke. धूमः Dhūmah, the smoke. अर्चिः Archiḥ, the flame. अर्चिः Archiḥ, the flame. अंगाराः Aṅgārāḥ, the coals. अंगाराः Aṅgārāḥ, the coals. विस्फुलिङ्गाः Visphuliṅgāḥ, the sparks. विस्फुलिङ्गाः Visphuliṅgāḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmim, this. अग्नौ Agnau, in the sacrificial fire. देवाः Devāḥ, the Devas ; the gods. पुरुष Puruṣam, the Puruṣa ; the jīva. जुह्वति Juhvati, throw as an offering. तस्याः Tasyāḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुषः Puruṣaḥ, the Puruṣa ; the being. भास्वरवर्णः Bhâsvaravarṇaḥ, of luminous colour ; of radiant splendour. संभवति Sambhavati, springs forth.

14. " Then, they (the R̥itviks) take him to the fire (the funeral pile). His fire is the fire (of the sacrifice), the fuel, is (the sacrificial) fuel, the smoke is (the sacrificial) smoke, the flame is (the sacrificial) flame, the coals are (the sacrificial) coals, the sparks are (the sacrificial) sparks. In this fire, just spoken of, the gods throw the Puruṣa as an offering. From that offering, does a Puruṣa of bright colour spring forth."—392.

MANTRA VI. 2. 15.

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते
तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरहृ आपूर्यमाणपक्षमापूर्यमाण-
पक्षादान्पणमासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देव-
लोकादादित्यमादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानव एत्य
ब्रह्मलोकान् गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति
तेषां न पुनरावृत्तिः ॥ १५ ॥

ते Te, those. ये Ye, who. एतत् Etat, this ; the fire. एवं Evam, in this way ; in the way described above. विदुः Viduḥ, know. च Cha, and अमी Amī, these. ये Ye, who. अरण्ये Aranye, in the forest. श्रद्धां Śraddhām, with faith. सत्यं Satyam, Truth. The word stands for ब्रह्मन् Brahman. उपासते Upāsate, meditate on. ते Te, they both. अर्चिः Archiḥ, flame ; the world of flame. अभिसंभवति Abhisambhavanti, get to. अर्चिषः Archiṣaḥ, from the world of flame. अहः Ahaḥ, to the world of the day. अहः Ahnaḥ, from the world of the day. आपूर्यमाणपक्षं Âpūryamāṇapakṣam, the world of the bright fortnight. आपूर्यमाणपक्षात् Âpūryamāṇapakṣāt, from the world

of the bright fortnight. यान् Yān, those. षण्मासान् Ṣaṇmāsān, six months; the world of Uttarāyaṇa. आदित्यः Âdityaḥ, the sun. उद्द् Udañ, towards the north. एति Eti, goes. मासेभ्यः Māsebhyaḥ, from the months; from the world of the Uttarāyaṇa. देवलोकं Devalokam, to the world of the gods. देवलोकान् Devalokāt, from the world of the gods. आदित्यं Âdityam, to the world of the sun. आदित्यात् Âdityât, from the world of the sun. वैद्युतम् Vaidyutam, to the world of the lightning. मानवः Mānavaḥ, beloved of Manu or God, viz., Vāyu. From मन् (Man) to know. पुरुषः Puruṣaḥ, a high personage, viz., Vāyu. तान् Tān, those. वैद्युतान् Vaidyutān, gone to the world of the lightning. एत्य Etya, getting. ब्रह्मलोकान् Brahmalokān, to the world of the Brahman, or of Brahmā. गमयति Gamayati, makes go. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the worlds of the Brahman. ते Te, they. पराः Parāḥ, the blessed; exalted. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the world of the Brahmā. परावतः Parāvataḥ, as many years as in the life of the Brahmā. वसन्ति Vasanti, dwell. तेषां Teṣām, their. न Na, not. पुनरावृत्तिः Punarāvṛtitiḥ, coming back to this world.

Note.—Compare this Mantra with Chh. Up., IV. 15. 5. and V. 10. 1.

15. "Those who know this thus, and those who in some forest (secluded pleasant spot) meditate, with faith, on Truth (*i.e.*, Brahman), go (after, death to) light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the Sun goes to the north; from that to the Devaloka, from the Devaloka to the Sun, from the Sun to the Lightning; There a high personage, the beloved of God (*viz.*, Vāyu) leads them to the world of Brahmā. The blessed ones live there eternally (for as many years as is the life of Brahmā); of them there is no rebirth on this earth."—393.

MANTRA VI. 2. 16.

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं पितृलोकाञ्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति तांस्तत्र देवा यथा सोमः राजानमाप्यायस्वापक्षीयस्वेत्येवमेनास्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्तः

आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं
भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते
लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ
पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

इति षष्ठे द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, on the other hand. ये Ye, who. यज्ञेन Yajñena, by the sacrifice. दानेन Dānena, by giving away gifts to deserving persons. तपसा Tapasā, by penance. लोकान् Lokān, the worlds. जयन्ति Jayanti, got. ते Te, they. धूमम् Dhūmam, the world of smoke. अभिसम्भवन्ति Abhisambhavantī, get to. धूमात् Dhūmāt, from the world of the smoke. रात्रिम् Rātrim, to the world of the night. रात्रेः Rātreḥ, from the world of the night. अपक्षीयमाणपक्षम् Apakṣīyamāṇapakṣam, the world of the dark fortnight. अपक्षीयमाणपक्षात् Apakṣīyamāṇapakṣāt, from the world of the dark fortnight. यान् Yān, those. षण्मासान् Ṣaṇmāsān, six months ; the world of Dakṣiṇāyana. आदित्यः Ādityaḥ, the sun. दक्षिणे Dakṣiṇe, towards the south. एति Eti, goes. मासेभ्यः Māsebhyaḥ, from the world of the Dakṣiṇāyana. पितृलोकं Pitṛilokam, to the world of the Pitris or Fathers. पितृलोकात् Pitṛilokāt, from the world of the fathers. चंद्रं Chandram, to the world of the moon. ते Te, they. चंद्रं Chandram, the moon. प्राप्य Prāpya, getting. अन्नं Annam, the food. भवन्ति Bhavanti, become. यथा Yathā, just as. सोमं Somam, soma. राजानं Rājānam, the king. आप्यायस्व Āpyāyasva, do increase. आपक्षीयस्व Āpkṣīyasva, do decrease. इति Iti, just in the same way. देवाः Devāḥ, the gods. तान् Tān, such ; those that have gone to the world of the moon. तत्र Tatra, there ; in the world of the moon. भक्षयन्ति Bhakṣayanti, eat ; consume. तत्र Tatra, there ; in the worlds of the gods. एवं Evam, in this way. एनान् Enān, them. भक्षयन्ति Bhakṣayanti, eat ; consume ; make them eat ; make them consume their past actions. यदा Yadā when. तेषां Teṣān, their ; those that have gone to the world of the moon. तत् Tat, that ; the past actions, or Adṛiṣṭa. पर्यवैति Paryavaiti, comes to an end. अथ Atha, then. इमं Imam, this. आकाशं Ākāśam, Ākāśa. अभिनिष्पद्यन्ते Abhinisṭpadyante, get to. आकाशात् Ākāśāt, from Ākāśa. वायुं Vāyum, to the world of Vāyu. वायोः Vāyoḥ, from the world of Vāyu. वृष्टिं Vṛiṣṭim, to rain. वृष्टेः Vṛiṣṭeḥ, from rain. पृथिवीं Pṛithivīm, to the earth. ते Te, they. पृथिवीं Pṛithivīm, the earth. प्राप्य Prāpya, getting to. अन्नं Annam, food. भवन्ति Bhavanti, become. ते Te, they. पुनः Punaḥ, again. पुरुषाग्नौ Puruṣāgnau, in the fire of man or being. हूयन्ते Hūyante, are offered. ततः Tataḥ, hence. योषाग्नौ Yoṣāgnau, in the fire of woman. जायन्ते Jāyante, are

born. ते Te, they ; those that work. लोकान् Lokān, the worlds. प्रति Prati, towards. उत्थायिनः Utthâyinaḥ, ready to stir. ते Te, they ; those that have entered into the world of creation. एवं Evam, in this way. एव Eva, just. अनु Anu, following ; following the results of their deeds. परिवर्तन्ते Parivartante, come again and again (into the world of creation). अथ Atha, on the other hand. ये Ye, those. एतौ Etau, these. पन्थानौ Panthânau, two ways ; the way of Vidyâ, and the way of Karma. न Na, not. विदुः Viduḥ, know. ते Te, they. कीटाः Kîṭāḥ, the worms, पतंगाः Pataṅgāḥ, the flies. इदं Idam, this. यत् Yat, that. दंशूकं Dandaśûkam, the biter ; the serpent, etc.

16 " On the other hand, those that conquer the worlds by means of sacrifice, giving away gifts, or by austerities, get to the world of smoke. From the world of smoke (they get to) the world of night. From (the world of) night to the world of the dark fortnight. From the world of the dark fortnight to the world of those six months (called Dakṣiṇâyana), when the sun goes towards the south. From the world of these months to the world of the Fathers. From the world of the Fathers to the world of the moon. Getting to the world of the moon, they become food. Just as in a sacrifice, the sacrificers drink the King Soma, saying " Do increase ; do decrease," just in the same way, then the gods eat there (make them serve there), and (there the gods do make) them (eat,—consume the fruits of their actions, telling them—" Do increase and do decrease"). When that (world) of theirs comes to an end, then they get to this Âkâśa, from the Âkâśa they (get to) Vâyu ; from Vâyu to rain, from rain to the earth ; on coming to the earth, they become food. They again are offered up in the fire of man ; then they are born in the fire of women. Ready to start their evolution in this world, they thus come again and again (into the world of creation), following the results of their deeds. On the other hand, those that do not know these two paths, become worms, flies, or those which bite (such as serpents, gnats, etc)."—394.

Here ends the second Brâhmanam.

NOTE.

This Brāhmaṇa is almost a repetition of Chhândogya Upaniṣad, fifth Adhyāya. Hence Madhva has not commented on it elaborately here. His commentary on it here is mixed up with his commentary on the next Brāhmaṇam. That commentary, therefore, will be given under that Brāhmaṇam. Here we reproduce the commentary on similar topics from the Chhândogya Upaniṣad.

The doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire viarāgya or indifference, and the two paths—the Devayāna and the Pitṛiyāna—are now described. The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahmadevyā. But the Upaniṣad says that it is a Brahma vidyā, for the knower of it goes to Devayāna, from which there is no return (see Khaṇḍa tenth—ye ittham viduḥ, &c.), and so Agnis here cannot mean Svarga, &c. This Pañchāgni Vidyā relates to the Supreme Lord, and this the Commentator proves by quoting the well-known Sāma-Samhitā.

It is thus written in the Sāma-Samhitā:—"The words Dyū, Parjanya, Varṣā, Puruṣa and Yoṣā are the five forms of the Lord, namely, Nârāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, respectively. These are called the Five Agnis. The word Agni is derived from \sqrt{ad} to eat, or from $\sqrt{aga} + ni$, the mover of the immobile, or from $\sqrt{a} + gani$, never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never-Moving).

Thus (1) अद् + नि = अग् + नि = अग्नि, the eater. (2) अग (that which by itself is immobile) + नि = अग्नि, the Mover of the Immobile. (3) अ (not) + गम् + उ = उ + नि = अ-ग् + नि = अग्नि, Unmoving.

Every Agni has samit, dhūma, archis, aṅgāra and visphuliṅga—namely, fuel, smoke, flame, live-coal, and spark. But, as Agni does not mean here the physical fire, but God, so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely, Nârāyaṇa, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhūma, because He causes all evil-doers to tremble. (dhu=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgāra, because He delights in the bodies of all jīvas. (Aṅga= limb or body. Rati=delight, or because He takes delight in His own body). He is called visphuliṅga, because He flashes on the wise, in diverse ways (vi=diverse, sphurana=flashing on the mind).

Thus samit—which, by the bye, is the same word etymologically as the English word Summit—means the Highest or the Most High; dhūma=the Awe-inspiring, the Terrible; archis=the Ever-Adored; aṅgāra=the Thriller; visphulinga=the Inspirer.

Moreover, Lord Viṣṇu has again five forms, as Nârâyana, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Every Agni has five forms. Thus the five forms of the first Agni are called âditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya, because He takes up or attracts everything (such as the lives of men, &c). He is called raśmi, because He is joy and delight (ra=delight, śa=joy or wisdom). He is called ahar, because ignorance cannot overpower Him (A=not, Ha=to kill or overpower, from $\sqrt{\text{han}}$ to kill). He is called chandra, because He is supreme happiness ($\sqrt{\text{chand}}$ =to gladden). He is called nakṣatra, because He has no ruler above Him (Na=not, Kṣatra=protector, ruler.)

Thus âditya=the Attractor; raśmi=the delight-giver; ahar=the untouched by Evil, the Ever-wise Omniscience; chandra=the joyful; nakṣatra=omnipotent. Thus these five words denote the five Primary attributes of God, namely, All-beautiful (attractor), All-compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly, the words vâyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vâyu, because He is essentially wisdom and life (Vâ=wisdom, âyus=life). He is called abhra, because He is the support of waters (Ap=water, bharāṇa=support). He is called vidyut, because He enlightens all (Vidyotana=enlightened, illuminating). He is called aśani, because He eats up all (Aśana=to eat). He is called hrâduni, because He is always cheerful.

Thus vâyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly, five words are used, namely, samvatsara, âkâṣa, râtri, dik and avântara-dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But, as appellations of God, they have different meanings.

He is called Samvatsara, because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa= dwell, Ra= enjoy : or Sam=all, Vatsa=calf or child, Ra=delight). He is called Âkâṣa, because He illumines all (Â=fully, Kâṣa=illumining). He is called Râtri, because He gives delight (Ra=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all; âkâṣa=the perfect delight; râtri=the giver of joy, diś=the Teacher of the highest truth avântara-diś=the Teacher of the lower truth.

Similarly, with regard to the fourth Agni, the five words used are vāk, prāṇa, jihvā, chakṣu, and śrotra, ordinarily meaning, the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord, they have different meanings.

He is called vāk, because He is the Word. He is called prāṇa, because He is the Life and Leader (prāṇa=to lead forward). He is called Chakṣu, because He is All-seeing. He is called Śrotra, because He hears all. He is called Jihvā, because all oblations (*homa*) are offered to Him, or because He is the Great Sacrificer.

Thus vāk=the Word; Prāṇa=the Guide; Chakṣu=the All-seeing; Śrotra=the All-hearing; Jihvā=the offering, the sacrifice. Similarly, the words mentioned in the fifth. Agni have different meanings.

He is called Upastha, because He is near to all (Upastha=standing near, because He is in the heart of all *jīvas*). He is said to persuade, because He is the great Conciliator. He is called Yoni, because He unites (Yuj=to unite) all. He is called Antakṛit, because He draws every one within Himself at Pralaya. He is called Nandana, because He is delight.

Five things are mentioned as five Agnis: namely, Asau Lokāḥ, Parjanya, Pṛthivī, Puruṣa and Yoṣā, ordinarily meaning, the World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord Keśava is called Asau Lokāḥ, because He is in Prāṇa (asu=Prāṇa and asau is locative singular of asu), and because He is illuminer (loka=to illumine). He is called Parjanya, because He is the Creator of the Great (jan=to produce, param=great). He is called Pṛthivī, because He is vast (pratha=vast expanse). He is called Puruṣa, because He is abundance, and from Him is all abundance (puru=abundance). He is called Yoṣā, because He is served or worshipped by all. (Yoṣya=served, loved or worshipped). Thus it is in the Sāma-Saṁhitā.

In Chh. Up., khaṇḍa tenth, mantra six, is described the descent of the soul from higher planes. It is said there: "Having become a mist, He becomes a cloud, having become cloud, He rains down." Apparently it would mean that the soul had become a cloud, a mist, &c. The Commentator corrects this misconception.

The phrases, like "He becomes smoke," "He becomes a cloud," mean that the soul (*jīva*) dwells in smoke, dwells in cloud, &c. (He moves when the smoke, or the cloud, &c., moves; He remains stationary when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud, &c. (The Mukta Jīva alone becomes an Adhikārī Puruṣa—a cosmic agent, a ruler of the cloud or of rain, &c., and not ordinary pious men).

The word Parjanya has been explained in the above quotation as the Pro—creator. The Commentator now explains in his own words, how Parjanya means, etymologically, the Great Father.

The word Parjanya means the Creator (janya) of the Great, (namely) of the four-faced Brahmā, hence He is called the Great Father.

The Lord Hari, in His five-times five forms, dwells in the Sun, &c. The heaven and the rest get their names of dyu, &c., because the Lord, by dwelling therein, gives His name to it.

(The Lord, for example, is called dyu, “the Shining One.” The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchāgni Vidyā, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God; in other words, as rūḍhi words, they are God-names. Secondly, they are names of objects.)

अथ तृतीयं ब्राह्मणम् ।

THIRD BRĀHMAṆAM.

MANTRA VI. 3. .1

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाण-
पक्षस्य पुण्याहे द्वादशाहमुपसद्ब्रती भूत्वौदुम्बरे क॒से चमसे
वा सर्वौषधं फलानीति संभृत्य परिसमूह्य परिलिप्याग्निमु-
पसमाधाय परिस्तीर्यावृताज्य॑ स॒स्कृत्य पु॒सा नक्षत्रेण
मन्थ॑ संनीय जुहोति यावन्ते देवास्त्वयि जातवेदस्तिर्यञ्चो
घ्नन्ति पुरुषस्य कामान् । तेभ्योऽहं भागधेयं जुहोमि ते मा
तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा । या तिरश्ची निपद्यतेऽहं
विधरणी इति । तां त्वा घृतस्य धारया यजे स॒थ॒राध-
नीमह॑ स्वाहा ॥ १ ॥

सः Saḥ, he. यः Yah, who. कामयेत Kāmayeta, would wish. महत् Mahat, greatness; prosperity in this world as well as in the next. प्राप्नुयाम् Prāpnuyām, may (I) get. द्वादशाहं Dvādaśāham, for twelve days immediately preceding the appointed day of sacrifice. उपसद्ब्रती Upasadbṛatī, taking the vow called upasat, when he is chiefly to live on milk only.

भूत्वा Bhûtvā, becoming. उदक् Udak, towards the north. अयने Ayane, at the time of progress of the sun. आपूर्यमाणपक्षस्य Âpûryamāṇapakṣasya, of the bright fortnight, when the moon increases. पुण्याहे Puṇyāhe, on an auspicious day. पुंसानक्षत्रेण Puṁsānakṣatreṇa, at the time when a male asterism is in the ascendant, (an asterism under which male children are born). औदुम्बरे Audumvare, made of the wood of udumvara, or, conglomerate fig-tree. कसे Kamse, in a cup made of bell metal. वा Vā, or. चमसे Chamase, in a (drinking) cup; in a spoon. सर्वौषध Sarvausadhan, of all herbs, i.e., of the ten kinds of grain, rice, barley, &c. This is the vedic form of सर्वौषधीनां Sarvausadhinām. फलानि Phalāni, fruits. इति Iti, etc. संभृत्य Sambhṛitya, collecting. परिसमूह्य Parisamūhya, uniting; mixing together. परिलिप्य Parilipya, sprinkling the place of offering with water. अग्निं Agnim, fire; sacrificial fire. उपसमाधाय Upasamādhāya, lighting; kindling. परिस्तीर्य Paristīrya, spreading the kuśa grass. आवृताज्यं Âvṛitājyam, ghee covered, [in a vessel.] संस्कृत्य Saṁskṛitya, cleaning or making pure. मथं Mantham, paste, powder, mash. संनीय Saṁniya, placing near. जुहोति Juhoti, offers up into the fire. जातवेदः Jātavedaḥ, oh fire. This word consists of जातः Jātaḥ, all, and वेदः vedaḥ, knower. So the word means the Lord in the fire who knows all. त्वयि Tvayi, in thee. यावन्तः Yāvantaḥ, all those. देवाः Devāḥ, gods. तिर्यचः Tiryachāḥ, crooked; adverse. पुरुषस्य Puruṣasya, of a man; my. कामान् Kāmān, the objects of desire. घ्नन्ति Ghnanti, destroy; stand in the way of. तेभ्यः Tebhyāḥ, to them; to those gods. अहं Aham, I. भागधेयं Bhāgadheyam, portion [of ghee]. जुहोमि Juhomi, offer. ते Te, they. तृप्ताः Tṛptāḥ, being satisfied. मा Mā, me. सर्वैः Sarvaiḥ, all. कामैः Kāmaiḥ, with the objects of desire. तर्पयन्तु Tarpayantu, may satisfy. स्वाहा Svāhā, svāhā. या Yā, who; which goddess. तिरश्ची Tiraśchī, crooked; adverse. निपद्यते Nipadyate, knows. अहं Aham, I; the goddess. विधरणी Vidharaṇī, destroyer of the objects of desire. इति Iti. अहं Aham, I; the sacrificer. तां Tām, that. त्वा Tvā, to thee. संराधनीं Saṁādhanīm, who is the accomplisher of all. घृतस्य Ghṛitasya, of ghee; of clarified butter. धारया Dhārayā, by a portion. यजे Yaje, worship; satisfy. स्वाहा Svāhā, svāhā.

1. He who would wish to reach greatness [should] perform the vow called upasat,—of living on milk only for twelve days (immediately before the day appointed for the sacrifice), in the period called Uttarāyaṇa, when the sun moves towards the north, on an auspicious day of a bright fortnight, when the moon gradually increases, when a male asterism is in ascendant, collecting the fruits of all the herbs in a vessel made of Udumvara or in a spoon of bell-metal, and; mixing them together, sprinkling

the sacrificial place with water, spreading the kuśa grass, lighting the sacrificial fire, making an offering of the ghee that has been purified, and bringing the paste (of all the grains of the herbs) (with the following mantras):—" Oh, thou Jâtavedaḥ, all those adverse gods that are in thee, who stand in the way of a man's [obtaining his] objects of desire, to them do I offer this portion ; may they, thus pleased, satisfy me with all my desires, Svâhâ. That adverse (goddess) who considers herself (as the cause of) obstacles, to that goddess, named Saṁrâdhani [the accomplisher of all desires], I worship thee with the stream of ghee ; Svâhâ."—396.

Note.—Compare Chhândogya Upaniṣad, V. 2. 4., p. 322, S. B. II., Vol. III.

MANTRA VI. 3. 2.

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सञ्च-
क्षवमवयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा
मन्थे सञ्चक्षवमवयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ
हुत्वा मन्थे सञ्चक्षवमवयति चक्षुषे स्वाहा संपदे स्वा-
हेत्यग्नौ हुत्वा मन्थे सञ्चक्षवमवयति श्रोत्राय स्वाहाऽय-
तनाय स्वाहेत्यग्नौ हुत्वा मन्थे सञ्चक्षवमवयति मनसे
स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सञ्चक्षवमवयति
रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सञ्चक्षवमवयति ॥ २ ॥

ज्येष्ठाय Jyesthâya, to the eldest. स्वाहा Svâhâ, Svâhâ. श्रेष्ठाय Śreṣṭhâya, to the best. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, offering the oblation of ghee. मन्थे Manthe, in the paste. सञ्चक्षवम् Saṁsṛavam, the remainder of the ghee. अवयति Avanayati, should throw ; should pour. प्राणाय Prâṇâya, to the Prâṇa. स्वाहा Svâhâ. वसिष्ठायै Vasiṣṭhayai, to the best of settlers. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मन्थे Manthe, [the vessel containing] the paste. सञ्चक्षवम् Saṁsṛavam, the remainder of the ghee (sticking to the ladle). अवयति Avanayati, should throw ; should pour. वाचे Vâche, to the speech. स्वाहा

Svâhâ, Svâhâ. प्रतिष्ठायै Pratiṣṭhâyai, to the standing place. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नी Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvaṇṣadhi, &c.) संखवम् Samśravam, the remainder of the ghee. अवनयति Avānayati, should throw ; should pour. चक्षुषे Chakṣuṣe, to the eye. स्वाहा Svâhâ, Svâhâ. संपदे Sampade, to the treasure. स्वाहा Svâhâ, Svâhâ इति Iti, thus ; with these mantras. अग्नी Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvaṇṣadhi, &c.) संखवम् Samśravam, the remainder of the ghee. अवनयति Avānayati, should throw ; should pour. श्रोत्राय Śrotrāya, to the ear. स्वाहा Svâhâ. आयतनम् Āyatanāya, to the place of refuge. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नी Agnau, in the fire हुत्वा Hutvâ, throwing the offering of ghee मंथे Manthe, (in the vessel containing) the paste. संखवम् Samśravam, the remainder of the ghee. अवनयति Avānayati, should throw ; should pour. मनसे Manase, to the mind. स्वाहा Svâhâ, Svâhâ. प्रजात्यै Prajâtyai, to the source of protection. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नी Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, (in the vessel containing) the paste. संखवम् Samśravam, the remainder of the ghee. अवनयति Avānayati, should throw ; should pour. रेतसे Retase, to semen ; to the seed. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with this mantra. अग्नी Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee मंथे Manthe, in the dough ; (of Sarvaṇṣadhi, etc.) संखवम् Samśravam, the remainder of the ghee. अवनयति Avānayati, should throw ; should pour.

2. To the eldest, svâhâ ; to the best, svâhâ ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Prâṇa, svâhâ ; to the Vasiṣṭha, (one who is the Best of the Dwellers), svâhâ ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the dough. To the speech, svâhâ ; to the standing place, svâhâ ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the eye, svâhâ ; to the treasure, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the ear, svâhâ ; to the place of refuge, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel

containing the paste. To the mind, svâhâ; to the source of protection, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee (as before, into the vessel containing) the paste. To semen, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste.—397.

Note.—Compare the Chhândogya Upaniṣad, V. 2. 5., S. B. II, Vol. III, p. 323.

MANTRA VI. 8. 3.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति सोमाय
स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति भूः स्वाहेत्यग्नौ
हुत्वा मन्थे स॒स्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा
मन्थे स॒स्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे
स॒स्रवमवनयति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे
स॒स्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवम-
वनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति
भूताय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति भविष्यते
स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति विश्वाय स्वा-
हेत्यग्नौ हुत्वा मन्थे स॒स्रवमवनयति सर्वाय स्वाहेत्यग्नौ
हुत्वा मन्थे स॒स्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा
मन्थे स॒स्रवमवनयति ॥ ३ ॥

अग्नये Agnaye, to the fire. स्वाहा Svâhâ, Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. सोमाय Somâya, to Soma. स्वाहा Svâhâ. Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. भूः Bhûh, to the earth. स्वाहा Svâhâ. भुवः Bhuvah, to the atmosphere. स्वाहा Svâhâ, Svâhâ. स्वः Svah, to the heavens. भूर्भुवः स्वः Bhûrbhuvah svah, to the earth, to the atmosphere, and to the heavens. स्वाहा Svâhâ, Svâhâ ब्रह्मणे Brahmane, to the Brahman. स्वाहा Svâhâ,

Svâhâ. क्षत्राय Kṣatrâya, to the Kṣatra. स्वाहा Svâhâ, Svâhâ. भूताय Bhûtâya, to that which came to pass. भविष्यते Bhaviṣyate, to that which will come to pass. विश्वाय Viśvâya, to the universe. प्रजापतये Prajâpataye, to Prajâpati.

3. To the fire, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Soma, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the atmosphere, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the heavens, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, to the atmosphere, and to the heavens, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Brahman, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Kṣatra, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which came to pass, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which will come to pass, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the universe, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To all, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee

into the vessel containing the paste. To Prajâpati, svâhâ ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste.—398.

MANTRA VI. 3. 4.

अथैनमभिमृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्ध-
मस्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गगीथमसि उद्गो-
यमानमसि आश्रवितमसि प्रत्याश्रवितमस्यार्द्रं संदीप्तमसि
विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संव-
र्गोऽसीति ॥ ४ ॥

अथ Atha, then. एनं Enam, this ; this dough. अभिमृशति Abhimṛśati, touches. भ्रमत् Bhramat, creation of the world ; or the mover of the world. असि Asi, (thou) art. ज्वलत् Jvalat, burning ; light. असि Asi, (thou) art. पूर्णं Pūrṇam, full of all the qualities. असि Asi, (thou) art. प्रस्तब्धं Pras-
tabdham, firm. असि Asi, (thou) art. एकसभं Ekasabham, pervader of this universe. Some read एकसर्पं Ekasapham, which means present in the animals that have one hoof, such as the horse, &c. असि Asi, (thou) art. हिंकृतं Himkṛitam, the Himkāra, which a sacrificer utters at the commence-
ment of the sacrifice. असि Asi, thou art. हिंक्रियमाणम् Himkṛiyamaṇam, he in whose honour the Himkāra is uttered. असि Asi, thou art. उद्गगीथं Udgītham, the loud chanting at the commencement of the sacrifice. असि Asi, thou art. उद्गगीयमानं Udgīyamānam, he who is sung in the middle of the sacrifice. असि Asi, thou art. आश्रितं Śrāvitam, sounded ; he whose praise the sacrificers are made to hear. असि Asi, thou art. प्रत्याश्रवितं Pratyāśrāvitam, he whose praise the sacrificers are made to hear again and again. असि Asi, thou art. आर्द्रं Ārdre, in the moisture ; in the womb of the clouds. संदीप्तं Saṁdīptam, light. असि Asi, thou art. विभुः Vibhuḥ, all-pervading. असि Asi, thou art. प्रभुः Prabhuḥ, powerful ; master. असि Asi, (thou) art. अन्नं Annam, food ; eater. असि Asi, thou art. ज्योतिः Jyotiḥ, knowledge. असि Asi, thou art. निधनं Nidhanam, destruction ; he in whom everything reverts when destroyed. असि Asi, (thou) art. संवर्गः Samvargah, collected whole of the Devatas. असि Asi, thou art. इति Iti.

4. Then, the vessel containing the paste should be touched, (with the following mantras, in order to praise the Lord in the paste):—(Thou) art the mover of the world ; (Thou) art

the light ; (Thou) art full (of all the qualities) ; (Thou) art firm ; (Thou) art pervader of this universe ; (Thou) art the Himkâra (which a sacrificer utters at the commencement of the sacrifice) ; (Thou) art He in whose praise the Himkâra is uttered ; (Thou) art the Udgitha ; (Thou) art He, who is sung in the middle of the sacrifice ; (Thou) art He, whose praise the sacrificers are made to hear ; (Thou) art He, whose praise the sacrificers are made to hear again and again ; (Thou) art light in the wet cloud ; (Thou) art all-pervading ; (Thou) art powerful ; (Thou) art the food and the eater ; (Thou) art the light of knowledge ; (Thou) art the destruction ; (Thou) art the collected whole of all the Devatas.—399.

MANTRA VI. 3. 5.

अथैनमुद्यच्छत्यामस्यामहि ते महि सहि राजेशा-
नोऽधिपतिः स मां राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

अथ Atha, then. एनं Enam, this vessel containing the paste. उद्यच्छति Udyachchhati, takes up in hand. ते Te, thy. महि Mahi, glorious form. आमसि Âmasi, knowest fully. आ Â, a little. महि Mañhi, (we) know. हि Hi, certainly. सः Saḥ, he ; thou who art such. राजा Rājā, king. ईशानः Îśānaḥ, the sender of the Îśas ; he who makes Brahmā and the other deities do their respective duties. अधिपतिः Adhipatiḥ, the highest lord. सः Saḥ, that. मां Mām, me. राजा Rājā, king. ईशानः Îśānaḥ, the sender of the Îśa, like Brahmā, &c. अधिपतिं Adhipatim, a mighty lord. करोतु Karotu, may (he) make. इति Iti.

5. Then the sacrificer takes up the paste in his hand (and sayeth) : Thou (Thy-self) knowest wholly thy glorious form ; but we know very little (of it). Thou art certainly, the king, the sender of the Îśas, like Brahmā, &c., the highest lord. May that king and the sender of the Îśas make me a mighty lord.—400.

MANTRA VI. 3. 6.

अथैनमाचामति तत्सवितुर्वरेण्यं मधुवाता ऋतायते मधु
क्षरन्ति सिन्धवः माध्वीर्नः सन्त्वोषधीर्भूः स्वाहा भर्गो
देवस्य धीमहि मधु नक्तमुतोषसो मधुमत्पार्थिवश्रजः

मधुदौरस्तु नः पिता भुवः स्वाहा धियो यो नः प्रचोद-
यान्मधुमान् नो वनस्पतिर्मधुमाः ३ अस्तुसूर्यः माध्वीर्गावो
भवन्तु नः स्वः स्वाहेति सर्वां च सावित्रीमन्वाह सर्वाश्च
मधुमतीरहमेवेदः सर्वं भूयासं भूर्भुवः स्वः स्वाहेत्यन्तत
आचम्य पाणौ प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति
प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणा-
मेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीने
वःशं जपति ॥ ६ ॥

अथ Atha, then. एनम् Enam, this paste. आचामति Âchâmati, sips; 'or eats up four times. यः Yah, who. नः Nah, of us all; of all the beings. धियः Dhiyah, intellect, understanding. प्रचोदयान् Prachodayât, sends forth, quickens. तद् Tat, that. This is the Vedic form of तस्य (tasya); or it may be तद् (Tat), from तद् (Tana), to spread, and क्विप् (Kvip), meaning—spread with all the qualities; having all the qualities in full; in this case it qualifies भर्गः (Bhargah). सवितुः Savituh, the great progenitor. देवस्य Devasya, of the Lord Nârâyana. वरेण्यं Vareṇyam, adorable; deserving worship. भर्गः Bhargah, light; of the form of knowledge. धीमहि Dhîmahi, (we) meditate on. वाताः Vâtâh, the winds. मधु Madhu, sweetly. ऋतायते Ritâyate, may blow. सिन्धवः Sindhavah, the rivers. मधु Madhu, sweetly. क्षरतिः Kṣaranti, may drop; may blow. ओषधीः Oṣadhîh, the herbs. नः Nah, to us. माध्वीः Mâdhvîh, pleasing. संतु Santu, may be. नक्तं Naktam, the night. उत Uta, as well as. उषसः Uṣasaḥ, the dawns; the days. मधु Madhu, pleasing. पार्थिवं Pârthivam, of the earth. रजः Rajaḥ, the dust. मधुमत् Madhumat, pleasing. द्यौः Dyauh, the heaven. पिता Pitâ, the father. नः Nah, to us. मधु Madhu, pleasing. अस्तु Astu, may be. वनस्पतिः Vanaspatih, the tree. नः Nah, to us. मधुमान् Madhumân, pleasing. सूर्यः Sûryah, the sun. मधुमान् Madhumân, pleasing. अस्तु Astu, may be. गावः Gâvah, the cows; the animals. नः Nah, to us. माध्वीः Mâdhvîh, pleasing. भवन्तु Bhavantu, may be. भूः Bhûh, the earth. भुवः Bhuvah, the atmosphere; the space. स्वः Svah, the heaven. सर्वां Sarvâm, the whole. सावित्री Sâvitrîm, the Gâyatrî mantra. च Cha, as well as. सर्वाः Sarvâh, the whole. च Cha. मधुमतीः Madhumatîh, the mantra beginning with मधुवाताः ऋतायते &c. अनु Anu, after. अहं Aham, I. एव Eva, certainly. इदं Idam, this. सर्वं Sarvam, all; full. भूयासं Bhûyâsam, may be. आह Âha, (he) should say. भूः Bhûh.

भुवः Bhuvaḥ. स्वाः Svaḥ. स्वाहा Svâhâ. इति Iti. अंततः Antataḥ, at the end; when the paste has been eaten. आचम्य Âchamya, washing (his) face. पाणी Pāṇī, the two hands. प्रक्षाल्य Prakṣālya, washing. अग्निं Agnim, the fire. जघनेन Jaghanena, in the west of. प्राक्षिराः Prākṣirāḥ, with the head eastward. संविशति Samviśati, should lie down. प्रातः Prātaḥ, in the morning; when the morning duties have been done. आदित्यं Âdityam, the sun; the great Lord in the sun. उपतिष्ठते Upatiṣṭhate, should worship; should offer up prayers to. दिशं Diśam, of all the quarters; of all the beings that live in various quarters. एकपुण्डरीकं Ekapuṇḍarikam, the only one lotus; the chief. अस्मि Asi, thou art. अहम् Aham, I; who thus worship thee. मनुष्याणां Manuṣyāṇām, among men. एकपुण्डरीकं Ekapuṇḍarikam, the only one lotus; the chief. भूयासं Bhuyâsam, may be. इति Iti. यथा Yathâ, as. इतं Itam, he came before. एत्य Etya, coming. अग्निं Agnim, the fire. जघनेन Jaghanena, in the west of. आसीनः Âsīnaḥ, seated, वंशं Vaṁśam, the family; the names of the family of the religious teachers. जपति Japati, should mutter.

6. Then the sacrificer should eat the paste (in four morsels thus); (uttering the mantra):—Tat Saviturvareṇyam madhu-vâtâ ṛitâyate madhu kṣaranti sindhavaḥ mâdhvîr naḥ santvo-ṣadhiḥ Bhûḥ Svâhâ; (he should eat the first morsel). Bhargo devasya dhîmahî madhu naktam utoṣaso madhumat Pârthivam rajaḥ madhu dyauḥ astu naḥ Pitâ Bhuvaḥ Svâhâ; (he should eat the second morsel). Dhiyoyonaḥ Prachodayât Madhumân no vanaspatiḥ madhumânastu Sûryaḥ Mâdhvîrgâvo bhavantu naḥ Svaḥ Svâhâ; (he should eat the third morsel). Then, after the whole of the Gâyatrî, *viz.*—Of the Great God, the progenitor, the much-adored Light do (I) meditate on, who sends forth our intellect, and whole of Madhumatî mantra, *viz.*—(may) the winds blow mildly; (may) the rivers flow gently; (may) the herbs (be) sweet to us; (may) the night as well as the dawns (be) pleasant; (may) the dust of the earth (be) sweet; (may) the atmosphere and the Fathers (be) sweet; (may) the tree (be) sweet to us; (may) the sun (be) sweet and (may) the cows (be) sweet to us; he should say, may I be all this; Bhûrbhuvaḥ svaḥ svâhâ; (here he should eat the fourth morsel). At the end, washing (his) face and washing two hands, he should lie down to the west of the fire with the head eastward. In the morning (after performing his

morning duties, he should worship the sun (thus):—"Thou art the only one lotus of the quarters; may I be the only one lotus among men." Coming as (he) came before, and seating to the west of the fire, he should repeat the genealogy [mentioned in the following mantras].—401.

MANTRA VI. 3. 7.

त॑ ह॒तमु॒द्दाल॑क आ॒रुणि॑र्वाज॒सने॑याय याज्ञ॒वल्क्या॑यान्ते-
वा॒सि॒न उक्त्वा॑वाचापि य ए॒नं शु॒ष्के स्था॑णौ निषि॒ञ्चेज्जा-
येर॑ञ्छाखाः प्र॒रोहे॑युः पला॒शानी॑ति ॥ ७ ॥

तं Tam, what has just been said. एतं Etam, this; the paste and the process of its application. उद्दालकः Uddālakah, Uddālaka by name. आरुणिः Āruṇiḥ, the son of Aruṇa. वाजसनेयाय Vājasaneyāya, the follower of the Vājasaneya branch of the Yajurveda. अ॒न्तेवा॒सिने॑ Antevāsine, disciple. याज्ञ॒वल्क्याय॑ Yājñavalkyāya, to Yājñavalkya. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. ए॒नं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शु॒ष्के Śuṣke, dry; dead. स्था॑णौ Sthāṇau, on the trunk of a tree, अ॒पि Api, even. निषि॒ञ्चेत् Niṣiñchet, should sprinkle. शा॒खाः Śākhāḥ, the branches. जा॒येर॑य Jāyeran, may grow. पला॒शानि॑ Palāśāni, the leaves. प्र॒रोहे॑युः Praroheyuḥ, may spring forth. इति Iti.

7. Uddālaka, the son of Aruṇa, instructing [this mantra, doctrine to] his disciple, Yājñavalkya, the follower of the Vājasaneya branch, said—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth."—402.

MANTRA VI. 3. 8.

ए॒तमु॒हैव॑ वाज॒सने॑यो याज्ञ॒वल्क्यो॑ मधु॒काय॑ पै॒ङ्गाया॑न्ते-
वा॒सि॒न उक्त्वा॑वाचापि य ए॒नं शु॒ष्के स्था॑णौ निषि॒ञ्चेज्जा-
येर॑ञ्छाखाः प्र॒रोहे॑युः पला॒शानी॑ति ॥ ८ ॥

तः Yājñavalkyaḥ. वाजसनेयः Vājasaneyah, the follower of the Vājasaneya branch of the Yajurveda. अ॒न्तेवा॒सिने॑ Antevāsine, disciple. पै॒ङ्गाय॑ Paingāya, the son of Piṅga. मधु॒काय॑ Madhukāya, to Madhuka. ए॒तं Etam, this.

उ U, again. इ Ha. एव Eva, only. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this ; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry ; dead. स्थानौ Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, leaves. प्ररोहेयुः Praroheyuḥ, may spring forth. इति Iti.

8. Again, Yājñavalkya, the follower of the Vājasaneyā branch of the Yajurveda, instructing it to his disciple, Madhuka, the son of Piṅga, said—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth."—403.

MANTRA VI. 3. 9.

एतमुहैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन
उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जाये-
रञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ९ ॥

पैङ्गः Paingāḥ, the son of Piṅga. मधुकः Madhukaḥ, Madhuka by name. अन्तेवासिने Antevāsine, disciple. भागवित्तये Bhāgavittaye, the son of Bhāga-vitti. चूलाय Chūlāya, to Chūla. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this ; the paste ; the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry ; dead. स्थानौ Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

9. Again, Madhuka, the son of Piṅga, instructing it to his disciple Chūla, the son of Bhāgavitti, said,—“Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth.”—404.

MANTRA VI. 3. 10.

एतमुहैव चूलो भागवित्तिर्जानकय आयस्थूणायान्ते-
वासिन उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जा-
येरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ १० ॥

भागवित्तिः Bhāgavittiḥ, the son of Bhāgavitti. चूलः Chūlaḥ, Chūla by name. अन्तेवासिने Antevāsine, disciple. जानकये Jānakaye, the son of Janaka. आयस्थूणाय Āyasthūṇāya, to Āyasthūṇa. उक्त्वा Uktvā, instructing.

उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this ; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry ; dead. स्थानौ Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, the branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

10. Again, Chûla, the son of Bhâgavitti, instructing it to his disciple, Âyasthûṇa, the son of Janaka, said,—“ Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth.”—405.

MANTRA VI. 3. 11.

एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायान्ते-
वासिन उक्त्वोवाचापि य एन शुष्के स्थाणौ निषिञ्चेज्जा-
येरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकिः Jānakīḥ, the son of Janaka. आयस्थूणः Âyasthûṇah, Âyasthûṇa. अंतेवासिने Antevāsine, disciple. जाबालाय Jābālāya, the son of Jabāla. सत्यकामाय Satyakāmaḥ, to Satyakāma. एतं Etam, this. उ U, again. इ Ha. एव Eva, only. उक्त्वा Uktvā, instructing. उवाच Uvācha, said. यः Yaḥ, any one. एनं Enam, this ; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry ; dead. स्थानौ Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

11. Again, Âyasthûṇa, the son of Janaka, instructing it to his disciple Satyakāma, the son of Jabāla, said,—“ Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth.”—406.

MANTRA VI. 3. 12.

एतमुहैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि
य एन शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः
पलाशानीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकामः Satyakāmaḥ, Satyakāma. जाबालः Jābālāḥ, the son of Jabāla. अंतेवासिभ्यः Antevāsibhyaḥ, to his disciples. एतं Etam, this. उ U, again. इ Ha. एव Eva, only. उक्त्वा Uktvā, instructing. उवाच Uvācha, said.

यः Yah, any one. एनं Enam, this ; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuske, dry ; dead. स्थानौ Sthānau, on the trunk of a tree. अपि Api, even. निषिञ्चेत् Niṣiñchet, should sprinkle. शाखाः Śākhāḥ, branches. जायेरन् Jāyeran, would grow. पलाशानि Palāśāni, the leaves. प्ररीहेयुः Praroheyuḥ, would spring forth. इति Iti. तं Tam, the aforesaid. एतं Etam, it ; the Mantha doctrine. अपुत्राय Aputrāya, to one who has no son. वा Vā, or. अनन्तेवासिने Anantevāsine, to one who is not a student or disciple. वा Vā, or. न Na, not. ब्रूयात् Brūyāt, should say.

12 Satyakāma, the son of Jabāla, instructing it to his disciples, said,—“ Should one sprinkle it even on the dry trunk of a tree, branches would grow and the leaves spring forth.” (A man) should not instruct it (what has been said afore) to one who has no sons, or to one who is not a regular student.—407.

MANTRA VI. 3. 13.

चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमस
औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ दश ग्राम्याणि
धान्यानि भवन्ति व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधू-
माश्च मसूराश्च खल्वाश्च खल्वकुलाश्च तान् पिष्टान्दधनि-
मधुनि घृत उपषिञ्चत्याज्यस्य जुहोति ॥ १३ ॥

इति षष्ठे तृतीयं ब्राह्मणम् ॥ ३ ॥

चतुः Chatûḥ, four ; four things. औदुम्बरः Audumvaraḥ, made of Uduvara, or conglomerate fig-tree. भवति Bhavati, is ; are. औदुम्बरः Audumvaraḥ, made of uduvara. स्रुवः Sruvaḥ, Sruva. औदुम्बरः Audumvaraḥ, made of the conglomerate fig-tree. चमसः Chamasah, vessel, or cup. औदुम्बरः Audumvaraḥ, made of conglomerate fig wood. इध्मः Idhmaḥ, the sacrificial wood. औदुम्बर्या औदुम्बर्या, made of conglomerate fig wood. उपमन्थन्यौ Upamanthanyau, the two churning vessels. दश Daśa, ten. ग्राम्याणि Grāmyāṇi, cultivated in a village ; chief. धान्यानि Dhānyāni, crops. भवति Bhavanti, are. व्रीहि Vrihi, rice. यवाः Yavāḥ, barley. तिलाः Tilāḥ, sesamum seed. माषाः Māṣāḥ, kidney-beans. अणु Ann, millet ; āyāmākā. (श्यामाका). प्रियङ्गवः Priyaṅgavaḥ, panic seed ; long pepper. गोधूमाः Godhūmāḥ, wheat. मसूराः Masūrāḥ, lentils. च Cha, and. खल्वाः Khalvāḥ, pulse, च Cha, and. खल्वकुलाः Khalvakulāḥ, vetch. च Cha, and.

तान् Tān, those grains. पिष्टान् Piṣṭān, grounded. दधनि Dadhani, in curdled milk. मधुनि Madhuni, in honey. घृते Ghṛite, in ghee. उपसिञ्चति Upasiñchati, should pour. अज्यस्य Âjyasya, with the ghee. जुहोति Juhoti, should pour into the fire.

13. Four things are made of Udumvara wood. Of Udumvara is the sruva ; of Udumvara is the cup ; of Udumvara is the sacrificial fuel ; and of Udumvara are the two churning vessels. Ten are the chief cultivated grains, *viz.*, rice, barley, sesamum seed, kidney-beans, millet (or Śyâmâkâ), panic seed, wheat, lentils, pulse and vetch. These, when grounded, (the sacrificer) should moisten in curds, in honey, and in ghee. Of ghee, (he) should make the offering to the fire.—408.

Here ends the third Brâhmanam.

MADHVA'S COMMENTARY.

In discoursing about Panchâgni Vidyâ, the Upaniṣad says that this knowledge leads to mukti. Now, all the schools of Vedânta Philosophy are agreed on this point, that it is Brahma Vidyâ alone which can lead to Mokṣa. Consequently, Madhva explains this Pañchâgni Vidyâ in the sense of Brahma Vidyâ, and the Five Fires do not mean what they have been ordinarily taken to mean. Hence he says on the authority of the Trai-Vidyâ:—

“ It has been said that a man become Pañchâgnivîṭ (पञ्चाग्निविद्) or the knower of the ‘ Five Fires ’ when he meditates on God in his five aspects, *viz.*—(1) Nârâyaṇa ; (2) Vāsudeva ; (3) Saṅkarṣaṇa ; (4) Pradyuma ; and (5) Aniruddha, respectively in (1) Dyau ; (2) Parjanya ; (3) Dharâ ; (4) Puṣṭ (पुष्टि); and (5) Stri स्त्री; and that the Pañchâgnivîṭ attains mukti. He is never stained by the sin of associating with mortal sinners.”

(There is no mention in this Upaniṣad that the knower of Pañchâgni is never stained by “ Saṅsarga doṣa.” This fruit of the Vidyâ is, however, mentioned in the corresponding passage of the Chhândogya Upaniṣad, V. 10, 9 and 10 (S. B. H., Vol. III., p. 345), which is reproduced below :—

“ The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and, as a fifth, he, who associates with them.

“ But he, who thus knows (the Five Divine Aspects, called) the Five Fires, is not tainted with sin, even though he associates with those

(sinners). (On the contrary), being (himself) pure, he purifies (them); and obtains the world of the pious : he who knows thus, yea, he who knows thus."

The result of this Pañchâgni Vidyâ is not only to give Mokṣa or invisible fruit, but it produces also visible results in procreating good, healthy and pious progeny, as the Upaniṣad mentions in the fourth Brâhmaṇa ; and, therefore, the Commentator says :—" It produces great visible and invisible fruits." As ays an authority :—

A son, born according to the method taught in this Upaniṣad, is generally entitled to attain Heaven by his good deeds and to attain Mokṣa by his knowledge of Brahman. This is the reason why the Upaniṣad in its fourth Brâhmaṇa teaches the ritual which the married couple should observe in their marital relations, in order to procreate such a son and, although this Brâhmaṇa of the Upaniṣad has been left untranslated, yet from the higher standpoint of Eugenics, such a knowledge is necessary, and that justifies the presence of that Brâhmaṇa in this Upaniṣad.

But the mere performance of the ritual, called Pañchâgni, will not produce this result, hence it is said :—

" If the mind of the married couple is fixed on Viṣṇu (God), even at the time of this marital sacrament and not disturbed by lust."

If, however, the mind be so fixed on the Lord, but the couple are ignorant of this Pañchâgni ritual, yet the progeny will be a pious son, as says the same authority :—

" If the couple owing to ignorance has not performed the ceremony of Pañchâgni, but their mind is still fixed on the Lord at that time, the son born to them will yet be fit for Mokṣa, though generally not possessed of visible fruits, in the shape of capacity for worldly affairs.

" But sometimes even a son so procreated, is seen to be possessed of worldly capacity also through the blessing of a great man. This is a general rule where no special cause exists to counteract it.")

The Lord Nârâyaṇa is meant by the word Dyau in the Mantra, for He is all light, because He illumines all. (द्युतिहेतुतः). By the word Parjanya (पर्जन्य) in the mantra, Lord Vâsudeva is meant, for, it is He who causes all to be born. (परसंजनयेद् यतः). By the word Prithivî in the mantra, the Lord Saṅkaraṇa is to be understood, for, it is He who is always spoken highly of among the gods (प्रथिस्तादसर्वदेवहि), because द्युति means all-expansive. The Lord Pradyumna has been spoken of by the term Puruṣa in the Mantra, for, it is that Lord who fills the word (पुरवत्सजगद्यतः). There is the word Yoṣā in the mantra ; this word standa-

for the word Strī ; (स्त्री), and the Lord Aniruddha is the Strī, for, it is He who is present in the three. स (Sa), meaning, सहित (Sahita), in or together with, and त्रि (Tri) means three. Strī (स्त्री) is Aniruddha, because it is He who is always present in the three gods.

The words Dyau, &c., primarily, mean the Paramâtman, and the heaven, &c., are the secondary meanings; so also, the words Agni, &c., primarily mean the Paramâtman, and their secondary meanings are also here given, viz.,—Agni, he who eats or kills all; Agni, the eater or killer. Aṅgāra is He who अंगत्वेनार्यते (Aṅgatvenâryate), is all-destroyer. Archi (अर्चि) is He who is the object of worship, or worshipful. Visphuliṅga (विस्फुलिङ्ग) is He who manifests in different forms, or who is present in various places (विस्फुल्लान्). Samit (समित्) is He who is All-predominant, and, therefore, is the best of all. The Lord Himself, presiding in Agni, &c., passes by those names. It must be borne in mind that by every term the Lord Paramâtman is primarily meant, and the other meanings of those terms come from Him, and these meanings correspond to the functions performed by the Lord. The words Âditya (आदित्य) and Rasmi (रश्मि), &c., likewise, have double meanings. As Nârâyaṇa, Vāsudeva, Saṅkārṣaṇa, Pradyumna and Aniruddha preside in the Five Fires, Diva (दिव), Parjanya (पर्जन्य), Pṛithivī (पृथिवी), Puruṣa (पुरुष) and Yoṣā (योषा), so also in each of these fires the Lord Nârâyaṇa presides in the five forms, Samit (समित्), Dhûma (धूम), Archi (अर्चि), Aṅgāra (अङ्गार), and Visphuliṅga (विस्फुलिङ्ग). Thus each of the Mantras is to be understood in the following way. In Diva, or in the Lord Nârâyaṇa, there are five forms, viz., the Lord Nârâyaṇa is the Samit, the Lord Vāsudeva is the Dhûma, the Lord Saṅkārṣaṇa is the Archi, the Lord Pradyumna is the Aṅgāra, and the Lord Aniruddha is Visphuliṅga. Again, in Parjanya or in the Lord Vāsudeva, there are five forms, viz., the Lord Nârâyaṇa is the Samit, the Lord Vāsudeva is the Dhûma, the Lord Saṅkārṣaṇa is the Archi, the Lord Pradyumna is the Aṅgāra and the Lord Aniruddha is the Visphuliṅga. Five similar forms are there in each of Saṅkārṣaṇa, Pradyumna and Aniruddha. Such is the explanation given in the Pravṛitti.

It has also been said in the Traividya, “ The Lord Puruṣottama, is called Dhûma or reproach to the enemies (धूमकारात् धूमउद्दिष्टः). He is called Archi, because He is the best of all that deserve our worship (अच्युतमत्वात्). He is called Aṅgāra, i.e., He delights in His own body (रमणात्) for, it has been said.—He is the body and He is the enjoyer of that body.”

Note.—This Upaniṣad, as well as the Chhândogya and other Upaniṣads constantly mention that the Brahma Vidyâ was learnt from the Kṣatriyas by the Brâhmanas. This goes against the modern exclusive spirit of Brâhmanism, and so Madhva apologises for it.

Moreover, in the Vamśa Brāhmaṇa, at the end of this Adhyāya, we find, that Ambhṛiṇi learnt this Vidyā from Āditya. But Ambhṛiṇi, being herself the Goddess, Rāmā, is certainly higher than Āditya or the Solar Logos in the Divine Hierarchy. How does a higher learn from the lower? So the Commentator says :—

It has been said in the Brahmataṛka that “ even a superior [person] may learn Divine wisdom from one, who is inferior [to him in social scale]. Such is the relation between the speaker and the hearer. It does not imply that the speaker should be higher than his audience. The superior person is he whom the Purāṇas, the Pañcharātras and the Itihāsas declare to be so, but not others. ”

The term Āditya, in the Mantra, means the acceptor (आदानात्). The term Rāsmi means the giver of enjoyment and pleasure to others (रमयत रमनात्). The term Abhaḥ means, not inferior to anybody (अधीनत्वात्). The term Chandramā means the giver of delight (चन्दनात्). The word Nakṣatra means he whose protector there is none, except himself (अस्य क्षत्रं अन्यस्मास्ति). Though the Lord is one, but the term Nakṣatra has been used in the plural number. It is because He has many forms. The term Vāyu in the text means, He who is of the form of knowledge (vā) and who is the giver of life (Āyu). The term Abhra (अभ्र) means he who is not fed or nourished by anybody else, other than himself. (भ्रमणीयत्वात्). The term Vidyut (विद्युत्) means he who sends forth light (विद्योतनात्). The term Aśani means the destroyer of all (भशनात् अशनिः). The term Hrāduni ह्रादुनि means the great delight (निहादनात्). The term Ākāśa means he who is bright everywhere (आसमतात् काशनात्). This term has not been used in the Bṛihadāraṇyakā; but it has been used in the Chhândogya—पृथिवी वाव गौतम अग्निः तस्याः संवत्सर एव समित् आकाशी धूम इति. Samvatsara is he who gives delight to his sons, i.e., those who are devoted to Him (सव्यक्वत्सान्-भक्तान् रमयतीति). The term Diśa (दिश) means the commander (आदेशनात्). Avāntaradiśa (अवांतरदिश) means the commander of what is comprehended within another; the commander of something special or additional (अवांतरमादिशति). Rātri (रात्रि) means the giver of enjoyment (रतिकरत्वात्). Vāk (वाक्) means the speaker (वचनात्). Prāṇa (प्राण) means the maker (प्रणयनात्). The term Jihvā (जिह्वा) means He who makes those that are devoted to Him, give up sins and proceed towards Mokṣa, (जहाति गमयति). Chakṣuḥ (चक्षुः) means the speaker, the informer (चष्टे इति). Śrotra (श्रोत्र) means the hearer (शृणोति इति). Upastha means He who is always near to all the beings, because of His presence in their heart (उपस्थितत्वात्). Yoni योनि means He who leads the pious to Mokṣa and takes the impious to hellish darkness (वापयति नयति च). The term Abhinanda (अभिनन्द) means He who causes others to take delight in Himself. The term Upamantra उपमन्त्र means the creator

of (अंतःकरण). Since everything is under the Lord, so every term or every name is the name of the Lord. The primary meaning of every term, therefore, is the Lord, and it is through the reference to the Lord that terms get their secondary meanings. It has also been said by Bhagavat, that every word gets its meaning, in which it is understood, from the Lord Himself, for everything is under Him. Moreover, it has also been said that the meaning of every word is drawn from the Lord Himself. My salutations be to that Eternal Paramâtman, who is the internal governor of every being, and who is to be worshipped by the Pañchâgni Vidyâ (पंचाग्निविद्या) by Prâṇa Vidyâ (प्राणविद्या) and by Prajâtikarma (प्रजातिकर्म) and through a knowledge of the family of the Guru or preceptor of knowledge.

Here ends the Bhâṣya on the second and third Brâhmaṇas.

FOURTH BRÂHMAṆAM.

Note.—Regarding this Brâhmaṇa, Professor Max Muller observes :—

“ This Brâhmaṇa is inserted here because there is supposed to be some similarity between the preparation of the Śrīmantha and the Putramantha, or because a person who has performed the Śrīmantha is fit to perform the Putramantha.”

As almost the whole of this Brâhmaṇa does not bear an English rendering, it has been left untranslated.

MANTRA VI. 4. 1.

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय
श्रोषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः
पुरुषस्य रेतः ॥ १ ॥ 409.

MANTRA VI. 4. 2.

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति
स स्त्रियथं ससृजे ताथं सृष्ट्वाऽध उपास्त तस्मात्स्त्रियमध
उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्ते
नैनामभ्यसृजत् ॥ २ ॥ 410.

MANTRA VI. 4. 3.

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवस्ते समिद्धो

मध्यतस्तौ मुष्कौ स यावान् ह वै वाजपेयेन यजमानस्य
लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहा-
संचरत्यासां स्त्रीणां सुकृतं वृद्धेऽथ य इदमविद्वान-
धोपहासं चरत्यस्य स्त्रियः सुकृतं वृज्जते ॥ ३ ॥ 411.

MANTRA VI. 4. 4.

एतद्भु स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्भु स्म वै
तद्विद्वान्नाको मोद्गल्य आहैतद्भु स्म वै तद्विद्वान्कुमारहारित
आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्मा-
ल्लोकात्प्रयन्ति य इदमविद्वां सोऽधोपहासंचरन्तीति बहु
वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥ 412.

MANTRA VI. 4. 5.

तदभिमृषेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कांत्सी-
द्दोषधीरप्यसरद्दप इदमहं तद्रेत आददे पुनर्मै-
त्विन्द्रियं पुनस्तेजः पुनर्भगः पुनरग्निर्धिष्ण्या यथास्थानं
कल्पन्तामित्यानामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनी वा
भ्रुवौ वा निमृज्यात् ॥ ५ ॥ 413.

MANTRA VI. 4. 6.

अथ यद्युदक आत्मानं पश्येत्तदाभिमन्त्रयेत मयि तेज
इन्द्रियं यशो द्रविणं सुकृतमिति श्रीर्ह वा एषां स्त्रीणां
यन्मलोद्वासास्तस्मान्मलोद्वासं यशस्विनीमभिक्रम्योपमन्त्र-
येत ॥ ६ ॥ 414.

MANTRA VI. 4. 7.

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै
नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहृत्यातिक्रामे-

दिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥७॥ 415.

MANTRA VI. 4. 8.

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति
यशस्विनावेव भवतः ॥ ८ ॥ 416.

MANTRA VI. 4. 9.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन
मुखः संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि
हृदयादधि जायसे स त्वमङ्गकषायोऽसि दिग्धविट्टामिव
मादयेमाममूं मयीति ॥ ९ ॥ 417.

MANTRA VI. 4. 10.

अथ यामिच्छेन्न गर्भं दधोतेति तस्यामर्थं निष्ठाय मुखेन
मुखः संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद
इत्यरेता एव भवति ॥ १० ॥ 418.

MANTRA VI. 4. 11.

अथ यामिच्छेद्दधोतेति तस्यामर्थं निष्ठाय मुखेन मुखः
संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति
गर्भिण्येव भवति ॥ ११ ॥ 419.

MANTRA VI. 4. 12.

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुप-
समाधाय प्रतिलोमः शरबर्हिस्तीर्त्वा तेस्मिन्नेताः शरभृष्टीः
प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ
त आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूस्त आददेऽ-
साविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम
समिद्धेऽहौषीराशापराकाशौ त आददेऽसाविति स वा एष

निरिन्द्रियो विसुकृदस्माल्लोकात्प्रैति यमेवं विद्वान्ब्राह्मणः
शपति तस्मादेवंविच्छ्रोत्रियस्य द्वारेण नोपहासमिच्छेदुत
ह्येवंवित्परो भवति ॥ १२ ॥ 420.

MANTRA VI. 4. 13.

अथ यस्य जायामार्तवं विन्देऽत्यहं कः सेन पिबेदह-
तवासा नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य
व्रीहीनवघातयेत् ॥ १३ ॥ 421.

MANTRA VI. 4. 14.

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायु-
रियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ
जनयित वै ॥ १४ ॥ 422.

MANTRA VI. 4. 15.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वा वेदा-
वनुब्रुवीत सर्वमायुरियादिति दध्यौदनं पाचयित्वा सर्पिष्म-
न्तमश्नीयातामीश्वरौ जनयित वै ॥ १५ ॥ 423.

MANTRA VI. 4. 16.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वे
दानुब्रुवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पि-
ष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥ १६ ॥ 424.

MANTRA VI. 4. 17.

अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरिया-
दिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ
जनयित वै ॥ १७ ॥ 425.

MANTRA VI. 4. 18.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिगमः
शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रुवीत सर्वमा-
युरियादिति मा२सौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाता-
मीश्वरौ जनयित वा औक्षेन वार्षभेण वा ॥ १८ ॥ 426.

MANTRA VI. 4. 19.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपा-
कस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे
सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः
प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्यु-
क्षत्युत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्यां संजायां पत्या
सहेति ॥ १९ ॥ 427.

MANTRA VI. 4. 20.

अथैनामभिपद्यतेऽमोहमस्मि सा त्व२ सा त्वमस्यमोऽहं
सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि स२रभा-
वहै सह रेतो दधावहै पु२से पुत्राय वित्तय इति ॥२०॥ 428.

MANTRA VI. 4. 21.

अथास्य ऊरू विहापयति विजिहीथां द्यावापृथिवी
इति तस्यामर्थं निष्ठाय मुखेन मुख२ संधाय त्रिरेनामनुलो-
मामनुमार्ष्टि । विष्णुर्येानि कल्पयतु त्वष्टा रूपाणि
पि२शतु । आसिंचतु प्रजापतिर्धाता गर्भं दधातु ते ।
गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके । गर्भं ते अश्विनौ
देवावाधतां पुष्करस्त्रजौ ॥ २१ ॥ 429.

MANTRA VI. 4. 22.

हिरण्यमयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं
हवामहे दशमे मासि सूतये । यथाऽग्निगर्भा पृथिवी यथा
द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भ एव गर्भं दधामि
तेऽसाविति ॥ २२ ॥ 430.

MANTRA VI. 4. 23.

सोष्यन्तीमद्विरभ्युक्षति यथा वायुः पुष्करिणीं स मि-
द्धयति सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्र-
स्यायं ब्रजः कृतः सार्गलः सपरिश्रयः तमिन्द्र निर्जहि
गर्भेण सावरा सहेति ॥ २३ ॥ 431.

MANTRA VI. 4. 24.

जातेऽग्निमुपसमाधायाङ्क आधाय कथंसे पृषदाज्यं
संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः
स्वे गृहे । अस्योपसंदां मा च्छैत्सीत् प्रजया च पशुभिश्च
स्वाहा । मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा । यत्क-
र्मणात्यरीरिचं यद्वान्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्-
न्तिस्विष्टं सुहुतं करोतु नः स्वाहेति ॥ २४ ॥ 432.

MANTRA VI. 4. 25.

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ
दधिमधुघृतं संनोयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते
दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि
दधामीति ॥ २५ ॥ 433.

MANTRA VI. 4. 26.

अथास्य नाम करोति वेदोऽसीति तदस्य तद् गुह्यमेव
नाम भवति ॥ २६ ॥ 434.

MANTRA VI. 4. 27.

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो
यो मयोऽभूर्यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि
वार्याणि सरस्वति तमिह धातवे करिति ॥ २७ ॥ 435.

MANTRA VI. 4. 28.

अथास्य मातरमभिमन्त्रयते इलासि मैत्रावरुणी वीरेवी-
रमजीजनत् । सा त्वं वीरवती भव यास्मान् वीरवतोऽकर-
दिति तं वा एतमाहुरतिपिता बतभूरतिपितामहो बतभूः
परमां बत काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवं-
विदो ब्राह्मणस्य पुत्रो जायत इति ॥ २८ ॥ 436.

इतिषण्डे चतुर्थं ब्राह्मणम् ॥ ४ ॥

FIFTH BRĀHMAṆAM.

MANTRA VI. 5. 1.

अथ वंशः पीतिमाषीपुत्रः कात्यायनीपुत्रात् कात्या-
यनीपुत्रो गौतमोपुत्राद्गौतमोपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः
पाराशरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः
पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः
कौशिकीपुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च
वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥ १ ॥

1. Now follows the stem :

1. Pautimâṣîputra from Kâtyâyanîputra,
2. Kâtyâyanîputra from Gautamîputra,
3. Gautamîputra from Bhâradvâjîputra,
4. Bhâradvâjîputra from Pârâsarîputra,

5. Pârâsarîputra from Aupasvastîputra,
6. Aupasvastîputra from Pârâsarîputra,
7. Pârâsarîputra from Kâtyâyanîputra,
8. Kâtyâyanîputra from Kausîkîputra,
9. Kausîkîputra from Âlambîputra and Vaiyâghrapadîputra,
10. Âlambîputra and Vaiyâghrapadîputra from Kânîputra,
11. Kânîputra from Kâpîputra,
12. Kâpîputra,—437.

MANTRA VI. 5. 2.

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भार-
 द्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सी-
 पुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्रा-
 द्वार्कारुणीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रा-
 दार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांक्रुतीपुत्रात्सांक्रु-
 तीपुत्र आलम्बायनीपुत्रादालम्बायनीपुत्र आलम्बीपुत्रादा-
 लम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डूकायनीपुत्रात्
 माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शाण्डिली-
 पुत्राच्छाण्डिलीपुत्रो राथोतरोपुत्राद्राथोतरोपुत्रो भालुकी-
 पुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रो वैदभृती-
 पुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयीपुत्रः प्राचीनयोगी-
 पुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नी-
 पुत्रादासुरिवासिनः प्राश्नीपुत्र आसुरायणादासुरायण
 आसुरेरासुरिः ॥ २ ॥

2. From Atreyîputra,

13. Atreyîputra from Gautamîputra,
14. Gautamîputra from Bhâradvâjîputra,
15. Bhâradvâjîputra from Pârâsarîputra,
16. Pârâsarîputra from Vâtsîputra,

17. Vâtsîputra from Pârâsarîputra,
18. Pârâsarîputra from Vârkârûnîputra,
19. Vârkârûnîputra from Vârkârûnîputra,
20. Vârkârûnîputra from Ârtabhâgîputra,
21. Ârtabhâgîputra from Śaunîgîputra,
22. Śaunîgîputra from Śâ^ukṛitîputra,
23. Sâṅkṛitîputra from Âlambayanîputra,
24. Âlambâyanîputra from Âlambîputra,
25. Âlambîputra from Jâyantîputra,
26. Jâyantîputra from Mânḍukâyanîputra,
27. Mânḍukâyanîputra from Mânḍukîputra,
28. Mânḍukîputra from Śânḍilîputra,
29. Śânḍilîputra from Râthîtarîputra,
30. Râthîtarîputra from Bhâlukîputra,
31. Bhâlukîputra from two Krauñchikîputras,
32. Two Krauñchikîputras from Vaidabhṛitîputra 1,
33. Vaidabhṛitîputra from Kârśakeyîputra,
34. Kârśakeyîputra from Prâchinayogîputra,
35. Prâchinayogîputra from Sâñjîvîputra,
36. Sâñjîvîputra from Prâśnîputra Âsurivâsin,
37. Prâśnîputra Âsurivâsin from Âsurâyāṇa,
38. Âsurâyāṇa from Âsuri,
39. Âsuri,—438.

MANTRA VI. 5. 3.

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण
 उपवेशेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो
 बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्ष-
 गणो हरितात्काश्यपाद्दुरितः काश्यपः शिल्पात्कश्यपाच्छिल्पः
 कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भ्रण्या
 अम्भ्रण्यादित्यादादित्यानीमानि शुक्लानि यजूंषि वाजस-
 नेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३ ॥

3. From Yājñavalkya,

40. Yājñavalkya from Uddālaka,
41. Uddālaka from Aruṇa,
42. Aruṇa from Upaveśi,
43. Upaveśi from Kuśri,
44. Kuśri from Vājaśravas,
45. Vājaśravas from Jihvâvat Vadhyoga,
46. Jihvâvat Vadhyoga from Asita Vârṣagaṇa,
47. Asita Vârṣagaṇa from Harita Kaśyapa,
48. Harita Kaśyapa from Śilpa Kaśyapa,
49. Śilpa Kaśyapa from Kaśyapa Naidhruvi,
50. Kaśyapa Naidhruvi from Vâk,
51. Vâk from Ambhiṇi,
52. Ambhiṇi from Âditya, the Sun.

As coming from Âditya, the Sun, these pure Yajus verses have been proclaimed by Yājñavalkya Vâjasaneyā.—439.

MANTRA VI. 5. 4.

समानमा सांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्माण्डू-
कायनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो माहित्थेर्माहि-
त्थिर्वामकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो
वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनादयज्ञ-
वचाराजस्तम्बायनस्तुरात्कावषेयात्तुरःकावषेयः प्रजापतेः
प्रजापतिर्ब्रह्मणो ब्रह्म स्वयंभुब्रह्मणे नमः ॥ ४ ॥

इति षष्ठे पञ्चमं ब्राह्मणम् ॥ ५ ॥

॥ इति बृहदारण्यकोपनिषत्समाप्ता ॥

4. The same as far as Sâñjivîputra (No. 36), then
36. Sâñjivîputra from Mânḍukâyani,
37. Mânḍukâyani from Mânḍavya,
38. Mânḍavya from Kautsa,
39. Kautsa from Mâhitthi,
40. Mâhitthi from Vâmakakṣâyana,

41. Vâmakakṣâyana from Śâṇḍilya,
42. Śâṇḍilya from Vatsya,
43. Vatsya from Kuśri,
44. Kuśri from Yajñavachas Râjastambâyana,
45. Yajñavachas Râjastambâyana from Tura Kâvaṣeya,
46. Tura Kâvaṣeya from Prajâpati,
47. Prajâpati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman.—440.

Here ends the Fifth Brâhmaṇam.

Here ends the Bṛihadâraṇyaka Upaniṣad.

PEACE CHANT.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्ण-
मादाय पूर्णमेवावशिष्यते ॥ ओं शान्तिः शान्तिः शान्तिः ॥

ॐ Om. पूर्णम् Pûrṇam, full. अदस् Adas, that ; the Root-form from which all avatâras descend. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. पूर्णम् Pûrṇam, full. इदम् Idam, this ; the avatâra-form. उदच्यते Udachyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping ; withdrawing in Himself ; uniting. पूर्णम् Pûrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full ; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MADHVA'S COMMENTARY.

Madhva concludes his commentary on the Bṛihadâraṇyaka Upaniṣad by Salutations to God.

“ I worship Him who is Ever Blissful, Incomparable, the Supreme, the Unborn, All-pervading, Ever steady, Omniscient, behind every act of cognition, Free from all taints, full of all auspicious qualities, the In-

fallible and Eternal; who is the cause of the creation, destruction and preservation of the universe as well as of imparting the true Divine knowledge, and who is ever my dearest comrade and friend. ”

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this Commentary written by him is authoritative, because he is one of the *Āptas* or the perfect. He is, in fact, an incarnation of *Vāyu* or Christ.

In the verses of the Veda, there are described three Divine forms (incarnations) of *Vāyu* (see *Rigveda*, I. 141. 1—5). The third of those forms has composed this Commentary, explaining it as describing *Hari*. The archetypal form of *Vāyu*, of which these are the various *avatāras*, consists of power and wisdom. By the command of God, these qualities appear fully in the *avatāra*-forms of *Vāyu*, the mighty, the supporter and mover of the universe. His first form or *avatāra* is as *Hanumat*, who carried the message of *Rāma* (to *Sītā*), or who ever obeys the words of *Rāma*. The second form is that of the warrior *Bhīma*, who destroyed the army of the *Kurus*. His third form is that of *Ānandatīrtha*, called also *Madhva*, who has composed this Commentary.

Hanuman is to be known as the first manifestation of *Vāyu*. He is the accomplisher of the acts desired by the God (*Rāma*), and he stands perpetually in the presence of the Lord (ready to carry out His Commands).

The second form of *Vāyu* is *Bhīma*, who is the devourer of large quantities of food, and the destroyer of the demon *Prītanā*.

The third manifestation is *Pūrṇa-Prajña* (*Madhva* himself), renowned as *Ānandatīrtha*.

The word दश (*daśa*) in the *Rigveda* Mantra, I. 141. 2, quoted below, means all or Infinite; and so the word दश प्रमति means Ten or Infinite Wisdom. The word प्रमति is equivalent to प्रज्ञा or wisdom; and so दश प्रमति of the Veda really refers to me, because दश=पूर्ण and प्रमति=प्रज्ञा. The whole word is equal to पूर्ण प्रज्ञा.

Note.—The words सप्तशिवास्तु मारुतु also mean the seven revelations of God to man, *viz.*, the four Vedas and *Itihāsas*, *Purāṇas* and *Pañcharātras*, which include the *Tantras* also.

When *Hari*, on account of the advent of the *Kaliyuga* becomes hidden from the sight of man, and when men began to assert that the world is false—without any foundation in reality—and that there is no such being as *Īśvara*, but that *Jīva* is *Brahman*, then the third manifestation of *Vāyu* took place, *viz.*, *Madhva* came on earth and he established the glory and greatness of *Viṣṇu*. He explains that the words “*Brahman* being निर्गुण” do not mean that God has no qualities but that He has

qualities which are *nir* or hidden, that is, not easily known to all. Thus Vāyu has three Avatāras, first, in the Tretā Yuga, the second, in the Dvāpara and the third, in the Kali age. The Lord of all lords—the Supreme Viṣṇu—is the guide in all these avatāras and their leader ; they merely carry out His commands. Viṣṇu is called Svayambhu as well as Brahman, Salutations to that Supreme Brahman.

These three forms of Vāyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do His commands. He brings the message of hope to the desponding soul (Sītā), when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. This is the first manifestation of Vāyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul, thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadī. The second manifestation of Vāyu takes place now. It is when the soul has reached the stage of Draupadī, who no longer is capable of being snatched away by Rāvaṇa or Duryodhana, that the second manifestation of Vāyu takes place. The Christ comes now, not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel, the gentle, but Michael, the terrible. This aspect of Vāyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vāyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vāyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ānandatīrtha, the bliss-giving saviour, as Pūrṇaprajña, the perfect wisdom. In this aspect, the Vāyu teaches the soul the mysteries of God-head, and ultimately leads her to the presence of her Lord. In fact, the exoteric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat, or a big semi-human ape, docile but ferocious ; the second is that of a man as warrior, Bhīma, the destroyer of the army of the Kurus. The third is that of Pūrṇaprajña, the perfect wisdom, the teacher who is superman.

Madhva now explains the five verses of the Ṛigveda, and shows how they refer to the three forms of Vāyu. Generally, these verses are taken to mean three forms of Agni :—the celestial fire, as manifested in the sun ; astral fire, as seen in the lightning ; and the terrestrial fire, as we find it on the altar and hearth. These verses, as explained by Sāyana, hardly give any sensible meaning. We give Griffith's translation below :—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto, successful is the hymn: the songs of sacrifice have brought Him, as they flow.

Wonderful, rich in nourishment, He dwells in food ; next, in the seven auspicious Mothers, is His home. Thirdly, that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength : when Mātariśvan rubbed forth him, who lay concealed, for mixture of the sweet drink, in the days of old.

When from the Highest Father (Dyaus) he is brought to us, amid the plants, he rises hungry, wondrously. As both together (Lakṣmī and Nārāyaṇa) join to expedite his birth, most youthful he is born, resplendent in his light.

Then also entered he the Mothers (the Waters), and in them, pure and uninjured, he increased in magnitude. As to the first he rose, the vigorous form of old, so now he runs among the younger lowest ones (the plants in which also he dwells),

The translation of these verses, according to Madhva, are given below :—

वदित्था तद्वपुषेभ्यायि दर्शतम् देवस्य भर्गः सहस्रो यतोजनि ।

यदीमुपह्वरते साधते मतिर्हृतस्य धेना अनयन्त सञ्जुतः ॥—Rig., I. 141. 1.

वद् Baḍ, strong. इत्था Itthā, thus. तद् Tat, that. वपुषे Vapuṣe, for the sake of body, (for the sake of getting three bodies). अध्यायि Adhāyi, the god placed or sent, or established. दर्शतम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god ; of Vāyu. भर्गः Bhargah, supporting (bhar), and moving (gaḥ) through the universe. सहस्रः Sahasrah, of the powerful. यतः Yataḥ, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat-im, who alone. उपह्वरते Upahvarate, stands near Rāma, to obey his commands. साधते Sādhate, who accomplishes all the works of Rāma. मतिः Matih, wisdom, Hanumat is called matih, because hanu means mati. ऋतस्य Ṛtasya, of the True, of Rāma. धेनाः Dhenāḥ, words. अनयन्त Anayanta, he carried to Sītā or to mankind. सञ्जुतः Sasrutaḥ, flowing with nectar.

Of the powerful God Vayu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus, for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat), who stands near the throne of the Lord and fulfils all his commands, and who carries the life-giving words of the True (to Sītā or to mankind).

Note.—The first function of Vāyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul, as Hanumat carried the words of Rāma to Sītā.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त्योषणः ॥—Rig., I. 141. 2.

पृक्षः Prikṣah, the destroyer of the hostile army (pri army, pritana, kṣah, destroyer kṣayakārakah). वपुः Vapuḥ, body, incarnation. पितुमान् Pitumān, rich in nourishment. नित्यः Nityah, always. आशये Āśaye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvitiyam, the second form. आ Â, always. सप्तशिवासु Saptāśivāsu, in the seven auspicious मातृषु Mātṛiṣu, in the measurers. तृतीयम् Tṛitiyam, the form. अस्य Asya, of him ; of Vāyu. वृषभस्य Vṛiṣabhasya, of the bull ; of the best, of the strong one. दोहसे Dohase, for the sake of milking out wisdom. दशप्रमतिं Daśapramatim, ten wisdom, infinite wisdom, called पूर्णप्रज्ञम् Pūrṇaprajñam. जनयन्त Janayanta, produced. योषणः Yoṣaṇah, women ; virgins.

His incarnation, as the destroyer of the hosts, is his second form, rich with food, this eternal one sleeps in the home of the seven measurers,

The third form of this powerful Vāyu is assumed, in order to give the milk of wisdom to mankind. This is the ten-measured form, called the Pūrṇaprajña, which the virgins immaculately conceive.

Note.—The second Avatāra of Vāyu is Bhīma the Terrible, the Destroyer of the army of the Satanic host. In this form, he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps them fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vāyu or Christ is that which is called Madhva or Pūrṇaprajña or Ānanda-tīrtha. This is the human aspect or incarnation of Christ, born of women—janayanta yōṣaṇaḥ. This incarnation is called daśapramatim or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदौ बुध्नामहिषस्य वर्षस ईशानासः शवसा क्रन्तसूरयः ।

यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥—Rig., I. 141. 3.

निः Nih. (a particle to be joined with the verb kranta). यत् Yat, because. ईम Īm, alone, even. बुध्ना Budhnât, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord, possessed of the six attributes. वर्षसः Varpaśaḥ the attributes of adorableness (var varaṇīya). protectiveness (pa pālaka.) ईशानासः Īśānāsaḥ, the devas called Rudra, &c. शवसा Śavasâ, with ease, with joy. क्रन्त Kranta, or akranta, knew. सूरयः Sûrayaḥ, the wise ones. यत् Yat, who. ईम Īm, alone. अनु Anu, after. प्रदिवः Pradivaḥ, of great refulgence. मध्वः Madhvaḥ, Madhva. आधवे Ādhave, for the sake of making him their full Lord. गुहासन्तम् Guhâsantam, dwelling in the cavity; concealed from those who hold that the Jiva and the Lord are one. मातरिश्वा Mâtariśvâ, Vāyu; the virgin's child. मथायति Mathâyati, rubs forth, establishes by reasons and scriptural proofs.

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vāyu), who alone, full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mâtariśvâ to rub forth him who lies concealed (as fire is produced by rubbing the sticks)

Note.—Mâtariśvâ, the son of the virgin, or Vāyu, in his incarnation as Madhva, has the function of revealing the guhâsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna, the wise one, from whom all cosmic Rulers (īśānas) and world teachers (sûrayaḥ) learn about the might and glory of the Lord, called the mahiṣaḥ, the possessor of the six manas.

प्रयत्नितुः परमास्तीयतेपर्याप्तुथो वीरुथो वंसु रोहति ।

उभायद्वयं जुषं यदिवत आदिवविष्टो भववद्धुः शुचिः ॥—Rig., I. 141. 4,

प्र Pra, a prefix to be joined with the succeeding verb नीयते. यत् Yat, which, viz., the three manifestations. पितुः Pituh, from the Father or the progenitor. परमात् Paramât, from the highest, qualifying the noun Pituh. परमात् पितुः, therefore, means from the highest father, viz., from Viṣṇu. (प्र) नीयते (Pra) Nīyate, is brought down or sent down in its highest manifestation. परि Pari, a prefix to be joined to the succeeding verb रोहति. Â, also a prefix to the same verb रोहति. पृथुषः Pṛkṣudhaḥ, hungry. वीरुषः Vīrudhaḥ, plants, metaphorically used for the questions put by his antagonists in controversy. दंसु Daṁsu, in (or with) his teeth. (परिभा) रोहति (Pari â) rohati. grinds very fine or puts in his teeth.

The whole of the first line thus means: when this third avatâra is sent down from his supreme father, Viṣṇu, it is with the object of grinding with his teeth all the questions of his adversaries, that is, to defeat all his adversaries in controversy, as a hungry man eats succulent herbs quickly.

उभा Ubhâ, both, viz., Lakṣmî and Nârâyaṇa. यत् Yat, because. अद्य Asya, his (i.e., of Madhva). जनुषं Januṣam, birth or avatâra. यत् Yat, when. इवतः Invataḥ, joined together to send. आत् Ât, from them both, i.e., from Lakṣmî and Nârâyaṇa. इत्, It, a mere particle. यविष्टः Yaviṣṭaḥ, most youthful or junior. अभवत् Abhavat, became. घृणा Ghṛiṇâ, through mercy or pity. शुचिः Śuchiḥ, pure.

The second line thus means: since these two (Lakṣmî and Nârâyaṇa) combine together to send Madhva, the third avatâra, on earth—hence, to the mercy of these two his birth on earth, through his physical mother is Śuchi or pure or immaculate, and so his mother or he did not feel the throes of birth.

When from the highest Father, he (Madhva) is brought down, it is with the object of answering all the questions of his adversaries, just as a hungry man grinds with his teeth, soft and succulent herbs. Since both Nârâyaṇa and Lakṣmî join together to expedite his birth, hence this most youthful (Madhva) is born pure, through their kindness. (His birth being thus immaculate).

As of old he explained the four Vedas, so in later times he explained the newer revelations, contained in the other [three inferior ones].

Note.—This explains the seven mothers of Vāyu, viz., the four Vedas and the three others, Itihâsas, Purāṇas and Pañcharâtras.

आदिम्मानुराविशयास्वा शुचिरहित्यमान उर्विया विवावृधे ।

अनुयत्पूर्वा अदहसनाजुवोनि नम्यसीस्व वरासु धावते ॥—Rig. I. 141. 5.

आत् इत् Ât it, from अ, God, [may be, from Lakṣmî and Nârâyaṇa] alone. Because वायु was sent to Earth by the divine command. Therefore,

he had to suffer from no birth pangs. मातृः Mātrīḥ, in the mothers. (आ)-अविशत् (Ā) aviśat, entered. यासु Yāsu, in whom. आ शुचिः Â Śuciḥ, perfectly pure, immaculate. अहिंस्यमानः Ahimsyamānaḥ, uninjured ; not suffering the pangs of dwelling in the womb. उर्विया Urviyâ, in magnitude greatly, or the great pains of dwelling in the womb. विवर्द्धे Vivavṛdho, increased. Since he entered [the womb of] the Mothers (in his various incarnations), by command of the deity, he was not injured by the great pains of birth, and he increased [in glory]. अनु Anu, afterwards. यत् Yat, because. पूर्वैः Pūrvāḥ, in the previous, viz., the four Vedas, Ṛik and others. अरुहत् Aruhat, he grew. सनाजुवः Sanājuvaḥ, always establishing [the glory of the Godhead]. नि Ni, a particle, qualifying धावते dhāvate. (नि) धावते (Ni) dhāvate, he runs, that is, he explains according to the rules of exegetics. नव्यसीसु Navyasīsu, in the new, namely, the new Revelation given in Itihāsas, Purāṇas and Pāñcharātras. अवरासु Avarāsu, the lower ones, because they are posterior in time to the four Vedas.

Since he entered the mothers under divine command, therefore he dwelt in them, increasing uninjured and pure. As he had explained the prior revelation of old, so now he explains the newer and posterior revelations.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom. The word mati also means he who possesses wisdom.

Therefore, when the Ṛigveda uses the words "Yadim upahvara te sādhatē matiḥ," it refers to Hanumat ; similarly, the words "Ṛitasya dhenâ anayanta sa (su)-srutaḥ," mean he who carries (anayanta) the words (dhena) of Râma, the ever truthful (su-ritasya) to Sitâ.

The words "Saptaśivâsu mâtṛīsu" refer to Bhîma. The word Bhîma means, literally, he who supports all authorities, true sciences (bhîbhṛita, supported ; mapramâṇâni, authorities). The word mâtaraḥ means measurer of authoritative words. The word saptaśivâ refers to the seven authoritative Scriptures, namely, the four Vedas, Purāṇa, Itihâsa, and Pāñcharâtra. He who rests or constantly studies these seven is Bhîma.

The word Madhva, in the third verse, is composed of two words, madhu, meaning sweet or ânanda, and va, meaning tīrtha or the scripture or the teachings. He whose teachings are ever sweet, is called Madhva or Ananda-tīrtha. Thus Madhva and Ânanda-tīrtha literally mean the same thing. This is the third body of Vâyu.

Notes.—Madhva not wishing to finish the book by describing his own glory, ends it by the following salutation to God :—

Salutation to that Beloved Viṣṇu, who is Omniscient, Infinitely Auspicious, Full, Abode of infinite good qualities, Eternal, dwells in the lotus-like temple of the heart of Ânandatīrtha.

He who knows these three forms of the mighty Spirit (Vāyu), as described in this Vedic hymn, understands through His grace all the Vedas and all the truths. Thus it is in the book called "Sadbhāva."

He whose name is Ânandatīrtha and who is the third incarnation of Vāyu, who is also called Pūrṇaprajña, has composed this Commentary (and not I). May it be acceptable to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.

FINISH.

. Alphabetical Index of the Mantras.

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9	1	II	I
		I	2
13	36	em	me
14	15	impossable	impassable
17	12	Dik	दिक् Dik
19	16	Sâ	Sa
27	9	conld	could
28	4	अश्वमेधस्य	अश्वमेधस्य
	20	9	7
29	19	porforming	performing
30	7	made	made up
	18	Eṣāḥ	Eṣaḥ
32	36	Atatatvat	Atatatvât
	38	Atta	Attâ
33	24	Asvat	Aśvat
38	32	Vdgâya	Udgâya
45	19	भृत्यु	भृत्यु
57	5	Vai Sâ	Vai Sâ (I. 3. 23).
61	16	३	२८
62	39	pratly	partly
74	32	created	creator
77	6	form	from
	8	lika	like
78	14	no	any
	31	Brahâm	Brahmâ
79	25	adas nâma	adas and nâma
81	34	I.	I. (7).
84	9	Pharoah	Pharaoh
	10		
	17	Âman	Âtman
85	11	Nrâyâṇa	Nârâyana
86	32	2.	2. (8).
89	I	2—3	3
		8—9	9

Page.	Line.	For.	Read.
90	7	3-	3. (9).
91	22	Sacrifices	Sacrifices)
92	5	perfection	perfect
101	1	IV. 1	IV. 16
104	4	Pralya	Pralaya
111	9	lare	large
112	2	The	This
	19	intellect	intellect
113	6	in the	in the Mind
116	3	Saravm	Sarvam
	11	himself	itself
118	11	word	world
	12	assert	asserts
	27	Âman	Âtman
119	9	Ashmi	Asmi
	14	not omitted	not, omitted
	25	motion	notion
	26	can be	be
120	33	points	ones
	36	who	he who
		names	ones
122	41	Purân	Purâna
125	2	courses	curses
126	8	Nṛisimha	Nṛisimha
	29	Haunmân	Hanumân
127	38	abave	above
128	6	than	to
	23	man	men
130	7	(Being).	(Being). Here is not any- thing several.
	11	(Kaṭha. IV. 14).	As water rained on the summit runs down the hillsides, so does he run down who sees the qualities of the Lord diversely. (Kaṭha. IV. 14).
131	19	In those	—After reaching this Blissful Âtman, wandering through these worlds, enjoying desires in desired forms. In those.

Page.	Line.	For.	Read.
132	29	experienceb	experienced
134	41	Paramâtman	Jivâtman
136	7	(meditation	(meditation)
144	21	प्रति	प्रती
148	4	face	mouth
150	16	this	that
	30	These	These three
153	24	this	that
	27	this	that
154	7	two	two (Brahmâ and Sarasvatî)
	19	this	that
	22	this	that
	26	there	three
155	27	having	living
157	24	coquered	conquered
160	13	indentity	identity
172	16	enjoined in	enjoined
	24	raspective	respective
173	5	Nârâyṇa	Nârâyṇa
174	16	other	others
177	29	th	than
180	33	fmily	family
181	24	अपराजिणुः	अपराजिष्णुः
183	29	Purâṣa	Puruṣa
187	14	अत्मन्विनी	आत्मन्विनी
188	7	ज्ञापयि-	ज्ञापयि-
190	14	taking	taken
192	30	सत्यामिति	सत्यमिति
198	21	these	there
211	39	elemements	elements
216	20	Bhâhyân	Bâhyân
217	11	came	come
219	21	of colours	of all the colours
224	20	Kṣatra	Kṣatram
	38	Ruler	Ruler)
230	14	hody	body

Page.	Line.	For.	Read.
234	4	यथा	यश्चा
238	6	तेजोमयोऽमृतमयः	तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः
241	18	the twins	to the twins
242	13	„ „	„ „ „
243	19	„ „	„ „ „
245	8	deva's	devas
253	8	ब्रह्मणा—	ब्राह्मणा—
	20	curiosity	curiosity
254	3	colse	close
	10-11	ब्रुवीतेत्यथ	ब्रवीतीत्यथ
259	8-9	तिमोक्षा अथ संपदः	—तिमोक्षः
262	25	दक्षिणतः	दक्षिणतः
266	23	वेते	ये ते
	25	from	in
268	16	chakṣuḥ	chakṣuḥ, the eye
	32	object	organ
271	13	acquired	has acquired
288	31	Muktas	Mukta
292	21	they did so in the beginning	did so in the beginning also
294	30	phrase	phrases
	31	employs	employ
305	28	for	or
310	11	वयुना	वायुना
323	23	unheard	unheard
326	17	asid	said
328	35	Vvâcha	Uvâcha
329	22	yo	you

Page.	Line.	For.	Read.
333	2	huminous	luminous
	20	Subtile	Subtile
336	14	ignorant	being ignorant of
339	29	puts	put
342	28	acknowledge	acknowledges
344	19	objects	object
	4	Seer	sheer
345	17	Vedass	Vedas
346	22	this	the
350	9	other	in other
352	35	श्रैव	श्रैव
354	30	द्वादस	द्वादश
357	15-17	कतमः... Iti तत्	तत्
358	14	Lkoah	Lokah
	15	Vanah	Manah
364	28	may	may be
366	24	peaker	speaker
371	30	therefore	therefore is supported
376	23	that never	that He never
378	30	सन्यस्य	सान्यस्य
379	3	compare	compared
381	8	1	1 and 2.
	13	this Mantra	Mantra 2
382	26	eminine	feminine
383	16	No	Na
384	6	6	7
388	15	one half ($\frac{1}{2}$)	one and one half ($1\frac{1}{2}$)
389	7	one half	one and one half
	15	"	"
	18	"	"
391	22	coustitutes	constitutes
394	3	shows	the text shows
398	9	Viṣṇu	Viṣṇu
400	22	of his	of
406	40	borw	brow

Page.	Line.	For.	Read.
407	20	asked	asked for
408	37	Iīva	Jīva
410	7	Says that	Says
414	31	चक्षुरवन्ता	चक्षुरवन्ता
417	16	minister	minister to
418	23	knows	knows and meditates on
426	5	विद्वानि	विद्वाने
429	34	oause	cause
435	41	works	words
437	40	of	or
438	5	or All-hearing	or He is All-hearing
	13	Vāk	and Vāk
440	6	these all	all these
441	10	this that	that this
	24	Vājñavalkya	Yājñavalkya
	30	other	others
	36	lead	leads
444	34	hṛīdi	hṛīdi
451	29	to	the
464	29	or	of
466	20	that Mukta	the Mukta
	38	ī	4
468	6	eggregious	egregious
470	14	justre	lustre
	26	cleeps	sleeps
471	12	word	words
472	25	beings	begins
475	6	वेशान्तान्	वेशान्तान्
479	15	3	2
	21	in	is
483	30	its own	as its own
	37	self-existing	Self existing
484	27	himself	itself
485	32	both, having	both have
486	8	it is the	it is by the

Page.	Line.	For.	Read.
490	37	रत्नमवरं	रत्नमवरं
495	38	draming	dreaming
503	22	dream	dreams
507	1	9	22
	11	theif	thief
508	3	whom	to whom
	10	cause	cease
509	16	then	than
	39	and the	and are the
510	2	dir̥ti	dr̥ṣṭi
	41	Gods that see	Gods see
512	14	Seperate	Separate
514	18	as	so
515	7	is	as
	31	bacause	because
516	36	discordance	discordance in the thinking of the Thinker, for it is faultless.
519	23	Separations	separation
523	25	world in	world
524	6	explaine	explained
525	4	haman	human
	26	god	gods
527	5	is	in
528	22	is the	is not the
531	7	person who is	person
532	10	hat	that
534	2	is	in
535	15	favoured	favours
542	24	pratyenasa	pratyenasa means
545	22	Sse	See
546	9	presides	preside
547	14	there	therefore
550	37	still	is still
552	26	not Muktas	non-Muktas
557	21	not the	not of the
560	29	yhysical	physical
565	8	invokes	invoked
566	24	ojects	objects
574	29	Pârṇa	Prâṇa

Page.	Line.	For.	Read.
578	8	tcacher	teacher
579	16	Bhut (भुत्)	Budh (बुध्)
589	21	bhut	budh
	9	gn̥a	guṇa
	36	yuto	yukto
	38	there in	there is
594	36	ommission	omission
599	4	Braman	Brahman
601	17	द्या	द्व्या
614	9	occu	occur
616	15	has	have
623	9	दैनेन	देनैन
627	9	gods	men
632	15	asa	âsa
	17	tatavât	tatatvât
634	19	applicable	applicable
637	29	first class	the first class
641	18	सुवर	of सुवर
644	26	vith	with
645	7	mediate	meditate
651	35	stricken	stricken
654	15	आह स्म	पाणिना
655	9	in, (it is),	, (it is), in
657	22	gains	gains the same nature and
659	25	Vâya	Vâyu
663	17	जीय	जीय
670	25	sights	sight
676	17	ma	mâ
681	19	best	the best
685	1	8	9
	7	र्यथा कला	र्यथाऽकला
	27	able	able to live
716	30	[the vessel contain- ing]	in [the vessel containing]
742	25	Full	the Full
744	15	capable o	capable of

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given here as actually found in the text. The points out that Prabhañjana is another name of the and that Prakriṣṭa and Vaibhava are of the Viṣṇu Purāṇa. There is also a work called Prābhañjana by Bṛṭhalañātha who flourished about four centuries before Madhva.

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